

# The Woman Worth While

By

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*Illustrated*



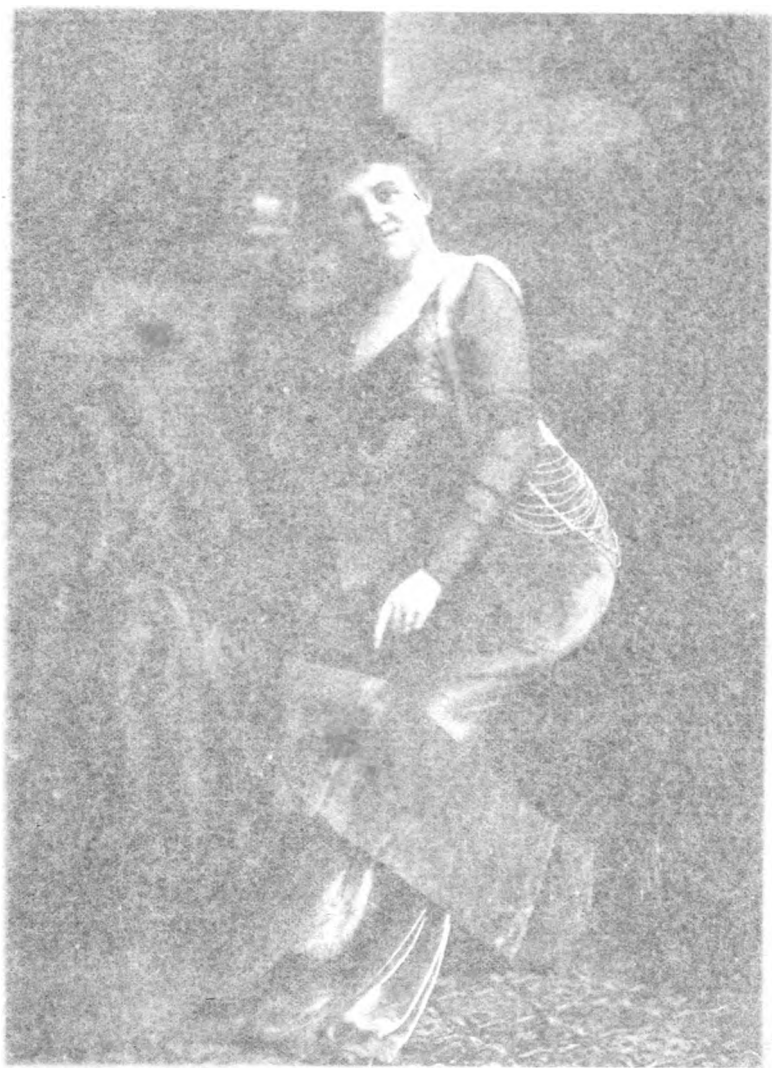
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Emma Croft.

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1

# The Woman Worth While

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## CHARACTER AS EXPRESSED IN THE BODY

WHEREIN lies woman's power, but in the meshes she weaves into your heart and mine—in love and reverence?

Conscious of this power of her heart and mind, woman is no longer a passive influence. She takes the initiative, leading, not by strength of arm, but through nobility of purpose.

She is the source of individual inspirations, and a vital force in her Nation's greatness. Through her recognized obligation to posterity the future of the race is guaranteed.

As she has come to feel that she is the mate, not the consort, the sharer, not the recipient, the mother, not the means of motherhood, so has she looked to the perfecting of her



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health that she may attain the full measure of her power.

The woman to-day glorifies the accomplishment of mind by exemplifying it in a perfect body. She makes the most of herself because *she knows herself*.

Destiny has been training her, through the centuries, to step into the cosmic drama. She is no longer a supernumerary on the stage. She plays a leading part. She is there not to beautify the spectacle, but to strengthen the cast. To-day she speaks, is heard, is understood, not because it is her turn, but because there is need of her. The pantomime is at an end.

Titanic England, rising from its lethargy, cannot go forward without counseling with the mothers and daughters of men.

France introduced the "eternal feminine" into her fiction, and now it has become a fact.

The gigantic powers of Europe would never have gone into the debauchery of war had they not been bound to an old régime which failed to recognize the mothers of men.

## Character as Expressed in the Body 3

In art, letters, music, science, statesmanship, the sister is the peer of the brother. The mother confers with her husband and sons. She furnishes the level by which achievement is gauged, and her right and fitness for such tremendous responsibility are accepted without question or even surprise.

Being freed from the burden of much material work, she is realizing that hers is particularly the power of thought. She is learning that to use her power for the greatest good in the perfecting of womanhood she must guard well these thoughts. Consciously or unconsciously they are weaving character and carving their lines upon face, figure, and movement.

"O Iole! How did you know  
that Hercules was a god?"

Character  
Reflected in  
the Body

"Because," answered Iole, "I  
was content the moment my eyes  
fell upon him. When I beheld Theseus, I  
desired that I might see him offer battle, or  
at least guide his horses in the chariot race;  
but Hercules conquered, whether he stood,

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or walked, or sat, or whatever thing he did."

Call it radiating power, call it magnetism, call it hypnotism, call it atmosphere, as you will, but as soon as a person comes into your presence, you are conscious of the characteristic thoughts of that individual, radiating through the bodily expression. This radiation is the expression of the latent power behind the throne of every human being—the something we see not, yet feel with an unerring sense—it is the something behind the physical, which stamps the man as *an individual*. We call it Character.

*How can I hear what you say when what you are is forever thundering in my ears?—EMERSON.*

When every line and curve of your being are speaking the thoughts you habitually hold, when movements of your features and form are telling the thoughts which are with you in the silence, how can we hear the passing words? You talk to us, but we do not see you, we see into your past; we see your

## Character as Expressed in the Body 5

fireside, your family; we see the harmony or the discord in your life, the success or the failure of your efforts, carved in delicate tracery of lines on your face and figure. These give us the high lights and the shadows of your life; we go with you into your Gethsemane, and ascend with you to your highest heaven.

When your mental tone is surrounding you with a repellant atmosphere, how can we be drawn by honeyed words? The thoughts of your past, so emblazoned upon your face and form, are speaking louder than your words. In your conversation you give us your thought of the moment; yet, to guide us in our judgment of your character, nature has written for us, upon face and figure, the composite of the thoughts of your life.

A stranger may come to you, and tell you of his purpose for a large enterprise. He is enthusiastic, he is full of his plans, he is sure of his success, he wants your influence or your aid. He thinks you are listening, and you are, but the voice which you hear is the con-

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tour of his head, the quality of his tone, the carriage of his body, all of which with one accord, speak louder than his words. These are saying to you:

“The enterprise is good, but you are not the one to carry it through; you lack the experience, the courage, the stick-to-it-ive qualities to bring your plans to fruition.”

He leaves you, and wonders why he has failed to arouse your interest; he studies his argument for a possible flaw. Poor fool! the flaw is not in his plan, nor in his presentation—you have heard neither; you have turned a deaf ear to his words, and have been reading the book of his life the while.

An old sage who had been waiting for the prophet Zertusht, upon seeing him advance, said: “This form and this gait cannot lie, and nothing but truth can proceed from them.”

Art in marble and canvas would  
Thoughts      be meaningless, did not each thought  
Carve          express itself in shadow and line,  
Lines          and did not each light, shadow,  
and line, in turn, convey to us the thought

## Character as Expressed in the Body 7

which traced it. Yet marble and canvas are inadequate to picture real life, because the artist cannot portray the varying lights and shades expressed in changing lines of features, caused by the subtle, incessant change of thought; thus the delicate lights of expression so fascinating in life, are lost.

Each thought conceived is conveyed to the surface of the body by the nerves, which, in turn, move the muscles; muscles repeatedly moved by the same character of thought change the expression, particularly of the face, because the tissues here are subtle and delicate. Thus thoughts of one character, calling upon the same nerves and muscles most frequently and with greatest tensility, carve deepest lines on face and figure.

We think most deeply and most consecutively when alone, but the thoughts of the silent hour are read more plainly when we are with others; they are carved as handwriting on face and figure to be read as an open book, and one can no more run away from the expression of past thoughts, than

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he can run away from himself. We build character in the dark, but we cannot leave it there.

One's habitual thoughts, summed up in the word Character, are reflected upon the face and form as definitely as the features are imaged in clear water, and he who runs may read the inner life reflected upon the outer. The face and form are the soul's mirror and they speak with a million tongues.

These lines are automatic. They are only under the control of will in the making when the will controls the character of thought; after the character becomes fixed, they reveal it with unfailing truthfulness. They are a law of nature, carved as guide posts for our fellow-man on the journey through life.

Truly "as a man thinketh, so is he."

Lines of expression are not classified and reduced to a science, because they are so subtle they elude defining. They have been left to the study of artists, who, from the very nature of their work, scorn definition, limitation, and scientific rule. The artist

## Character as Expressed in the Body 9

does not study precision; his hand is the delicate instrument guided by the soul, which is endeavoring to express an ideal. The less definite, the less resistive both hand and brain, the more of truth, the more of "real art" in the work. The something we call soul eludes limitation, eludes defining.

All people read character to a greater or lesser degree through facial expression; few have given much study to expression through bodily attitude and movement. The tracery of the body is not so subtle, but it very clearly expresses the stronger, more persistent thoughts and feelings, both in outline, poise, and movement.

The sculptor who carved the *Winged Victory* of Samothrace, shows here very definitely the expression of victory. Without feet, without arms, without head, the very outlines of the figure portray the thoughts which a head upon such shoulders must direct. Carved to express a great naval victory, no face is here needed to show the



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glorious conquest over the sea and over any foe. Surely with such a figure on the bow of the vessel in the outward movement of the ship, no soldier could ask for greater inspiration to courage and conquest! It is worthy a higher inspiration than the conquest of brute struggle in battle.

An interesting study of life is to select types of human beings and read in the figures the thoughts which carved the outlines. One can read the home environment, the vocation, and the character of thought which instigated the bodily expression. An artist could almost draw the heads and features which have been purposely removed.

A group of young boys may be across the street; their features are not discernible, and yet you exclaim: "There is a manly little fellow!" The head is erect, the chest strong, eyes on a level, weight evenly balanced, so that he can readily adjust himself to change of movement—a perfect physical poise, with every mental faculty alert. You detect the alert mind in the poise of the head, and



Winged Victory of Samothrace



## Character as Expressed in the Body 11

in the ready-for-movement attitude of the body.

Of another you say: "What a careless, inattentive, indifferent child!" The chest is relaxed, the head is drooped, the eyes lowered, the shoulders rounding, the knees are bent, and these, with his careless movements, indicate a poise easily thrown out of mental or physical balance. A moral poise, beneath his level, is sure to develop from this attitude.

Of another you say: "He has an ugly disposition." You read the domineerance, the determination to stamp his way through life at all odds, for his own selfish purposes. The lowering brow, the heavy, set jaw, the dogged, heavy movements, the sinister look to the eye brought about by contraction, as if in fear that some one would look within—all have their expression.

You may say: "That girl has a sweet and lovable nature"—you know it by the tender lines about the mouth and chin, and the almost clinging movements of the body.

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Seeing a woman in the distance, you at once bespeak for her culture and refinement; you do not see her face, and her clothing counts for little—she may be dressed in a neat shirt waist and a simple skirt. Her physical poise and rhythmic movements reveal to you the thoughts which have been directing them until they have become a habit, and an unconscious expression of her real self, her personality, her graciousness.

One educates, elevates, and refines by the thoughts expressed through the body, just as surely as by the thoughts expressed through the voice. As a woman passes along the street she meets thousands of people to whom she may bring the thoughts of cultivation, refinement, and womanliness, as expressed in quiet dignity of figure and movement, where she meets one person to impress with the thought through the voice. Think of the opportunity for refining, educative influence here!

The railway train presents an excellent



**Bodily Poise as an Expression of Mental Habit**



## Character as Expressed in the Body 13

opportunity to study character. In one seat is a farmer, with clothes of the cheapest fabric; his hands have guided the plow, have handled the rake and the fork; his face has been burned by the hot sun of many summers and chilled by the winds of many winters. Through the carriage of the shoulders and the back, through the bent knees, through the shuffle of the feet and the weariness of the body, you see the homeward trend at sunset; see the stubble-field, see the plow furrows, see the heavy stalks of the cornfield, see the cattle slowly wending their way home at milking time. All these are read in face and figure. His whole bearing suggests a life which deals with inanimate objects without conscious resistance, or with dumb brutes which he loves. It is in the clear twinkle of the eye, in the gentle movement, in the open face and the goodly smile, that we read the kindly spirit—the life at peace with God and man, a trust in man as in animals about his stables—a man whose “life flows on like rivers which water the moorlands, deepened



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by shadows of earth, but reflecting the image of heaven."

In another seat you see a traveling man, well groomed, dressed in the latest business suit; alert, watching to catch points which he can turn to account with this man or that man in the sale of his goods; important, self-confident, sure of his power to secure an order from the merchant in the next town. In his atmosphere one reads the whole bill of goods he is to sell to this merchant. His whole bearing expresses the mind which deals with men of the world, men who grapple with ideas, buy closely and turn the profits to their own account; he must make the sale with a fair profit to the house he represents. All this you read as you watch the outlines and movements of the man, and you know his vocation as definitely as if he had handed you his card, "Mr. John F. Smith, representing S. H. Peabody & Co., wholesale grocers."

In another seat is a teacher of metaphysics; his clothes cost more than those of the farmer,



**Bodily Poise as an Expression of Mental Habit**



## Character as Expressed in the Body 15

but they are less tidy. He gives them no thought, he does not even know whether they are black or green. His body has had no more care than that of the farmer. His chest is drooped, his shoulders bent, his head forward, and his eyes fixed upon vacancy. He is working out his pet theory that "thought can be projected to the planet Mars." He awakens with a start, comes back to earth from his intangible wanderings in the realm of space, as the conductor calls his station. He blinks and shakes himself together as he directs his vision to more tangible objects. It is a rude awakening. He is not cognizant of the material things of this world; he lives in the abstract. Through the vague focus of the eye you can almost see the uncertain wanderings of his journeys into space.

Again you see a young man who has not yet awakened to any definite purpose in life. He looks with eyes of pride and satisfaction at his delicate hands; he adjusts his seat so that he has a good view of himself in a mirror; he turns his head this way and that, to

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see that his hair is smooth, that his collar sets correctly, that the pin in his tie is at the correct angle; he adjusts his cuffs, he beams with satisfaction at his patent-leather shoes; he affectionately pats the satin lining of his overcoat. His vocation? He is a first-class valet to his clothes.

The clothes express little. Put the up-to-date clothes of the traveling man upon the farmer—you still have the farmer—you still have hayloads and stubble-fields; you still have the kindly smile. Put the farmer's clothes on the traveling man—he carries them with the same business air; they become a part of him. He is business; not clothes.

Exchange the clothes of the dude with the professor; in five minutes he has forgotten all about the precious garments upon which the valet has danced attendance. And the valet? He is unhappy—he has labor and sorrow ahead in removing the creases from the professor's clothes, but he will do it, and to-morrow you will be surprised at the trans-

## Character as Expressed in the Body 17

formation—he has been long in “service to fabrics.”

Artists paint pictures of Christ, whom they never saw. Because **How Artists Portray Christ** characteristic thoughts carve characteristic lines, and realizing the thoughts of Christ from His deeds and words, they portray on canvas the outlines of a man, putting in the high lights, shadows, and lines on face and form, which the nature of His thoughts would delineate. Each artist portrays Him according to his ideal. If all artists could be phrenologically and anatomically true, the only difference in the various pictures would be in the conception of the motive and the consequent thoughts behind His deeds.

One man says that He would not have done such and such deeds unless actuated by such and such thoughts, and he puts into face and figure the lines expressing the thoughts which, from his point of view, must have instigated the deeds. Fortunately we have Christ's thoughts expressed

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in words, so that the pictures, in the main, agree.

The conception of artists of past centuries may not, however, conform to our present ideals. Their ideals portray the beautiful soul life of the leader of men, but the drooping shoulders and head do not express present ideals of the courage and uprightness which must emanate from Him who said: "I and My Father are One." They do not express the confidence, knowledge, and surety of One who came "to establish His kingdom." He who can say, with the definite knowledge of his kinship, "I AM," must have stood with chest uplifted and head erect.

The artist who has the originality and courage to free himself from the old ideals and to express the perfect man in body, mind, and soul must surely lift his picture of Christ to an attitude of physical and mental as well as moral courage.

The ideals of the Romans expressed in their statuary portray their women in relaxed attitudes, with hips forward and chests

## Character as Expressed in the Body 19

drooped, but with each muscle so strong and forceful that the "ready for action" attitude must portray uniform strength and force.

If you would experiment and know how one or two lines will alter the expression of the entire face, take a photograph and a pencil, make the slightest mark about the eyes or mouth, and note the change. You will then realize how true to the thought must be the lines the artist uses to bring out the expression of his ideal.

In the study of physical expression, the body is divided into three zones; the lower section expresses the physical life, the middle section (through the heart) expresses the moral, the upper section, the mental. The same is true of the face; the lower part of the face expresses the physical, the eyes, the spiritual, and the forehead, the mental.

Character  
through  
Poise

In the normal character, expressing mental, moral, and physical balance, the bones are adjusted in their sockets as in the child; the ball of the foot, the front of the hip bone, the



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front of the shoulder, and the front of the ear are opposite a perpendicular line. In this adjustment of bones, if the flesh be evenly distributed, a perpendicular line placed between the great toes touches the end of the sternum, a point at the union of the mental and the moral expression, while the body below the waist, or the physical expression, is one inch back of the perpendicular.

As a woman approaches you in this attitude, you see the ego; you are conscious of the harmony of true womanhood. Any marked deviation from this poise calls your thought from this harmonious womanhood, to some particular line of thought which has predominated, or to mental and physical habits of negligence.

In the common attitude, which settles the weight upon the heels, the lower torso and the lower part of the face, the physical expression, are thrown from one to five inches in advance, while the chest and the section through the heart, the mental and moral

## **Character as Expressed in the Body 21**

expressions, recede. The result is lack of harmony, lack of balance, and a consequent lack of efficiency in mental or physical action.

The time is not many years distant when a woman of cultivation will not appear before her family or friends with the lower torso and the lower face in advance of the chest, thus keeping the mind of the beholder upon the physical being, instead of upon the true woman, in her mental, moral, and physical harmony.

An upright carriage of chest and head, expressing a proper amount of pride and self-respect, is as necessary for mental and spiritual as for physical growth. Only in proper adjustment are all forces efficient, hence Poise is Balance, is Power. A well-poised man is not thrown easily from either a mental, a moral, or a physical basis.

A well-poised mind finds its physical expression in head erect, the back of the neck nearly straight, the shoulders level, the chest and lungs well developed, the spine nearly straight to the waist, and the hips well back—the

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whole being expressing uprightness, a tendency to reach upward, to lift one's very being to the heights; this is the expression of freedom, mental, moral, and physical.

She is mentally well poised, who, as Emerson says,

In the midst of a crowd, can keep with perfect sweetness the serenity of solitude.

She is morally poised who realizes the harmony between her Creator, her fellow-man, and self, and who adjusts her actions in right relation thereto.

Bodily poise is equilibrium or physical balance, mental poise is equanimity or mental balance, moral poise is equity or the balancing of the relations between our Creator, our fellow-man, and self. Equilibrium, equanimity, and equity express the perfect man.



**Correct Poise**



## WOMAN'S POWER

WOMAN is a conscious force in man's existence. She weaves herself into the deepest recesses of his innermost life, and, before he realizes, has established there a throne, around which his life circles. She gives him care, sympathy, courage, and love, the weapons for Life's hard battles. Her mother instinct "glides into his darker musings, with a mild and healing sympathy, which steals away their sharpness ere he is aware." When the light ignited by thoughts of her warms and steadily glows, he knows that it has come to stay and surrenders himself to its teachings.

This light is Love—the greatest force in all the universe—the force which guides, propels, inspires, surrounds with its fullness, and invites to Rest, to Peace.

We admire woman's beauty; we are held

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by her delicacy, charm, and graciousness; we respect her mental brilliance, but she never has real power to create the deeper forces of life until she works through the heart.

Unswerving adherence to truth—to principle—loyalty to friends, universal kindness and helpfulness, and the innate refinement and delicacy felt and expressed in each line and movement of her body, is man's ideal of woman. She who deviates from truth may please for the moment, but it is her unswerving principle which holds hearts and lives.

Her ideals are diversified with her mental and psychological unfoldment; they are built according to her light; they change as her point of view of life changes; they grow as her soul unfolds. No ideal of womanhood can be fixed for all; each must work out her own according to her experience; it will ever be a little beyond, alluring to expansion, to progress, to achievement. Thus we reach to-day our picture

of yesterday—to-morrow, the ideal of to-day. The mental picture of what we would be works out the reality, even while we sleep. Consciously and unconsciously our thoughts are weaving themselves into our characters.

If woman gradually ascends to her fixed ideal for her innermost self, there is no question of her being an ideal to others. Every woman has before her at times a picture so true, so inspiring, so ennobling, that all must recognize the dynamic power and some must bow in reverence.

Within your innermost consciousness is a voice speaking to you, with definiteness, of a force capable of lifting you to a pedestal of influence, beauty, and power far beyond your everyday plane; now and then you catch glimpses, and it is gone. In some quiet time of spiritual uplift, you feel yourself capable of grasping this and making it a visible reality, realizing that it is an image which you will sometime unveil.

We cannot constantly live at the height



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of this spiritual atmosphere. We must work among life's practical duties—must descend to meet them; yet if we live always upon the meeting plane, in the tide of material, ever-crowding cares, life lacks inspiration, lacks that elusive something to which the soul is constantly reaching.

We love and revere the true woman, "the woman worth while." We think we know how to describe her and then a subtle something steps before our vision and she eludes defining. We admire, we aspire to her, we grasp her—and she is gone. Yet, withal, we like her to elude us; though with yearning and apprehension have we misgivings; for we are half afraid that her throne may totter to a less substantial base, that in her effort to be active and useful in the world's work, she may stoop to the commonplace, forgetting that those whom she really helps are those who look up to her. We ascend to meet those who truly help.

One has little patience with the woman who tells you, as with pride, that she is "just

a common, everyday sort of a person." This implies contentment to remain so, a letting down to a life within the physical, a lack of desire and inspiration to grow to her best, to keep abreast with progress. If she would lift and inspire, she must be alert to grasp opportunities and present something for others to follow.

Woman may be the "weaker vessel," but she is the strongest undercurrent which shapes a man's life. He cannot exemplify the best in manhood without a holy love and reverence for some good woman. Her subtle influence and confidence outweigh the temptations of many beckonings of the baser world. The woman who exerts her gift of inspiring man to his best, buoys him steadfastly over pitfalls.

No man ever accomplishes great and lasting good, never makes the fullness of his life felt through others, who has not his faith anchored to the unswerving soul of a good woman. Without her he is adrift upon the sea without oar, rudder,

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or compass. She is his ballast, keeping him steadily to his purpose, inspiring him to a belief in himself, holding him to his ideal.

Queens are no longer appendages to monarchies. They are counselors.

Many a great man unreservedly acknowledges that he would never have been a force and power in the world's work, had not it been for the unseen inspiration behind the throne—his wife. Her belief in him gave him confidence in himself, and inspired in him the power to achieve. She often prepares his briefs, writes his sermon or his speeches. In so doing she is aiding the world's work through his mediumship. Many a wife could write a better sermon than the husband who preaches it.

As the past has gladly given its laurels to those exceptional women, the mother of the Cæsars, Mary Queen of Scots, Joan of Arc, Harriet Beecher Stowe, Susan Wesley, and others, so this present century is coming to know, to applaud, and to

love the progressive woman—not the exception, but the crown and glory of our everyday life.

Every woman whose heartbeats respond to the pulse of progress, who hears the onward marching steps of science and government, knows that she stands upon the threshold of an untried field, that more is demanded of her to-day than at any time in history. She feels the vibrating current in the air, and she must "take stock" of self.

Are you ready for the race? Are heart and brain and body well poised and ready for new duties? Are you ready to say: "Here am I, Lord, send me"?

Do you realize that your home is the world, that you are a child of the universe, are free, that you dare to think on unwonted themes? You need accept no man's opinion or interpretation, your ideas may be as correct as his. Each becomes her own religion, her own life.

**Mental and  
Spiritual  
Freedom**

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Know that nothing in all the universe is harmful excepting as you allow it to harm you, that nature is free, and that man's misguided thought of harm may be dispelled by your attitude of love and friendship. No nature is so base that it is not reached by love and kindness. It is because of lack of these that man sometimes goes wrong. It is for a time only—you can again arouse his true self. If you are true to your noblest impulses, "that same nobleness which lies in other men, sleeping, but never dead, will rise in majesty to meet your own."

Would you be a perfect wife, or mother, a perfect business or professional woman, a perfect sister or daughter, know that you must first make of yourself a perfect woman. First of all you must have HEALTH, then courage, patience, and you must cultivate your natural instincts of weighing right and wrong. You must not plunge headlong or wear yourself out in undue haste. You must take time to know yourself and to

direct your life from your own viewpoint, working out your ideal within yourself.

Two thirds of the problems which must be settled in city government are questions of city housekeeping. City  
House-  
keeping

The health and welfare of the public need such vigilance as only one of domestic tendency and training can give.

The careful inspection of her sewerage, is merely keeping the city cellar clean.

The care of the city's food and water supply, her sanitation, the caring for her homeless children are simply extensions of family housekeeping into community housekeeping.

The education of the city's children is akin on a larger scale to the teaching of the home.

The smoke problem, the work of beautifying parks, vacant lots, and river banks, the keeping clean of the streets and alleys, call for the application of the art and sanitation which a woman studies at home, to the city's educational influence. No nature is so base

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that it is not elevated and refined by beautiful surroundings.

Let no woman fear "soiling her skirts" because of a polluted atmosphere. Any place not fit for a mother, protected by her atmosphere of love, helpfulness, and kindness, is not fit for her son. Her presence uplifts and purifies. There must be no dark corners in the city home of son or husband. They love cleanness of life—they prefer it to the slums. The slums exist only because good men and women have closed eyes and ears and consciences—have "kept their skirts clean."

If iniquity be discovered within the four walls of home it is promptly exterminated. Is it not just as necessary to exterminate it from the city home in which husband and son spend most of their waking hours?

Woman need not be less womanly in voting upon a law to prevent the children of the nation from being served with unwholesome food, than she is in deciding the kind of food for her own child. She is

simply helping her sister, who has less knowledge of food values, to properly nourish her child.

In voting for a man of high ideals, of discretion and judgment to rule the nation, she is helping to keep before her son, through the daily press, ideals of manhood.

We cannot influence the city without influencing the nation. The terrible war has made us realize that woman's influence may be needed in the moral affairs of national scope as well as locally. Can we limit the need?

The management of the affairs of the nation, the settling of international questions, are different matters; but the city's bread-making, her sanitary condition, and everything which affects the rearing of children, should be directly under woman's jurisdiction.

The innovation of "social settlements" is a stride in the right direction. This work is not only transforming the slum districts into more habitable localities, but is also



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increasing the privileges and elevating the ideals of citizens.

As woman broadens her field of usefulness she broadens heart and brain and soul. Had you planned to spend the year in travel to broaden your mind? Throw yourself into active work in your own city and you will find life so expanding beneath your feet that you must quicken your pace to encompass it. The money you would spend in travel would elevate and broaden the lives and hearts of hundreds of people. You would be sowing seed for eternity. The world does not need your money in the well-trodden paths of travel abroad; the poorer districts need you; every downtrodden mother needs you; every child in degraded surroundings needs you—and you need them.

	Someone has said: "Woman is
<b>Man's</b>	the custodian of the ideals of life."
<b>Ideal</b>	
<b>Woman</b>	"The custodian"? Perhaps. Man
	gives them into her keeping, asking
	only that they be dealt to him freely from
	her hand, and the more freely she idealizes

daily life for him, the more surely he idealizes her. He wants her to fill his storehouse and to keep it filled.

He puts woman upon a throne and worships her; and every true woman loves to be the queen of a good man; but to remain upon the throne she must idealize herself. She must express within mind and body the refinement which refines. She must keep the mental picture of the ideal to which she would grow, and this vision once fixed, the goal is half won. Even brute force recognizes innate culture. The mere presence of a refined woman will quell the brute in a man. If one's husband, one's friend, is not courteous, not respectful, look within self for the cause.

Man's ideal for woman is often higher than her ideal for self and woe to her who shatters the ideals man exemplifies in her. She may waste his fortune, she may blight his ambitions, she may hold him down in many ways, but if she shatter his ideals of womanhood, she has blighted, has shattered his life.

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Have compassion upon the man whose ideals are not reflected in wife, mother, sister, or wife to be.

His ideals change as life unfolds and she must grow with him; must exemplify new ideals for each cycle of years. This is her privilege, her duty, her broad opportunity for helpfulness.

Happy the wife and mother who realizes that to continuously grow from the ideal of man's boyhood to that of later life, she must never stoop to the common. He must feel her to be something above and beyond him. She must be the light, which "allures to brighter worlds and leads the way."

Build thee more stately mansions, O my soul,  
    As the swift seasons roll!  
    Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
    Till thou at length art free,  
Leaving thine outgrown shell by life's unresting  
    sea.

Every bright woman knows the value of

tact, but do not confuse tact with deceit. Tact is the faculty of saying the right thing at the right time and in the right way; it is watching for the psychological moment in which to accomplish a purpose with least friction to self and others. Man admires tact in woman. Dimly he suspects that the tactful wife is managing him and he is beguiled and led on by the uncertainty, but she is not tactful if he knows that he is being managed.

**Tact**

The Empress Josephine, resourceful, supreme in tact, made Napoleon's enemies his friends, thus heading off many a coup working toward his undoing. In the depths of her love for him she watched the social and political clouds upon his horizon and threw her supreme wit, social prestige, cleverness, and brilliant intellect to dispelling the clouds before they gathered with sufficient force to be a serious menace.

She made many enemies his friends, entertaining them so deftly that he was able at psychological moments to settle intricate

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problems of state which previously baffled him. The glory of motherhood being denied her in her marriage to Napoleon, she mothered her husband and threw her whole splendid womanhood to helping in his achievements. His downfall was recorded when he ceased to be true to his best self and his love for her.

All men have an innate appreciation of physical beauty, as they have of sculpture, painting, or statuary. They have little time to spend in art galleries, but they love to have the best in art portrayed in those near and dear. Such environment feasts the eye, rests the tired brain, and feeds the artistic nature.

There are no more beautiful curves than those of the human figure and no paint can adequately imitate living, breathing coloring. This is God's handiwork—all other is imitation.

But when it comes to choosing a wife, it is often the plain girl, whose care, whose heart and soul protect while she sympathizes

and inspires, who is chosen. Man appreciates physical charm and attractiveness, he admires the wife who is neat and well groomed, but through all the exterior signs, he looks for heart and soul. That man never goes far wrong who chooses the daughter of a good mother.

Would you then accomplish most in life, be not only your best self for self's own sake and for the sake of family and friends, but be the rock of faith of some good man, fill his storehouse that he may live to his best; make yourself felt through him. Make him also to feel your helpfulness in every good; feel that "He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him."

What is beauty in woman? It is beauty of thought, of life, of **Refinement of Beauty** character, mirrored upon the delicate, sensitive film of the body. It is the habit of thoughts of kindness, love, and cheer—it is the refinement of life expressed in the delicacy of bodily care.

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The time has passed when attention to details of toilet was termed vanity. They are educational and while they are expressions of refinement, yet do they refine? The selection of a gown, of the furnishings for one's home, or a picture, the habits of carriage, of dress of care of the hair, complexion, hands, and feet all express the education, cultivation, and innate refinement of the woman, while neglect of these delicate attentions grates upon one's finer sensibilities. Graceful lines and curves of the figure, skin soft, smooth and clear, glossy hair, pink, dainty and well-shaped nails, hands soft and white, have in themselves as deep an educational, refining influence as has the presence of a beautiful painting or the sound of beautiful music.

Imagine selecting for the uplift and pleasure of one's home, a painting of a woman with untidy hands, thin, dull hair, and rough, unkempt skin, with a figure expressing either the starvation of mind or body, by its angularities, or the predominance of the physical,

by ungraceful, overloaded curves! Such a presence would not soothe or refine.

Why leave this educational influence to canvas, to statuary, to music? Why not let the God-given beauty of one's own flesh and figure uplift in their purity, cleanliness, and grace, as do those of any painting of goddess or madonna of old?

Every woman should be the most refining, educative influence in her home.

Women there are who tell us that it is immoral to wear pretty underwear; others tell us that to powder the face, or to put on cold cream, is deceitful, that it is trying to *appear* rather than *to be*. Is it not rather the effort to keep soft and clean and beautiful the God-given purity of flesh and form? Oily, dry, wrinkled skins are not God-given—they are the result of human neglect of the beauty entrusted to our keeping.

Surely it is no more vanity to care for the body properly and scientifically than to cultivate artistic tastes, to improve the mind, or to properly care for pictures or furniture.



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Yet many an earnest, misguided woman is so engrossed in keeping the house of boards and mortar, with which the physical body is sheltered, and the clothing with which it is covered, in order, that she completely wears out the body, forgetting that the house was made for the comfort of the individual rather than the individual for the care of the house—and God's soul temple is worn out in the effort.

Think of it! Her family may be starving for the inspiration to right living, for the warmth and tenderness which she has no time to give, or which she is too tired to give. She begrudges a few moments a day for care of her health, forgetting that life culture is her first duty, and that the care of self means as much as the care of this human house, means more than furniture and fabric.

Cherish your body, for God made it great;  
It has a guest of might and high estate;  
Keep the shrine noble, handsome, high and  
    whole,  
For in it lives God's guest, a kingly soul.

A tired, pale-faced woman, who incites pity, or a woman overburdened with flesh, untidy in outline, suggesting physical over-indulgence, in a neat, tidy, attractive, artistic home, is like a cheap chromo in an expensive handwrought frame. The woman is the jewel; the home is her setting, her frame. Good-natured, rested happiness is worth more to her family than hours of toil in scrubbing, cleaning, or in adornment in the latest fad.

A woman's beauty lost, a skin shriveled, wrinkled, or oily, the graceful lines of the figure lost, hair broken or thin, are like a valuable picture lost or despoiled by carelessness or ignorance.

Let us keep the refining influences of life by protecting its beauty.

Just the consciousness that one is well groomed or becomingly gowned (not necessarily expensively) relaxes the nerves and puts them in a normal, healthy state, making one more satisfied with self and with life. Both brain and body respond; one is more

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cheerful and family and friends are happier. The nerves of the skin are wonderfully sensitive and say a grateful "Thank you" for any little tender care.

No woman need be discouraged because she is plain. To be well groomed means more than to have a pretty face or an expensive dress. It means first of all to be clean, in every essential. It means that the body expresses health, wholesomeness, magnetism, restfulness. It means that perfect health shown in a clear skin, in grace of bearing, in a good figure, in soft, white, shapely hands, with nails well manicured, in glossy, abundant hair, well dressed, in comfortable feet with properly fitting shoes. When one considers all of these attractions and the vivacity of manner that accompanies them, the merely "pretty" girl pales in comparison.

The above attractions are matters of health and intelligence; they are ideals to be made real. It simply means taking sufficient time each day for little personal cares, just as you

would set aside a part of the day for beauty and refinement.

I am not pleading for too much time spent upon the physical, but for knowledge of how to care for the body intelligently (internally and externally) and then for the fixed *habit* of attention to the details of this care daily. It takes no longer to do the right than the wrong thing when the habit is formed.

I would have each recognize that it is her duty to add to the refinement, culture, and beauty of the world, by keeping the human picture beautiful, educational, and uplifting.

Beauty is restful; it satisfies the mind and puts the nerves of brain and body in comfort and health.

Surely the effort to retain beauty and attractiveness is time well spent if it holds the admiration of loved ones and helps to make the home attractive.

To keep her seat in the hearts and lives of her children as securely as did the women of old, to hold their admiration as well as

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their love, the mother must be as neat, attractive, and well groomed as the women whom they meet. She cannot afford ever

to fall below her best or to be  
**Hold the**  
**Admiration**      careless of outward appearance.

She must hold their admiration as well as respect, if she would wield the strongest influence. A slouchy, untidy figure may be an agency in defeating a worthy object, in losing the homage due a mother and her hold upon her children.

A wife does not expect to retain her husband's love and admiration just because years ago they were pronounced man and wife. No matter how truly he may love her, unless she give care to her toilet, her health, and her figure, he is sure at some time to draw disagreeable contrasts between her and other women who know the pleasure, satisfaction, and restfulness of wholesome attraction, of beauty in woman.

She may hold his loyalty, but what woman is satisfied without love and admiration—they add zest to life, and the fires, to be kept

burning with sparkling zest, must daily be kindled anew.

Is there really true, lasting love without friendship and admiration? It may be the admiration of qualities of heart, of mind, or of body, but why not the harmony and perfection of all?

Pity the man whose artistic nature is so undeveloped that he is callous to the influence of the delicacies of a woman's toilet; pity the one who is indifferent to beauty of features in woman. But happily to-day man wants more than mere beauty of face and figure; he wants intelligence, nobility of character, sympathy, and love; but he appreciates its pleasing outward semblance, also.

Mothers, have you considered well your full duty to your husband and children in this respect?

**Effect of  
Beauty  
upon  
Children**

The mother who sees her child grow with depressed chest, thinks too often only of the rounding shoulders. The grave danger is not there; it is in the relaxed muscles and nerves of body and brain. She is rearing a

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child who will go out to buffet with life, lacking sufficient brain power or brain poise to enable him to withstand the oppositions and discouragements which he must encounter.

Young children grow more by imitation than by precept. We often hear the remark that one inherits round shoulders or a depressed chest. In nine cases out of ten this is not inheritance; it is the unconscious imitation of the child in its earlier years.

How important is it, then, that parents and teachers should stand before the children entrusted to them, perfect representatives of physical, mental, and moral beings, realizing that their example and the very outward expression of their lives in their physical poise are molding the formative lives about them. The educators of the young should express culture, refinement, and harmony.

Who shall know the mental pictures which the child forms when one least suspects it? As soon as an impression is made upon the brain and sinks into the subconscious mind,

it becomes an agency in the formation of character. The young child is constantly surprising its mother by using an expression which she has used, or by reproducing a movement or the tone of voice of someone observed weeks before.

The human mind is a sensitive film, more delicate, more susceptible than that of the photographer's camera; it is as the strings of a piano—a strong, clear tone, sounded near, sets to vibrating the harmonic chords within our natures.

It is the silent hour which educates; it is the hour by the fireside; no words are spoken, but the very movement of the mother across the floor educates—makes an impression upon the child's being. The thoughts which the child forms of the mother in that quiet hour mean more to that child than days and days of precept.

Ah! the responsibility resting upon those who come in contact with the little ones!—the grave duty to express in one's very being, uprightness, wholesome strength, purpose,



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freedom, and victory!—the duty to lift body, mind, and soul to a unity, a balance between one's life, one's fellow-man, and one's Creator!—to realize one's possibilities and to grow to them!

## HEALTH AND HAPPINESS A DUTY

**T**HE shedding of happiness should be the first business of every life. It is not so much to be sought for as it is to be simply accepted, for God made all men to be happy; the birds, the children set the example.

The realization does not depend upon outside conditions, but upon the receptivity of the individual to uplifting, spiritual influences.

It is not enough to be happy upon certain rare occasions—happiness should be a habit, and the habit, like other mental habits, should be cultivated. It grows by making others in the immediate circle happy—not those at a distance, but those with whom one is daily associated.

To live worthily means to live higher than mere personal interests; to be happy means

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to forget self in an endeavor to make others happy.

Give yourself sufficient margin and leisure in which to grow, in which to merge your life, your thought, into the lives of those about you—but not to the extent of losing your individuality; fresh thoughts, a new mental atmosphere, and an impetus to new endeavor will be the reward.

A little time and thought expended daily in lessening the burdens of those whose lives one touches; a kind word to speed the discouraged, and the blessed balm of sympathy will come back to the giver tenfold, broadening her own life, and elevating her ideals.

To adjust one's self to surrounding conditions, then to rise mentally and spiritually above them, is to learn that the real true enjoyment is in getting the most out of the present moment.

Too many have fixed their ideals upon the accumulation of the material things of life, forgetting that real happiness is from within and that the things worth while are the free

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things—air, water, sunshine, and this beautiful world of growth.

We are always searching for the to be. "Man never is, but always *to be* blest." That woman alone finds happiness who looks for it in the present, *here* and *now*; who knows that every moment may be made bright by a little effort on her part, if made daily—or by a supreme effort if she has for a time forgotten self and her duty to make others happy.

Look not for others to bring happiness to you. *It lies in you*; in your capacity to enjoy. Heaven is in your own home, is in your own heart. Hold it there, *here and now*.

One dear old soul of ninety summers, sitting and contemplating the glorious beauty of his lawn and flowers, planted and nurtured with such tender care, breathing a sigh of absolute content, said to his loyal, cheery, happy comrade of many years:

"Isn't this a haven of rest?"

She replied: "It is a haven to me also."

With a light on his dear old face, which

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expressed all the glorious light that heaven could mean to any soul, he said:

“Certainly. It would not be heaven to me if it were not a haven to you.”

Satisfaction, love, content—all of happiness—is expressed here.

Are you looking for these to come as a result of strife?—“You do not have to strive, you do not have to struggle; you only have to *know*.” Open heart and mind to accept the warmth of life’s sunshine, to let in the flood of love and light. Nurture kindness, good will, love. Are you nurturing grief, slights, resentment, jealousy? Turn about and nourish love. The thing you nourish is the thing that grows.

There is no service one person can render family, friends, or humanity so far-reaching, so constant in its blessing, as the carrying of a sunshiny face. It lifts heart and brain and spirit of every beholder; it makes every man who sees it more capable of efficient service, it lights heart and brain and spirit on the road to success.

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Just the cultivation of the happy habit, the building of a shrine of happiness down within the inner chamber of the heart, means to kindle a fire which shall keep the hearts of the loved ones warm, no matter how trying the day, how cold the adverse winds, how fierce the gale. The thought that the helpful wife, the soulful mother, the tender sister, the friend and comrade will greet one with a deep, warm and sympathetic, sunny smile at eventide has brightened the day of many a valiant fighter of life's battles.

If all women were sunshine, love, beauty, and sweetness, how strong would be the men, with what courage would they undertake life's duties.

Do not miss the opportunity of doing a deed of kindness to-day. Give to husband, friend, or child the sympathy he craves at the moment; he may not need nor desire it to-morrow.

Women are prone to regard their chief duty to their families as the doing of so many chores, the care of furniture, house linen,

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clothing, carpets, and the preparation of tempting dishes. Wives, mothers, and sisters, did the man to whom your happiness means more than anything else in life, provide the house that you might be furnished with employment, and in time fall into the habit of drudgery which would wear your life away? Or was the home bought to add to your comfort, peace, and happiness? The happiness of each member of the household is the first concern. All duties should subserve this end.

Is it true that "Things are in the saddle and ride mankind"? Let us rise above furniture, clothing, and food, simplify and systematize time and thought, making them subserve our comfort, rather than enslave us. *Do things which count.*

Let us simplify life so that we have time to be happy. Hearts need food—souls need uplift and companionship—for complete life, body, heart, mind, and soul must be equally fed. Women there are with all of the abundance of life sapped from them, who need some stronger sister to show faith in

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them, to put the arms of comfort and trust about them and give them courage and confidence in human hearts again.

Seldom can the heart be lonely,  
If it seek a lonelier still;  
Self forgetting, seeking only  
Emptier cups to fill.

Wealth conduces to happiness only when the possessor makes it serve the happiness of others. One who hoards wealth, who has lost his inspiration to idealize, often becomes the most miserable of men.

Oh, for a soul that fulfills,  
Music like that of a bird,  
Thrilling with rapture the hills  
Heedless if any have heard.  
Oh, for a way to impart  
Beauty, no matter how hard,  
Like unto Nature whose art  
Never once dreams of reward.

Life is not merely a gift, it is a trust—it is not a burden, but an opportunity for achievement, for development, and it should



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be joyous, free, happy, useful. If it is not, eliminate the cause. Rise above the mist of superstition, live in the pure air of a greater civilization; throw aside misconceived ideas that limit your progress; strive to become a vigorous personality, a perfectly balanced woman.

A bright, cheery, sunny face is of more real use in the world, does more to uplift humanity, than tons of paint on canvas, than many stitches put into fancy work, or than loads of dusted furniture.

Remember that one person, by merely a doleful countenance or a depressing presence, lowers the tone of all lives touched by him and does those lives and, through them, perhaps the lives of others incalculable harm.

One who, by reason of physical incompetence, is unfitted for active usefulness in the world's work, can yet be of inestimable service in lending to the spiritual uplift, by exuberant spirits, a smiling face and a glad word. Such may furnish the song of gladness, the inspiration, which is the motive

power to the lives touched by theirs, and be thus the instigators to progress and achievement.

The writer has in mind the lives of one couple who are eighty-five years *young*; who have long since ceased to toil and weave and spin this world's material fabric; but who daily, hourly, weave threads of sunshine for each other and for each wayfarer who is so fortunate as to cross their path. There is always a cheery smile, a witty rejoinder, and a hearty handshake for friend or fellow-traveler; the young people of the family, twenty-seven grandchildren, say, "Godfather is the most fascinating man we know." You say, "He must be well." He is hard of hearing—which depresses the less philosophical—he is often afflicted by physical ills, but his spirit is young and rebounds.

Say you "the days of man's usefulness shall be threescore years and ten"? I say ye, "Nay"—man's usefulness continues so long as he helps to lift the burden from heart and brain, so long as he aids in the spiritual

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uplift of the world, and this dear old couple at eighty-five are daily lightening the loads upon heart and brain of all who cross their path; yea, not only of those in daily touch with them, but of friends and family who think of them—the very thought of their happiness brings comfort.

Old at eighty-five? No—age is the age of the spirit—one is old as the heart is old. They are children—"in the first century of an endless life."

Just to be happy, to give a smile, a handshake, a cheery word to every life touched by one for eighty-five years is better than to conquer a city.

God bless the cheery, jovial faces! They do more good in the world, they radiate more wholesome life force, they inspire us more with the impulse to do and to be than a whole regiment of earnest workers, wearing themselves and others out in strenuous, doleful efforts to do good. In their over-exertion and intensity of interest they often defeat their purpose of shedding happiness.

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The doleful Christian is a libel upon the Eastertide. *Arise! There are no more sack-cloth and ashes—Christ is risen!* “Behold I bring you good tidings of great joy, which shall be to all people.”

Let each morning be an Easter awaking and shout the glad tidings by the sheer joy radiating from face and movement. You need not preach, your very countenance, your presence may be a “sermon on the mount.”

### THE GIFT OF GOD <sup>1</sup>

To live! But just to live,  
No matter where;  
To hear, and see; to breathe  
God's boundless air;  
To play in this great world  
An eager part;  
To feel the strange *I Am*  
Throb in the heart!  
To live! 'Tis something more  
Than plod and grind.  
Life is a thing of spirit,  
Soul, and mind;

<sup>1</sup> Courtesy of *Mother's Magazine*.

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The reaching out and on  
Of growing powers;  
The change to higher forms  
Of what is ours.  
To live! Not chafe and fret  
O'er petty cares  
Till age and wrinkles gather  
Unawares;  
Not idly flutter over  
Trivial things  
Until we dwarf our being,  
Lose our wings!  
To live! Not now, but always,  
Evermore!  
To stand and gaze from out  
An open door  
To where far, dim horizons  
Mystic bend;  
To know beginnings, never  
See the end.  
Supreme of all His gifts,  
There's *one* God meant  
To satisfy us; lift our souls  
To full content;  
No bliss of earth—not peace;  
Not rest from strife,  
Not joy, not heaven;—but this:—  
*Eternal Life!*

MARY E. ALLBRIGHT.

## Health and Happiness a Duty 63

It is no longer considered a mark of distinction to be termed delicate. Men and women take a just pride in being physically, mentally, and morally sound; yet on every hand are those badly poised, ungraceful, crippled, halt, and blind, suggesting limitations along many lines, and much time and thought are necessarily given to these limitations, which might otherwise be turned to growth.

**Health a  
Privilege**

**and a Duty**

Ignorance of the simple laws of health is filling large sanitariums. Hundreds of dollars and much time are spent upon medicines and stimulants instead of in thought and study of how to keep in harmony with Nature's laws.

The growing tendency toward physical culture, the gymnasium, the natatorium, and out-of-door sports is a step in the right direction and is freeing body, mind, and soul, which will tell for wholesome strength in generations to come.

There is a bondage darker than that of

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which Wendell Phillips so eloquently spoke, and countless millions of all races are suffering. It is the bondage of the mental and spiritual to the physical.

Free it! Do not allow mind and spirit to be subservient, so that the physical is the positive force and the mental and spiritual the negative. Awake to the possibilities of the positive, mental intelligence controlling the flesh and blood, and the spirit will awaken to the strength and radiance of the "white light which beats upon the throne."

True, a strong, pure spirit can conquer bodily conditions and shine through any form; but a sound mind thrives best in a sound body; it is as a lily growing out of rich soil, its color is clearer, it radiates life and beauty in its exhilarating purity and strength.

The true physical culturist, who has worked along the lines of the spiritual and the mental, as well as the physical, has watched souls, bound by physical limitations, expand and blossom as a rose when the physical is freed. She has seen faces and forms,

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at first expressing entire dominance of physical passions over mental and spirit force, develop as the flowers of springtime creep up from the moist, fertile soil and unfold in full fruition, until they

Became the sweet presence of a good diffused.

Every woman is entitled to her share of the life force—life that is crowding earth and heaven for standing room. She is entitled to that consciousness of full vibrant growth within which clamors for expression in the buoyant step, clear, rosy cheeks, sparkling eyes, and a spirit which makes her to sing. This is her birthright, and she should claim her own. With this perfect font of life, happiness, peace, and plenty must follow.

If this perfection of the physical is not hers, it is because of ignorance, or because of careless, unhygienic habits, or because she has been led into mistaken duties. I say mistaken duties, because many wives and mothers feel it a duty to toil for others and neglect selves; such is mistaken bondage.



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Woman's first duty, above family, above everything, is to make the most of herself. To do this she must be well and vibrant, with a force which shall strengthen, uplift, and revivify every friend with whom she comes in contact. Without this health she is unable to give mental help and spiritual uplift; she cannot have that wholesomeness, that integrity of being which makes her stand as a complete whole.

Your very life force must inspire those about you to regain their own force, so that they do not lean, but stand alone. You must gather about the magnet of your being, strength not alone to stand, but also to lead those dependent upon you into stronger doing, greater independence. No one is really happy who, in the recesses of her being, feels dependent, in bondage to past habits. She must walk out of the dead ashes of the past into brighter fields and pastures.

Give nature the material to build upon—regular daily exercises for vital organs, fresh air, pure water, and proper food, in

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kind and quantity. Do not overload the body with food, keep the thoughts cheerful and the nerves in poise; and then leave nature free to do her work. Do not tie her so tight with tense nerves that she cannot move. Remember that worry will so clutch the nerves as to hold vital organs in a vise and they cannot do their proper work of digestion, assimilation, and elimination. Tense vasomotor nerves will so restrict lungs and blood-vessels that bodily impurities are not eliminated, and nourishment is not freely assimilated.

When the body is ready for its inner functioning and strength, and the figure and toilet prepared for the education and pleasure of the eye, life holds more of fullness, because both family and self enjoy and accomplish with system, and work becomes a pleasure. When one must goad one's self to it, as a galley slave, there is something wrong with the physical machinery.

If we are to be helpers, let us be *efficient* ones; let us prepare ourselves for the broader

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life opening to us; let us be *helpers worth while*—helpers who do not pose, but who *accomplish*.

The woman worth while needs strength at the vital centers, she needs a perfect circulation, perfect breathing habits, strong vital organs; needs to learn how to relax, to acquire the habit of rhythmic motion and so tone the nerves. As real power is in silence, so real strength is in rhythm and silence of movement.

We study the literature, science, and art of the Greeks and Romans—why not study the science of the living body? It is more wonderful, more complex than the study of any abstract subject, or of any inorganic matter.

Pope says:

Know thyself. Presume not God to scan.  
The proper study of mankind is man,

and, in studying man, we learn God.

The day of the clinging vine has passed.  
No admiration awaits the sickly or physically unfit.

## Health and Happiness a Duty 69

Christian Science has been of untold service to the world by teaching its believers not only to refrain from reciting ills, but, as far as may be, to keep the mind from them.

One has no more right to cast a feeling of gloom over his fellow-mortals, through a selfish parade of his real or fancied woes, than he has to go about ill-bred, or personally untidy. Doubts and discouragements neutralize one's vital energies, and cripple one's capacity for usefulness.

We imbibe nerve impulse, and the very presence of a calm, self-contained, well-balanced man or woman will quiet an audience; the presence of another casts a gloom, while the vibrant spirit of another buoys us and inspires us with courage to move mountains.

Many a sweet-natured woman would not stoop to recount her physical ailments and thus drag our minds down, but her vital force is at such a low ebb that her body is calling to us louder than her voice, and we are resupplying the lack of a force, call it

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dynamic, call it electrical, or call it spiritual, as you will.

In the economy and balance of the delicate, subtle adjustment of unseen forces, one individual supplies what is lacking in another, a subtle force goes from the strong to the weak. In the midst of the throng Christ, knowing that virtue had gone out of him, said:

“Who touched me?”

And his disciples said:

“Thou seest the multitude thronging thee, and sayest thou, ‘Who touched me?’ ”

Christ replied:

“Someone touched me, for I perceive that virtue has gone from me.”

[ By perfect health is not meant merely immunity from suffering—it means the exuberance of spirit which makes the little child run and jump, rather than walk; it means what Emerson calls the “ecstasy of life,” and surely, as that grand old philosopher said, “Life in anything less than an ecstasy is not worth living.” ]

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It is not for the physical relief alone that I would plead for health. It is for woman to rise to the knowledge that her health is under the guidance of her own intelligence, and that it rests with her to retain, or to regain it—it is that the relief and immunity from physical ailment may leave the mind and spirit free for growth, for achievement—that woman may realize her possibilities and grow to them.

Set your feet firmly upon the earth—stand in the open with your Creator—and firmly resolve that you will keep or regain the integrity, the wholeness, and wholesomeness of body, mind, and spirit entrusted to you, and you shall not find yourself helpless. The God who made you, and who established fixed laws of nature governing all growth, will, through spiritual laws, help you to put your body in harmony with health.

Each individual is a unit, an  
**The Individual** entity; each grows as does a tree,  
towering upward from its own soil.

One has little patience with the doctrine

of self-abnegation, with the old song, "O to be nothing! nothing! Only to lie at his feet." It is not necessary to wash out one's self to become a unit with the source of being, to become an active force in the "choir invisible," of those whose spiritual strength, united, controls with a mighty swell. It is necessary, however, for one to keep the soul receptive for impressions, to become attuned with the Creator, to become attuned with self.

The consciousness of strength within, enables one to live above limitations, above environment, and is conducive to best growth. The realization of a rich fullness of life for all who claim it, uplifts above and out of blighting confines. Many have spent years in cramped, sterile endurance, which might have been redundant with growth and fruitfulness had the impediments been lifted, before the energy and faith became sapped.

The woman who weakly accepts the consensus of opinion against the dictates of

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conscience, feigning to think in accordance with certain prescribed rules, blindly accepting them, without having made them her own, is playing the part of a hypocrite and perjuring her soul.

What can I say to enthuse you to arise and assert your independence, your own wholeness and strength of life?

We do things too much because others do them, instead of relying upon independent individuality, each living her life in its complete fullness, integrity, and possibilities. By developing innate strength, woman grows forceful, with the magnetic power to draw others unto her, thus becoming a definite influence for good in her family and in the community.

Be philosophical: surrounded by opportunities for worry, for care, for pleasure, for joy, for profit, for growth, it rests with each woman to choose whether she will form habits of worry, despondency, unhappiness, selfishness—or habits of joy, growth, and expansion in the giving of self—unselfishly. Let



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us rise above this engulfing sea—most of the worries of life are over things which never happen.

Expect everything you desire and work towards it. One usually gets what one expects and works for, with faith in himself and in his success. A lack of faith in one's self means a lack of faith in the Divine, and ultimately leads to mental and spiritual suicide—to failure. An atmosphere surcharged with love and faith is positive in its magnetic quality, drawing other positive forces to its aid.

It is not egotism to feel that your life can be made a great force in the world; on the contrary, it is a recognition of God's gifts. Timidity and self-consciousness are species of conceit.

*Trust in yourself and in the Divine order of things; recognize the privileges of your soul, and rise to them. The conquest is for you—no one can conquer self but self.*

Realize that helpful forces are all about you—that the choir invisible of soulful men

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and women, who have made conquests before you, will help you to mold your life into a semblance of what you wish it to be; you will win success through the power of positive thought, earnest endeavor, belief in yourself and in a Divine Providence. It is for you to convert obstacles and hindrances into stepping-stones.

But you must govern self before you can govern others. Strive for peace within, and the heaven within will conquer.

It is not a soul, it is not a brain, it is not a body we are training, but an individual. Man is so united in body, mind, and soul that the physical, mental, and spiritual beings are interdependent and must have equal care. If the physical organism be out of adjustment, so that one set of organs or muscles is bearing the weight of another, the nerves of the extremities and the nerves as they branch from the spine are pressed upon; the nerves of the brain are correspondingly out of adjustment, and thoughts do not come well balanced, because nerve impressions

are restricted. In the educational systems of to-day, brains are crammed in the effort to develop them, while bodily forces are cramped by careless sitting habits and little time is given to the care of the circulation of blood necessary for nourishment of brain tissue and for clear brain impression. Is the brain of more value than the body? Is the chisel more precious than the marble which it carves? The brain would have no means of expression without the flesh.

The body is in the air, it moves through the air, only the feet are upon the earth, but one should refuse to be bound to the earth by both feet, as with chains. The attitude of the body *is erect*, and it should grow *upward*, should reach upward into the light, as the tall trees of the forest—the very uplifting raises it above the worrisome pebbles upon the surface of life. We are conscious of the pebbles—we walk over them—but we refuse to be chained to groveling among them. It is *brighter* in the fresher air *above* the difficulties.

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Broadly speaking, there are but two great classes in life: those whose main intent is centered in self—self-seeking—selfishness; and those whose chief purpose is in helping humanity, who reach humanity as a whole by the generous giving of self to the individual within range.

**Two  
Classes  
in Life**

All are essentially selfish in that all seek happiness; the difference is in the motive. The one draws unto himself for his own use, the other gives of himself for the benefit of another. The one gives from within, outward—the other draws from without, inward. The one considers what effect the action of another will have upon his life; the other considers what effect his thought and action may have upon another's life. These are the extremes: the large mass of mankind vacillates between the two. The class to which one belongs is interpreted by the impulse which predominates, consciously or unconsciously.

The selfish or the unselfish dealing with

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material things is not the greatest concern; it is rather the selfish or the unselfish thoughts which influence human action and which mold not only our characters, but the lives and characters of those about us, thus increasing the great force of good or evil which is uplifting or degrading all human effort.

Take positive suggestions, not  
**Power of**      negative. Prove to yourself the  
**Suggestion**      strength of affirmation. If you would be glad, look for gladness; if you would be good, look for goodness and helpfulness. Know that joy, gladness, goodness, beauty, all are yours, if you claim them as yours. Direct your thoughts continually towards an ideal; work while you think and the mental image becomes a reality.

This same response of nerve to thought can be carried out in the physical body. Grace is merely physical movement without friction; graciousness is mental activity without friction—the tact to adjust one's self to circumstances, to make room for the opinions of others. Many a woman, by intelligent

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and persistent effort, has reached her ideal in physical outline; poise and carriage have responded to the true harmony and graciousness within.

If the soul be serene, the mind and body sound, life's problems are met with courage and hope; the perfect harmony within surcharging the atmosphere about with corresponding harmony, love, and faith. Such an atmosphere is positive and compelling; it means success practically assured.

If, on the contrary, one's soul be negative, full of doubts and denials, the body and mind surcharged with the reflex action of this condition, one will rest in a fog of obscurity and uncertainty, without stimulation or inspiration for a step higher. Such a one is in the wrong current and unless he gets out of it, despair and failure will be his portion. This is a form of self-mesmerism, a bondage of the soul to a false conception of life. Refuse to entertain it; believe in the eternal, positive forces of goodness, growth, and truth.

The woman who realizes a power within

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herself, stronger, more resourceful than any visible power, a power so bountiful that each demand is promptly supplied in fullness—like the parable of the loaves and the fishes feeding the multitude—works with a surety of purpose, a forecasted knowledge of success.

The woman who has this knowledge of self-power, tempered with mercy and a comprehension of the rights of others, has a magnetic force to attract other forces until she gathers about her a power for right, well-nigh unconquerable.

And whence comes this power?—It is the law of right thinking, which gathers force from its own momentum, attracting analogous thoughts and forces as it goes along, and, by the law of suggestion, setting other minds to work upon the same line. A thought vibration, which we term influence, attracts like a magnet, it gathers like thoughts from so many sources that it becomes *public opinion*, an avalanche for good.

The office of the inhibitory nerves is to restrain impulse and emotions. A child

puts his finger near the fire and immediately draws it back. This withdrawal is directed by the motor nerve centers, preventing injury. Thus the nerve centers restrain us from going too far; they prevent wrong doing, they are the nerves of conscience. Because of this nerve restraint, a wrong thought, a wrong influence, can never gather strong momentum in a well-poised stable character.

The influence of this law of suggestion upon the life and character of the individual, and, consequently, upon the life and character of a community, and of a nation, should be most carefully watched. A wrong thought, suggested, calls up others to build around it. This thought, recurring frequently, builds a network; while, if at once cast out, or if suggested by one in whom we have little confidence, it makes slight impression. For example: Repeat a piece of gossip; if it meet a receptive mind, it becomes deeply impressed and by re-discussion the story grows.

The entire mental atmosphere of a community is often degraded, and the characters



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of its individual members impaired, by dwelling upon one small scandal. Such may be the result of an unhealthy thought suggestion. The editors of the daily press, who chronicle scandals for the untrained minds of the multitude to feed upon, have a great responsibility. The mere recital of crime, to a weak mind, may become a suggestion for future outrages.

The man who shot Colonel Theodore Roosevelt doubtless first recalled that President McKinley was shot. He had a mental grievance against Colonel Roosevelt and the suggestion grew and grew in his brain until he became a monomaniac and saw visions. The picture in his mind became more and more vivid with each thought repetition.

Wives, mothers, sisters, take care what mental food is offered the young minds in your charge. Stand firmly against a public press that records unsavory scandals. See that the mental suggestion offered the young mind at the age the most susceptible to impressions    pure, uplifting, and inspiring.

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The normal, well-trained mind, in health, is largely immune to unhealthy influences, but illness often opens the way to a train of ideas which may work harm. We know that one of the common experiences of a serious malady is a false, morbid outlook on life, judgment formed apparently without rhyme or reason; this is often true of people who in health possess the sanest judgment and minds of a high order of intelligence. Illness, in such cases, has weakened the power of resistance to a false idea.

It is wise, both in sickness and health, not to discuss a negative contingency. Think health, not disease, joy, not sorrow, goodness not sin. Fill your mind so full of the affirmation of good and right, that the thought of wrong cannot enter. Keep this thought firmly in mind when dealing with others; give them encouragement, not pity. Show them the blue in the sky beyond, explain to them that the law of nature is hope, progress, love, and that they need only to step forward to meet it.

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This attitude does not imply lack of sympathy, but the highest form of help. "Feed the hungry, heal the sick," but teach each and all to help himself.

Never allow one to get to the nerve depression caused by self-pity. There is no more sure road to a decline. When one gets to the point of weighing every duty or pleasure from the standpoint of, "I cannot stand this"; or, "I am too weak for that"; or, "I fear I am too tired for so-and-so," every nerve of the body is questioned, tested, and set to quivering in the weakened, negative state.

When we look at our troubles, they grow big; how much better to look to our blessings that they may magnify and expand.

In the face of deep grief many feel it a sin to be happy, but it is a noble, deep, and trustworthy nature that can say, "I will bravely and cheerfully honor the dead by making my life count more for the living. I will bravely turn from my sorrow to the happiness of loving service."

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It is a sin to be a drag on others because of a selfish indulgence in grief or self-pity. We often see one member of a family sacrificed upon the altar of another's sorrow, a sorrow which, if borne with dignity and understanding, would have brought added strength, not waste to life.

We do not honor the dead by keeping ourselves miserable; we honor them more by making our lives count for more, because of the lessons their lives have taught.

Black seems a fitting garb for a heavy heart; it is sometimes a protection when we first go out in the world, after a great loss, but, if worn at all, it should be abandoned as soon as possible. To dedicate one's life to helpfulness is more noble than to dedicate it to grief and thus tax the spirits of loved ones and friends who must take up life's duties at our side. Courage and fortitude and brave cheerfulness are indeed monuments to a loss—nurtured grief is a moral wrong.

## THE BUSINESS WOMAN AND HER SISTER

EVERY day women are leaving the ranks of idleness; they are becoming tired of so-called "Society"—of simply dressing, attending to clothes, to receptions, luncheons, dinners, card parties, etc. One by one they are taking up the world's work, are engaging in more useful fields.

We regret to see those with home obligations enter the business world, unless pecuniary necessity demands, or unless they enter some professional career for the betterment of humanity, feeling that the particular work can best be done by them. Other fields should be left for the many who must be the breadwinners.

Many society women have excellent business minds, and there are fields of charity which need them sorely—need organizing

upon economic principles. Systematic brains are needed to accomplish definite, far-reaching results in this as in other fields of labor, for charity is often belittling unless properly applied. Real charity must teach the individual self-respect, must uplift, educate, help to independence and self-reliance.

It is claimed that with women as with men, five per cent. are fitted to lead, to create, to conduct; five per cent. are strong, but not sufficiently so to create and wield forces unless directed by the few; while ninety per cent. are followers. Those born, or developed, to lead, have many of them been society leaders, who are turning their talents to deeper purposes, more useful, broader fields of generalship in the world's work.

One society leader of courage, intellect, good judgment, and a heart in the right place, upon visiting the studio of a woman who had made a moral and financial success, remarked:

"I never enter this studio that I do not envy you."

"Why should Mrs. C——, with all her wealth and position, envy me? I have succeeded, but I have worked hard," was the reply.

"It makes my blood tingle to feel the atmosphere of successfully organized effort. I know what work means, for I raised two hundred thousand dollars for the crippled children's home in the last three months."

Few men could have done better.

Think of it! And then many regard society women as selfish and frivolous! The world knows little of the great good these women are doing. The daily press is too full of the recital of crime to give space to their work.

Women of such capacity could revolutionize the poorer sections of our cities, could educate every mother to observe cleanliness and to properly care for her little ones, if they would organize the five per cent. of lesser leaders into captains and the ninety per cent. of the large rank and file into workers.

There are large numbers of women without young children, who are not even in "Society" and do little but fritter around the star of self, merely shopping, visiting, dressing, and attending to clothes. Many others have no homes to manage, or manage them with such ease that they have a portion of time which they would gladly give to uplifting others less fortunate if only they knew how to make the beginning. They need leaders to organize them into bands of active workers; they need teachers.

There is too great a difference between the homes and the civic environment of the poor and those of the rich. The poorer districts are untidy; the streets are unclean; there is little shade or green grass; the back yards are unkempt. Children are growing up in this degrading atmosphere; disease is breeding here.

Truly, you say the fault lies with the mothers.

Yes, but, sisters in happier stations, do you realize your privilege of helping to edu-



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cate and refine? These same women have known no better surroundings, and, unless you help them, their children and children's children may grow up in the same squalor.

Yours is the privilege of helping them to realize that each can beautify her own small sphere. They need to be given the inspiration; they need to be shown their possibilities, to fix an ideal; they need to know that the difference between the surroundings of the woman of wealth and the woman of poverty need not be so great. They need more love and charitable thoughts toward the woman of greater privileges. Their very hatred of the woman of wealth is keeping them down, blighting health and happiness.

If just one woman of means would spend the money she would put into a new gown, and take one block in a poor district of her city and see what could be made of that block by means of soap and water, paint, flowers, vines, shrubs, and trees—would give the time, study, and artistic taste needed to make it a place of beauty—think of the

change! The home keepers and the children would be more self-respecting and would be inspired to have the interior of their homes in keeping.

They have cleaner thoughts who are surrounded with cleanliness and beauty.

Just one club of women as a nucleus, who now meet to discuss Emerson, or to do fancy needle-work, could be the means of cleaning up a city.

Arise to  
Opportu-  
nities!

Hundreds of thousands of dollars are yearly appropriated for houses of correction, or for an enlarged police force to quell thefts and crime. Think what these thousands would do in the hands of club women, in elevating the surroundings, in educating and refining the home lives in the districts from which crime mostly emanates. It is more economic, more noble to prevent than to punish crime.

Arise to your privileges! Know absolutely that it is within your power to so organize natural leaders and arouse enough helpers

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to practically make crime in your city unknown. The daily press will help organized effort and the very endeavor to help will cleanse its pages. It is within your power to turn the tide of public opinion and to change column after column of the recital of crime in the daily papers to descriptions of movements of positive helpfulness.

Men who are capable have not time for active work, but they are ever willing to help the women who *have* time. The business men's clubs, the societies for civic improvement would gladly welcome adjunct organizations.

The parks and playgrounds in the poorer districts, with kindergartens and physical culture teachers in charge, are doing much to stamp out crime. Let us carry these parks, on a small scale, to every backyard.

Let us start vines on every alley fence and disfigured wall and appoint the children of the neighborhood as gardeners and caretakers.

Let us give flower seeds to each family

and teach them how to plant and care for them.

Let us convert every vacant lot into a flower or vegetable garden. Families are starving who might produce one half of their living from one or two of these vacant lots planted with vegetables instead of being left to grow to unsightly weeds.

What would it mean to have a large city to which we could point with pride and say, "She has no poor who are not self-respecting"—crime is replaced by beauty and self-respect!

We need only to broaden our house cleaning, our housekeeping, and our homemaking to encompass the city—the home, the environment of husband, son, and brother.

Is it worth while? Let every mother, every sister ask herself this question; then let her, if she has no home and no large life work, throw herself unreservedly into work for civic betterment.

The life of the Countess of Warwick furnishes a noble example of what a woman of

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influence and high social position may do. A woman of lofty ideals, she has not frittered away her life in an inane round of selfish pleasures, but has used her vast influence and energy in extending the privileges and elevating the ideals of those about her. She has not merely given freely of her estate in the betterment of the people upon it, but she has been their friend and adviser. She stands as a distinguished example for the women of the civilized world.

When she opened a shop in Bond Street, under her own name, penurious motives were accredited her; whereas, she had merely lent the influence of her name to the enterprise, and given it her financial support, in order that the women upon her estates might have a market for the disposal of their work.

America has many broad-minded, useful women, of synonymous aims with the beautiful Countess, and the next twenty-five years will bring forth many more, for American women are awakening to the realization that

the useful life yields richest fruit, both for self and others.

The lofty ideals and personal helpfulness of such women as Helen Gould, Mrs. Emmons Blaine, Jane Addams, and many others, have made them ornaments to our country.

The late Lady Curzon, as did the Empress Josephine, furnished a brilliant and conspicuous example of woman's influence in the furtherance of man's political achievements. A woman of the highest type was she, unspoiled by honors or successes, who used her privileges wisely and nobly; a true wife, mother, and daughter, she loved and honored her unlettered parents in the midst of her grandeur—she was never so little as to feel ashamed of them.

It is the small nature that becomes snobbish, that dwindles under the influence of new and greater privileges, that does not rise to the occasion and expand to increased opportunities.

It does not fall to the lot of every woman to fill such high and honorable positions,

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yet a woman's work is none the less important because of the obscurity of her life; she fills a necessary niche, she is an important factor in the Creator's scheme.

Whether she fills that niche well or ill depends upon herself. Her contribution to the sum total of progress is largely the result of her own efforts. Another may not supply her share, another may not develop for her, she must develop for herself.

The woman of clear mental poise, of strong character, self-respect, judgment, and true womanliness will succeed in the business world as she succeeds in the home. The qualities which make for success are the same.

Far better is it for one who must be the breadwinner for self or others, to choose a profession in which she assists in the education and uplift of her sex; if she is not subjected to the harsher methods of man's competition, it is easier to keep her sweetness and charm; yet that woman's finer sensibilities are of necessity dulled through intimate

business association with the opposite sex, that she becomes less womanly, less delicately refined, and coarsened by such association, is the utmost sophistry.

It rests with the individual to show the quality of her armor. The woman who does not retain the respect and receive the utmost courtesy from her co-workers and employers should look to herself for the cause. Men live up to her demands, as a rule; if she permits them to be rude, or familiar, she has only herself to blame. She should bear in mind that she is her own protector—that, as a rule, man will protect her from everyone except himself. Womanly dignity, combined with courtesy and consideration for those with whom she comes in touch, a conscientious discharge of her duties, together with simplicity and quietness in dress, go far towards assuring her the utmost consideration from her men associates.

The sheltered home life affords but limited opportunities to test character. Real strength lies in the power to resist influences that

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militate against one's well-being, and until one has met and resisted temptation, who shall say that she is strong or weak?

There is no virtue where there is no temptation. Virtue is temptation overcome. Therefore, the woman shielded from contact with the workaday world should be most loath to judge her less fortunate sister. The words of Milton are pertinent:

"I prize not the secluded and cloistered virtue. Give me the man who dares sally forth to meet his adversary and still selects and still prefers that which is truly noble; he is the true way-faring Christian."

Woman is thrice blessed: she has all of the privileges of the home woman, of the business woman, and the courtesy and homage of men. She loses a priceless blessing if she forfeit the chivalrous courtesy, respect, and protection of the opposite sex.

The world needs pure, chaste, sweet, vigorous, intelligent, sympathetic women, who can be as sweetly womanly in a field of outside usefulness as in the home.

Modern methods have transferred so much of the work of the home to machinery that woman has followed the industries to the factories. With increased efficiency in handling gross labor, the whole standard of living is changed. What were once deemed luxuries are to-day necessities. We do not wish to see this condition altered, because it is in the direction of advancement. We wish books, music, and art as a part of daily life. The small refinements of life, such as scrupulous, personal cleanliness, dainty household adornments, and attractive and suitable clothes, all have an educational value, which should be considered in the rearing of the family.

The most unhappy condition for the individual and for society is that of the mother who must leave her little ones in charge of others and work until she is too tired in body to give them the care, tenderness, and guidance at night, necessary for physical, mental, and spiritual growth. Here is a problem for the State not for charity to solve.

It is also a lamentable condition, and one much to the discredit of parents, that girls of tender years, with characters unformed, who have neither discretion nor self-assertiveness, with but slight knowledge of the world, should be forced out of the home nest and launched into the mart of business life, in office, factory, or store. This is a vital question. If parents are unable to support their children, let them seek employment for them in the homes of others, until they are wholly mature, able to choose aright and to protect themselves. Work in the home is far more dignified than work in the office, shop, or store. More education, more refinement, more good sense are required to intelligently manage a house than a clerical position.

Some lives seem often providentially spared from domestic cares that they may be of greater use to the world,—Frances Willard and Sarah Barton are shining, representative lights.

The “old maid”—the useless woman, who folds her hands, and, sighing, waits for the

Prince Charming—is not to be found in America. The unmarried woman has no time to fold her hands. She is as definite, as important a factor in **The "Old Maid"** the world's work as her bachelor brother. She may be a spiritual though not a physical mother and thus be the inspiration to many a young life.

The independent woman, engaged in a business of her own, has greater latitude, broader privileges, and presumably more money than her salaried sister—therefore her responsibilities are greater. It is the obvious duty of such to establish the best possible precedents in business circles—customs that will increase the privileges and raise the ideals of those less fortunate, who look upon her as a model. By thus wisely keeping to higher business morals, the independent woman may do much toward elevating business standards.

The women who win, attribute their success to perfect health, to poise of mind and body, which are as essential in a business

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as in a home life; the influence of a nervous, irritable, imperfectly balanced woman is but short-lived, her privileges limited, her judgment of slight value.

Participation in business does not necessarily unfit one for homemaking. On the contrary a woman who has had a business experience understands and sympathizes more intelligently with the breadwinner, and when the time comes for her to make a home, she knows from experience the comforts which men who daily struggle with human contact need. She also knows how to appreciate money and how to plan wisely its expenditure.

Because of her business and mental training, she is a more intelligent housekeeper, and because of her sympathy, a better homemaker. Men of thought and judgment are learning to select wives as the hero in the *Vicar of Wakefield*, who chose his life mate for the same reason that she chose her wedding gown—"good wearing qualities."

In the discussion of the weakness men

often display when selecting life partners, one of Bulwer's heroes says in substance: "Think of the ecstasy of having so beautiful, so vivacious a face before you at breakfast, at luncheon, at dinner. A face so exquisite in coloring and contour would banish all thoughts of the vacuum of the head. What matters it if the mind be shallow? If its placid surface is incapable of a ripple of genuine thought, one could feast to his soul's satisfaction on the mere physical beauty of it."

The reply is pertinent:

"That depends upon whether you are the entranced observer of the beautiful landscape, or the unfortunate possessor of the barren soil."

Although we have broken our shackles—have burst from the chrysalis of antiquated customs, and are now full-fledged participants in the world's work, we value man's homage, love, admiration, and respect none the less; but, being independent, women need not marry for a home, and year by

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year they demand a higher standard of manhood.

True caste in America is becoming the caste of character—of genuine womanhood—and she who supports herself in a dignified manner, keeping her womanly refinement and culture, may enter any society and be respected.

True, there is a social circle of the snobbish rich, composed largely of the “get rich quick” class, with whom social distinction is gauged by the possession of crude silver and gold. But the innate refinement of this class is scarcely worth considering, and their mental weight is so light that they have little force in the balance of the scales of power.

Thank God for the freedom of the American woman, who shares equally with mankind the country's splendid chances of advancement, who is now liberated to achieve, to do!

Our ideals are raised to a higher standard as our privileges become more varied and extensive. We would not crucify the Man of Galilee to-day; neither would we burn

Jean D'Arc at the stake, nor commit a thousand deeds that blur the pages of history.

The writer has had a wide experience with the large body of **Women's Clubs** Club women, who are striving to be, not to seem, to make the best of life, and to help all womankind to see life from the hill-crest.

God is blessing and prospering their work, in brighter, happier homes, more intelligent mothers, more sympathetic helpmeets and companions. In all progressive movements worthy the name, there will always be the excess, but it takes the excess to make the medium, to stimulate to progress.

Woman is learning from the club to know herself, to realize her own comparative development, and from the inspiration of those who are stronger, to gather strength and insight for growth, to fix higher ideals,—an ideal once fixed is half attained.



## OUR CONTROL OVER OUR FINANCIAL CONDITION

**T**HE principle of mental force governing health, to an equal degree governs poverty and abundance. If one sit down to mourn over lack of funds, taking the despondent attitude that there is no use in trying to get ahead, to save, or to rise in the world as others are doing, the chances are that the mental picture thus formed will be the limit of one's success. Everything accomplished in life has its origin in the ideal—the picture fixed in the mind.

The thought of poverty, the belief that one is poor and must remain so, is blighting, it restrains man's effort; there is no definite goal to strive toward and often the thought is worse than the actual condition.

You are poor while you think poverty, a

failure so long as you think failure, a success when you think success.

Occasionally we meet a discouraged man who believes, or professes to believe, that Providence intended him to be poor. Shame on such a thought! Refuse to entertain it, or to believe that Providence has put any limitations upon the results of man's legitimate efforts. There is abundance round about you and that abundance is *for* you.

In place of the despondent, submissive attitude, form in your mind a definite picture of what you would be; work for it—claim abundance within; see the picture as a reality; know that your powers will grow as you use them, and that with every step forward the way grows clearer.

One can think wealth, can think spiritual or mental development unto self, if he keeps his goal in view and *works while he thinks*.

Fix your goal just a little higher each year, save a percentage of your income, no matter what it be, establish good business habits of mind; then be alert for every avenue for ad-

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vancement, refusing to remain year by year in the same stratum, and opportunities are sure to open.

The trouble is that so few keep their eyes confidently fixed upon a certain goal, letting nothing deter them from this; even apparent setbacks. Losses even may be an asset, if regarded as a part of one's business education, and an investment for future use.

I know a young woman who began her career earning twenty-five dollars per month. The second year she set her goal at forty dollars, the third year at seventy-five dollars, and the fourth at one hundred dollars. Then she launched out into a work of her own and lost two thousand dollars. This did not daunt her; she said she had paid this for a business education, just as she had paid for a college education, only her lesson in active business had been more thorough than any college course could be. She took her loss cheerfully, in the light of investment for future use, and started again to earn fifty and seventy-five dollars per week. You see

she was worth more than she was before her losses. I do not know just what her income is to-day, but it is yearly many times the amount of the first year's loss.

There are few instances where greatness or wealth are thrust upon man or woman. Success is attained by thought, and by mental and physical activity, response to thought.

There is no more sure check to advancement than the habit of continued cynicism towards those who have succeeded. It leaves one no time for constructing one's life.

The fact that the great proportion of the world's wealth has rested in the hands of a few is not a fault in those who have accumulated it. It is to the discredit of those who have let go their share.

Throw off the belief that the rich are scoundrels and that good is found only among the middle classes and the poor. This thought is closing your door and narrowing your world. The stream of success broadens out in rich, fertile fields; plenty never flows between banks of pessimism.

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There is something wrong when one class of men feels itself hounded by another—but the fault lies as often as not in the under man.

Every man who has made an honest success spiritually, mentally, physically, or financially deserves credit and emulation. The very attitude of reaching out spiritually, mentally, or physically is the attitude of development—of progress. It is the attitude of prayer, *but it means that you pray with heart, and soul, and brain, and body alert to embrace the opportunities offered.*

Poverty is not a disgrace, unless man has made no effort to better his condition. The disgrace is in not trying.

With health there need be no poverty.

Let us teach our young men and women that, while poverty is no disgrace, improvidence is. With health there need be no poverty. Every man, woman, and child needs to know this. Sickness is the only excuse for want.

Our large cities contain districts in squalor,

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but there are comparatively few families who are poor because of ill health or unavoidable circumstances. The poverty in these sections is largely due to incompetence, liquor, ignorance, or improvidence.

Let us teach the young that no matter what their income, a part of it must be saved as an investment for the future, either in money or in education to fit for greater usefulness.

One is not poor who has enough to eat, to drink, and to wear. It is improvident spending which so often keeps one down and makes one feel poor. It is the thought of poverty, as one compares his comforts with the luxuries of another, that discourages and sometimes blinds one to real happiness. There are no real riches but content, and love, and kindness, and these can be cultivated in the simplest surroundings. On the other hand, there is no real poverty save poverty of hope.

The country districts, the farms, are crying for men and women workers. Surrounded

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by God's blue sky, by a carpet of green grass, by all growing things, or by the harvest of growth, there is no poverty. The bounteous gifts of Nature are fully bestowed.

Let us clean up our squalor; let us empty our tumble-down tenements; let us send men, women, and children to relieve the country's need, to breathe the atmosphere of heaven's blue. There they will be self-respecting; America will take care of the deserving poor.

The growing custom of establishing manufacturing plants in small towns, or in the outskirts, where workingmen and their families can leave the crowded districts for breathing spaces, is a wonderful leveling, educating influence.

The oft-quoted saying that "Opportunity knocks at man's door but once" is blighting. It is also untrue. Opportunities are all about us, to-day and to-morrow, tapping at man's senses, saying, "Come here and get me. I am ready for you to claim me."

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*Believe in your power to succeed.* Never allow yourself to be discouraged. Success lies *in you*. *Know it* and cheerfully feel it bubbling for expression. Keep the fire burning. Face right. Look uphill, not down; know that pleasure comes through toil and not by self-indulgence and indolence.

**Believe  
in Self**

The love of work is happiness. Real pleasure is in achieving, not in the conquest.

Make up your mind that you are now going to show the world your mettle and prove that any hill which others have climbed is not too steep for you. Merely facing the problems, sets forces to work, shaping your life to conform to your aspirations.

The very thought that the world owes one a living, that all men should share equally in the world's wealth, is dwarfing endeavor. The world gives an abundance to him who puts forth effort for abundance. Demanding higher wages, not earned, does not mean an even distribution of wealth—it simply raises prices of all necessities, increasing the



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demands upon you. A man does not permanently receive more than he gets, until he earns more than he receives—until he increases his capacity to do and to be.

There is a good old saying, "If a man smite thee on one cheek, turn to him the other." This is well and good if meekness is your best weapon to show him that he is wrong; if meekness marks you as his equal or his superior, bringing him to realize you as such. To-day we teach a child to stand for his rights. Make every man know that you are his equal. Equality, not subservience, is the atmosphere of growth.

If woman continuously complains because her husband does not rise in the world, she is doing much to retard him. The atmosphere of complaining, like the atmosphere of cynicism, is a damper upon development. Make the environment inspiring with quiet suggestion, for it is through the receptivity caused by comfort and trust that one grows and expands. Work for the ideal in an atmosphere of ease, nurture it quietly, con-

fidently strengthen it, and it will surely grow. There is no impetus, no stimulus to another's growth like confidence. It gives man faith in himself.

Just a little belief in them, expressed at the right time, has been the impetus that has determined the future of many a young man or woman. Youth overcomes seemingly unsurmountable obstacles in an atmosphere of faith.

Like attracts like; the expression of distress courts similar expression and keeps you in the company of those on the same plane. On the other hand, the atmosphere of success impels you to reach toward those who are successful. Form acquaintances and friends that can help you reach to better things.

Real poverty is the poverty of mind and heart, of soul, of love, of kindness, of sympathy, and of hope. It is the lack of power within self to create happiness. It should not be measured by worldly comparisons. Many a millionaire, who has lost the power to be happy, would gladly change places

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with the happy mechanic or the happy farmer. Happiness—abundance—lies in the man, either inherent or cultivated. It does not lie alone in conditions about one. These he can change.

By merely reversing the thinking habit, whole families have been brought from poverty to comfort, hope, and good cheer. God never intended man to be dwarfed by his thoughts.

There is everything in the mental  
**Mental**       attitude of abundance. We come  
**Attitude of**   into the presence of some women  
**Abundance**   whose wholesome atmosphere  
makes us feel rich; it gives us the comfort of  
opulence and we go forth with a consciousness  
that abundance and plenty are the laws  
of life. This abundance from within attracts  
and inspires and becomes an outward reality.  
Those who possess it have a wonderful  
appreciation of everything about them;  
beautiful ideals of life and its grandeur.  
With them we lose all sense of the common,  
and the daily duties of life, done in the spirit

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of love and kindness, lose all sense of littleness.

Happiness comes to some women apparently without worry or anxiety; it is because they love everybody and everything. What they give out is returned a hundredfold; love begets love and abundance. A grudge met with kindness melts away as a mist disappears before the sunshine.

Such women give men the courage for conquest, and blessed is the home that shelters them. Yet while it shelters, it does not hold, for the very nature of such a woman demands the means for opulent giving, for broadest sympathies and light shed afar and for many. For such a life there must be some broad avenue of usefulness.

There is plenty of all that is necessary for life and comfort. "The Lord is my Shepherd, I shall not want," is true; but He expects me to step forth and get what I want. He does not put the food into my mouth.

Attainment of something better, higher, and nobler does not come to one through dis-

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content, through rebelling against narrowed life and opportunities, or by *idly yearning* for a broader field of activity. The watchword, gentle reader, is to be happily up and doing, making the most of the opportunities and privileges of to-day, ever alert and ready to seize the bigger ones to-morrow.

A profligate waste of the opportunities encountered in the course of daily lives, a vain and erratic searching for the vague, unnamable something in the realm beyond one's horizon, lessen the capacity for real achievement and tend to discontent and abuse of privileges which are here.

Expansion for the future can come only through expanding in the present.

Be sure your endeavors are not in a mis-directed channel. "To be industrious is not enough—so are the ants. What are you industrious about?"

Opportunities must be seized  
at the vital moment. They do  
not come to us every day, yet they  
come again and again, and we must watch

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for them, and work towards them and grasp them, for they do not tarry; ignored or neglected to-day, they become opportunities for some other more enterprising and observing individual to-morrow. They are not lost in the sum total, though lost to you.

Never allow yourself to bemoan your lot. Simply rise *out* of it, valuing the lesson it has taught; remember that every experience may make for character.

Oh, for the man to arise in me,  
That the man I am may cease to be.

Be sure when you leave an environment that you have learned its fullest lesson, that the character developed has fitted you to more fully enjoy the next step in progress.

## A SUCCESSFUL LIFE

TO sum up the all of life, what shall we say is the successful life for a woman? For a man, the mind at once jumps to financial, military, literary, or artistic achievement, to conquests of which the world is cognizant; but true basic success for men and women, as touching the deeper forces of life, has the same foundation—the soul growth and the uplift of humanity—the bettering of material conditions, that mind and soul may be free and have richer soil in which to develop.

Man, in contact with social, political, and civic forces, may make the opportunities for development, by lifting political and social bans, but does not the development and guidance of the individual, that he may be fitted to rise when the bans are lifted, or grow to his fullest capacity, rest with the mother,

the sister, the teacher, the friend? The soul expansion, the formation of habit, the direction of moral obligation, the mental and physical development of the race, rest largely with woman.

Is not, then, the success for woman the result of such guidance and training? Is there a higher calling in life than the development of body, mind, and soul—the human trinity?

Ah, woman! rise to the dignity of your position! a position so fully appreciated by man, so often lost sight of by woman in the maze of little things, or in slavery to material conditions. In mind and spirit rise above the ranks of the common to be a positive force for truth, for growth in all that is elevating and pure.

Success is your birthright.

You may not be known beyond your immediate circle, but you can there be the inspiration to culture, refinement, to mental and soul growth, of husband, brother, sister, son, daughter, mother, father, and friend. You



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can build a little sanctuary, a holy of holies, in the heart of each who is touched by your presence, which shall shed a pure light of warmth and comfort, so that when storms, discouragements, and adverse winds blow, he may retreat into the sanctuary for warmth, and courage, and guidance, and light.

Man's dominion is over the world and material conditions—your dominion is in the hearts and souls of men.

If, then, you would do the most with your life, cultivate that abiding sunshine of the soul, which shall be to another as the source of a river, growing deeper with each step toward the sea, shall be as the yeast plant, uplifting the heaviest heart.

Let us have a revival of the old-fashioned home with the fireside grate. It draws the family together, spiritually as well as physically; it invites confidences; it educates. The quiet hour of twilight speaks to soul, not ear. If the family be drawn up before the cheerful fire, the voice tells to all the same story of love, of peace, of good will; it cements

hearts and lives and purposes. It is as if God listens and hears best in the silence, and heart of man and God are one.

The home which affords no close and common center of communion, after the evening meal, scatters the interests, it loses the spirit of comradeship.

The American family needs these closer links in the home life, a greater pride in the family tree, a sense of the dignity and beauty and strength of the home as the heart center, a unity of interest, both in pleasures and work.

Husband and wife are drawn close in the bonds of the common interest in the child. The touch of the baby fingers is as the great Voice of tenderness and love. The baby smile enfolds the hearts of each with the same glow, the same warm halo of light, which will not let them wander apart, or go far into the darkness. Trials, sickness, and death strike like a thin weapon, but like a balm—slain and healed with the same stroke. Slain by sorrow, healed by the enfolding of a greater love.

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Love watcheth, and sleeping, slumbereth not. When weary it is not tired; when strained it is not constrained; when frightened it is not disturbed; but like a vivid flame and burning torch it mounteth upward and securely passeth through all. Whosoever loveth knoweth the cry of this voice.

Woman's life is the inspiration—man's the effort. It is hers to teach the gospel of happiness, to lead the mind away from self to broader fields; in the words of George Eliot, to

Be to other souls  
The cup of strength in some great agony,  
Enkindle generous ardor, feed pure love,  
Beget the smiles that have no cruelty—  
Be the sweet presence of a good diffused  
And in diffusion ever more intense.

Conscious success lies in the knowledge that has developed the ability for lasting achievement—achievement redounding to the ethical, intellectual, and financial progress of the world—a living, moving factor in the happiness and uplift of humanity; such will

Live again  
In minds made better by their presence; live  
In pulses stirred to generosity;  
In deeds of daring rectitude, in scorn  
For miserable aims which end in self,  
In thoughts sublime, which pierce the night  
like stars,  
And with their mild persistence urge man's  
search  
To vaster issues.

## RELATION BETWEEN MIND AND BODY

**T**HE character of thought not only changes the shape of muscle, the movement of the body, and the lines of face and figure, but also the shape of the brain. It is a question whether the formation of bone, once hardened, can be changed; yet in the young, before the bones have become set, their shapes are altered, just as the pliable muscles and sinews are changed. The character of thought of different races or generations changes the shapes of the skulls; the Hamitic, the Aryan, and the Semitic races developed skulls of distinctively different shapes, according to the nature of the occupations into which they drifted and the thoughts consequent upon their employment.

Ah! this power to mold life! and the privileges and duties attendant thereto!

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Our thoughts not only mirror themselves upon face and figure, but they also instigate the movements of the muscles. Slow thoughts mean slow motions; rapid thoughts, quick movements; depressed thoughts, heavy, relaxed movements. Careless bodily movement denotes careless brain action, and a lack of power to concentrate.

The physical agitation in bodily movement, so common in the American man or woman, illustrates the mental agitation; the brain forces in a turmoil are incapable of decisive, clear judgment.

We read the receptive mind in the attitude of the body and in the open, easy lines of the face, which give expression to the eye, just as we read the character of the man who has formed unchanging opinion, by definite, set lines; and as if apologizing for his weakness in holding an unyielding conviction, like the puppy he yelps and barks to convince himself and others of his strength.

We are not to-day what we were yesterday, hence we can form no absolute opinion of a

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friend. This world is not consistency in detail, it is progress—consistent only in its great moving principle. The man who does not try to define or to label himself by the name of this sect or that, but who is ever open to other shades of thought, or to other lights upon his theme, is a great man. “With consistency, oh fool! a great soul has simply nothing to do.”

An unnatural deviation from the physical balance has its expression, while a deviation from the mental and moral balance invariably mirrors itself.

Pessimism, unhappiness, displeasure, depression, discouragement, despondency, hatred, arrogance, and jealousy are all expressions of outward forces as related to self, are the effect of outside influences in their bearing upon one's own single plans and purposes, or their interference with one's personal happiness. As if looking within self, the lines of expression of the eyes, of the face, and of the body are self-centered, are drawn inward and downward, even the chest

## Relation between Mind and Body 129

is sunken or drawn toward the center; the tensity of the inward drooping lines depends upon the tensity of thought.

Pessimism is the resultant mental poise of much brooding upon the crossing of other ideas, in relation to the best way to run the world. It is a disbelief in humanity colored by the effect of outward conditions upon self.

Arrogance and false pride are self-centered bigotry. (See Figure 3.) They are self-satisfaction coupled with domineerance. They admit of no suggestion from you; they ask nothing from you; yet the muscular strain apparent in the carriage of the shoulders and the head shows the effort nature requires for one to hold himself above his fellow-man; yet they are less selfish than unhappiness or despondency, because they do not call for your dynamic force or sympathy.

Displeasure is the effect upon the mind of someone or something interfering with your purpose. If it be human interference, and be long continued, the displeasure becomes jealousy or hatred. The lines of the face



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and figure express the same self-centered, inward tendency, intensified into rigidity; the chest draws inward; the downward and inward lines of the face become set, even the hands clench toward the center. (See Figure 1.)

Despondency, depression, discouragement, and unhappiness bring drooping chest and sagging movements. They may come from grief or loss. (See Figures 2 and 8.) It may be the loss of a relative or a friend which has affected the nervous system, but persisted in, it means that we drag someone else down with us. The friend whom we have lost is doubtless better off, but it is the effect upon us and our life over which we continue to grieve. We are dragging the nerves of others down to the same despondent level, and with the capital of their health we have no right to interfere.

Joy, happiness, gladness, are the unselfish traits; they mean that the lines are expansive, they express the life which is giving out and looking upward, expecting and finding the



FIG. 1.  
Hatred



FIG. 2.  
Mental Depression



FIG. 3.  
Arrogance



FIG. 4.



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good and beauty in nature and in mankind; hence the lines of expression are outward and upward. (See Figure 4.) These expansive lines are not tense; hence they do not so readily make grooves in the face. The expression is read also in the upward springing movement, a buoyant expression of body, which comes from the high chest and full breathing. The buoyant spirit radiates, stimulates the nerves of others, and puts them in the mental attitude of accomplishment, without conscious effort.

The giving of good cheer is an act of generosity, because the very presence of the expression of joy causes your nerves to bound and puts you in a mental attitude to accomplish. The man who leaves his home in the morning, with his nerves stimulated by joyful faces at parting, will accomplish, will achieve that day's work with greater success and less conscious effort. The thought of going back to the same joy in the evening keeps his nerves buoyed all day. Ah! the opportunities for helpfulness, for success, for

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achievement within the power of wife, of mother, of sister, or of sweetheart.

A man leaving the presence of a woman in poise of Figure 2 requires a marvelously resistive, buoyant strength within himself, to succeed. His mind is depressed and he sees all business and all life from this mental poise, while the presence of Figure 4 presages success almost before he starts his work.

One may well learn a lesson from the birds and animals in their cooing and loving calling to their mates, just before the unconscious hour. It is as if each would know that the other is locked in the arms of love—safe and happy for the peace of oblivion.

The evening hour is well selected for play and pleasure, because these drive care from body and brain, before relaxation for sleep.

Let us pause at the end of each busy day to put ourselves in harmony with the spirit which said:

“Behold, I bring you tidings of great joy, which shall be to all people.”

“Peace, my peace, I give unto you.”



**FIG. 5.**  
**Expression of Balance**



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One may take up a new spiritual belief which leads the recipient out of the old habits of worry and subservience to material conditions, and the body will express the new life more readily if the skin is softened and all muscles put into a pliable condition to respond more readily to nerve impulse, instigated by the new ideals. One must read thought lines very closely in order to see new tracery through old scars.

If one would be pleasing in face and figure, the thoughts must be carefully guarded, for no amount of facial massage can permanently eliminate thought lines unless the character of thoughts which is carving them be changed.

An actor, in order to clearly portray various characters, must perform daily physical exercise, must attend daily to the care of the face, that the skin and muscles may be pliable, ready to express changing thoughts and emotions. On the other hand, the portrayal of the emotions of the various characters he represents brings into play so many changing muscular combinations that the very



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vocation of an actor tends to keep away the wrinkles—the landmarks which indicate oft-traveled roads of thought and feeling.

<b>Effect of Mind upon Health</b>	The theory of the mind regulating the health has a sound, scientific basis. Thousands are ill because they have formed the habit of thinking themselves ill; they have surrounded themselves with the mental atmosphere of illness and self-pity. The nerves are accordingly weakened and the mind is kept upon the parts of the body which have shown weakness. The relaxed nerve centers not properly directing the functioning of the body, the capillaries become less strong, the circulation sluggish, and there is no nerve and functional resistance to disease. The weakening of the physical forces continues, either by undue tension or lack of resistance.
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To release one's self from this slough of despond, a strong mental stimulus that will entirely change the direction of thought is often necessary. The weeds of depression



**FIG. 6.**  
**Physical Dominance**



**FIG. 7.**  
**Mental Control**



**FIG. 8.**  
**Mental Suffering**



**FIG. 9.**  
**Physical Suffering**



**FIG. 10.**  
**Mental Weakness**



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have grown over the head and shut out God's eternal sunlight and cheer. Sometimes one must have help from another, the assurance of hope and the atmosphere of confidence that the wise physician brings.

If a woman's nerves be out of condition, she is advised to go on a trip or to change her surroundings, that her habits of thought may change and the sets of nerves which have been overworked, because of the mind dwelling constantly upon certain themes, may relax and other nerve centers be called into play. If she have the strength of character and will-power to change her thoughts, in her present environment, and the happy disposition to make that environment pleasant, so that her nerves regain a normal poise, she need not wander over the globe in search of health. It may be waiting on her own doorstep. Her thoughts may be changed by directing her reading along helpful channels.

A line of thought, persisted in, works grooves in the brain; the result is insanity

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—insanity along one line of thought. One writer voices this great truth: "Women are dying every day and doctors call it some new-fangled disease or other, when if the truth were known it is in worrying over things which never happen and in waiting and hoping for things which never come."

Truly thoughts are potent forces. Disagreeable thoughts persisted in affect the nerves and cause illness. More people break down from worry than from work, and so much of the worry of life is over things which never happen.

Yesterday has gone, forget it;  
To-morrow never comes, don't worry;  
To-day is here, use it.

Cheerful, bright, exhilarating thoughts, good will toward all mankind, put brain and nerves in a natural poise and the result is health. This vital principle is so general that, as a rule, a strongly pessimistic person is usually fleshless, while optimism goes hand in hand with plumpness and good cheer.

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Often the doctor is called more to relieve the mind than the body. When this is effected, the cure is often rapid, the medicine is discarded, or one dose taken where twenty were prescribed, showing that the derangement had a mental as well as a physical causation.

When the doctor is necessary, call in the man in whom you have faith. His medicine may be the same as another's, but it will often have a better effect. Every doctor knows this, and realizes the value of a cheery voice and a sunny smile. He knows that when he says, with authority, that the condition is not dangerous and that the patient will get well, recovery is almost certain. The cure lies within the man, not in the physician.

We must have medicine and occasionally surgery, but we must rely, also, upon the remedies that the Great Physician has left within each individual for his own administration, self-control and mental power over the nerves and the body.

A dear old man of ninety summers, whose

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cheerful, confident spirits and brilliant mind had kept him happy and well, was down with grippe, pneumonia, and hemorrhages. The physician telephoned his daughter:

"Come home at once; your father cannot live."

Realizing the gravity of the combination of diseases at his age, yet understanding her father's buoyant mind, the daughter replied:

"Go back to his bedside, stay until I reach him, take his hand and *confidently tell him that you are going to pull him through.*"

"But I fear I cannot do it. He has had a bad hemorrhage."

"Never mind, *tell* him you can. Make him *confidently* feel that you can"; and when the daughter arrived she said, in her turn:

"You are going to pull through, father. I *know* it."

"Well, that is what the doctor says, and if you both say so, I think I will." In three days he was up and dressed. Had he relaxed and given up, his heart was so weak that he would probably have slipped away.

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Sober faces, low spirits, and fear at the bedside of the sick act as deadly drugs, depressing the heart action and the nerves, while good cheer and the spirit of confidence stimulate every vital function.

Any religion, any faith that carries hope to us and stimulates the nerves to buoyancy, confidence, and strength, builds up the health.

Many a woman has proven the truth of this lesson and has regained health by a confident determination to be a well woman. In other words, she has walked from slavery to liberty, from the control of the mind by the body, to the dominion of the body by the mind.

The woman who allows her work to become routine, or, if it is of necessity mechanical, does not rise above it, is in mental poverty. The work no longer stimulates her brain; she has taken all from it that feeds and nourishes her mental development.

After eating one kind of food for a length of time, the stomach refuses it and it ceases to nourish the body. The same is true of



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the mind; one must have variety of thought as sustenance for mental growth.

Farmers' wives, or women who seldom get away from home, dwell too much upon the same themes, and mental stagnation results; in many unfortunate cases the brain wears thought grooves and becomes unbalanced. Duties which take one outside of the home are just as necessary for the well-being of the home as the duties within it.

The body soon forms habits, and the systematizing of daily tasks, so that they are habitually done at certain times, is a great conserver of energy, because the muscles and brain cells perform habitual duties with little conscious effort. The same is true of right mental habits.

Our nerves and brain cells form habits as well as our muscles, and we need regularly to sift them out, cultivating the good and discarding the bad, just as every good house-keeper must do with materials in the house.

Oh, for freedom of body and mind from the bondage of physical control! Then will

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result beauty, spiritual strength, and harmony, a body free to fulfill its functions and a mind responsive to the highest development of the æsthetic sense.

With conscious effort to put one's self in spiritual harmony, to reestablish correct habits of living, almost anyone can acquire the health habit. It may take strength and determination of purpose to change from wrong habits to right, but the effort will develop character.

There is a force within us that gives us power equal to our needs. Sometimes sudden emergencies and unexpected demands upon us are necessary agents to teach us the strength that is in us.

Many a woman previously in bondage to her physical self has regained health and mental and physical freedom by being obliged to assume heavy responsibilities. The mind being busy, the body has no time to drift into the worry state.

That word "must" has carried many a woman through a crisis which, if she had

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relaxed, would have meant an illness. Women without this incentive, through lack of interest, the habit of letting down, of not feeling it necessary to be pleasant at home, of doing a share in keeping the home atmosphere cheerful, have drifted into hours of languor with a nervous collapse as the result. Why is it that some put on their best for strangers or for company? Are they really better than the members of their own families? Do they love them more?

Many a woman has relaxed into a decline simply because she has the habit of being "tired." Another has made herself well by simply resolving *not to think tired thoughts*.

Under stress of excitement, dormant nerve centers awaken and every force of one's being is aroused to activity. In the San Francisco earthquake a paralytic, who had not walked for fifteen years, was entirely cured.

The great American disease is nerves, or rather, lack of thought control. Great strides are being made to-day in the direction of treating nerves by suggestion; that is, by

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forming other habits that will teach us to forget them.

Another improvement lies in the growing freedom from the habit of taking drugs upon the slightest malady. Not that medicine is not sometimes needed, but the habit of relaxing into the sick frame of mind is not conducive to permanent health. We need strength gained through resistance. Many a physician has faced a situation where a patient needed a bomb explosion, or something to stir the mind to activity, more than medicine.

During the early days in our country there were many localities where physicians were rare, and the people learned self-reliance in health as well as in social and moral life. Nerves were not then the common complaint they now are.

For centuries men have walked this earth with feet, ears, and eyes bound down by invisible chains as heavy as those of the galley slave. These material earth bands weighed so heavily, so closely pinioned them, that all

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faculties were held down in the effort to drag along the lagging feet and keep pace with fellow-beings. This lagging, dragging, process has been so long accepted as a law of nature that our minds can scarcely be lifted above the foot level.

If the mind dwell unduly upon unhealthful thoughts, the tone and quality of the nerve impulse are changed; when the mind conceives fear, the nerves are affected, the breathing becomes short and quickened, the circulation is disturbed, there is sometimes a cessation of the pulse, and a condition resembling a faint may ensue.

In anger the nerves are held tense, and through the sympathetic ganglia, the muscles of vital centers become affected and illness is caused. Extreme anger puts the nerves in a panic; the breathing is restrained and shallow.

An eminent horse trainer has told us that he has known an angry word to raise the pulse of a horse ten beats to a minute.

In joy and pleasure the breathing is deep and rhythmic.

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Thus does the mind affect the body, but, in turn, the attitude and movements of the body affect the mind—by taking quick, short breaths and recoiling as one does in fear, the sympathetic nerves are put in a panic and one can actually make himself afraid, while by going out into the open air and taking long, deep, rhythmic breaths, one generates a normal brain and nerve poise which induces happiness.

Christ walked upon the water and bade the winds "Be still." We need more of His self-confidence, self-knowledge. He was in His Father's vineyard. Are not we?

The very fear of a cold wind may put the nerves in a panic, the breathing at a low ebb, open the pores of the skin, and result in the condition that we call a "cold."

Another time these outward forces may not harm us. The cold is not in the air, it is in the receptive system.

If the body be kept in good vitality, if it reflects a healthy mind, disease germs will be resisted, draughts will not unduly

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close the pores of the skin, and the unhealthful fear of a waft of pure, fresh air will disappear.

The Creator did not put his grandest creation, man, in a world surrounded by air, expecting that when a current of it passed over him, he would be ill and dependent upon medicine or herbs, which grow only in certain localities, perhaps in some remote part of the world.

The mind, dwelling upon weakened organs, overstimulates the nerves to the weakened parts and aggravates the difficulty. If your tooth aches and you keep your mind upon it, it aches the harder; if you divert your mind, the nerves of the weakened part relax and the impression upon the brain becomes less vivid; thus all physical culture or medical treatment, to be most effective, must work with mind as well as body.

Again: You have received a severe burn which you tend constantly. By this method of fixing the mind on the sore spot you keep the nerves there in a state of activity and

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irritation; you do not give them the freedom to heal. The followers of a certain sect would say, "There is no burn there. *I* am whole. This body is not *I*." In this way the mind is kept upon the thought of wholeness, of freedom from pain, and nature is given the opportunity to repair her tissues. It is a case of nature healing by your own nerve control, or your working against the healing by your own mind and depending upon the salve to antidote your mental state. The imagination—that is, the picture in the mind of perfect wholeness, perfect strength, and the consequent impulse that this gives to the nerves—has much to do in the cure of disease.

Instead of seeking to run away from cares or searching for a new climate adapted to your condition, look rather to building up your own nerve strength and vitality so as to resist atmospheric changes; cultivate a strength and mental poise above the influence of pebbles.

Pray not for tasks equal to your strength,



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but pray and work for strength to cope with the tasks at hand.

One great gospel to be preached  
**Attitude**      is that health and harmony lie in  
**toward**      the mental attitude towards one's  
**Work**      daily work. Never open the mind to the habit of depression, of letting things annoy, or of thinking of things in an annoying way. Character develops as we control our habits of thought, and our cheerful outlook upon life, its pleasures and its duties. Duties are pleasures when the mind holds them as such. Van Dyke says:

Let me but do my work from day to day,  
In field or forest, at the desk or loom,  
In roaring market-place or tranquil room;  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray,  
"This is my work; my blessing, not my doom;  
Of all who live, I am the one by whom  
This work can best be done in the right way."  
Then shall I see it not too great nor small  
To suit my spirit, and to prove my powers;  
Then shall I cheerful greet the laboring hours,

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And cheerful turn when the long shadows fall,  
At eventide, to play and love and rest,  
Because I know for me my work is best.

Know that the heat and stress of life are necessary to bring out life's fullest flavor and coloring; sun and shade are effort and recompense; to enjoy a rest, it must be well earned.

Let us remember that each day that records a good deed done, or added strength and power stored within self for the good to be done tomorrow, is well spent. It may be physical strength gained, it may be power to enjoy or to give pleasure, it may be mental or physical growth, but we should bear in mind that the body is a dynamo to be charged in hours of rest for the power that will be called on later.

Someone has said: "Man is prone to evil as the sparks to  
fly upward." What is  
Evil?

What is evil? Who determines what is evil? Man or God? Is our estimate of good and evil based upon God's natural law

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of the universe, or is it based upon civic and social laws, against the violation of which *man* places his "Thou shalt not"?

God's law is *harmony*, harmony with the laws governing the universe, harmony with our fellow-beings—and harmony with God means harmony with good—hence PEACE.

Christ was ever in harmony with God—hence His power. One can almost hear the sweet melody of that prayer! "Our Father which art in heaven, hallowed be Thy name"—I like the sound of that word hallowed; it breathes sacred melody.

## THOUGHT CONTROL

**D**O not let yourself mentally drift with the belief that you are entirely at the mercy of your thoughts. Such belief is fatal to endeavor. Thoughts can be trained into healthy habits just as surely as physical habits can be trained, encouraged, or controlled. It may not be possible to simply say to the brain, "Stop," but you can direct your thoughts into other channels, until you form the habit of right thinking. Keep the mind so full of merriment and cheer, tenderness and love, that pessimism, doubt, and fear cannot enter.

Many work so hard over business problems, are so intense in the cares and worries of the day that the brain refuses to relax at night. This is wrong. One needs to take self in hand and change one's habits. The brain needs the bath of a good laugh just

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as much as the body needs the refreshment of water. If you have difficulty in directing your thoughts aright, go and see a cheering friend, or, better still, go and cheer someone that you know is depressed, and, thereby, turn your whole mind to helpfulness; or, get a book and let the imagination of the writer carry your mind into a different channel.

Remember that the impressions upon the brain are just as deep, or just as smooth, as the grooves in your forehead and that they can be smoothed out in the same way, by cheer and peace.

We form mental habits of looking for goodness, for brightness, for opportunity of helpfulness, just as we form habits of giving way to displeasure or discouragement, and it is as easy to form habits of happiness as of unhappiness. All mental habits form physical outlines upon the brain cells.

Force a smile to your face, even though you do not feel like smiling; and the reflex action is felt upon your sympathetic nerves.

Force yourself to form habits of cheer. If there is one duty we owe to humanity, it is to add to the glorious sunshine of the world, for God made all men to be happy.

On the whole, we receive about what we look for and expect in life. In the mental attitude of looking for happiness, our dynamic, mental force conduces like attitude in others. If we approach another with a smile, we call forth a responsive smile; approach with a serious face and we evoke seriousness; approach in anger and the combative element of defiance confronts you.

A proper degree of pride in one's own dignity of manhood or womanhood is necessary to hold one's place in the world, and to develop individual strength and force; it is necessary in order that one may grow as an independent entity; but this pride is in the consciousness of one's own power with God to be, to do, to create, and not a superficial pride in feeling above one's fellow-man. A proper appreciation of one's dignity of manhood or womanhood rather encourages

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one to reach out and to lift to his own again each man who has fallen below his level.

One writer, admonishing his charge to correct his physical attitude and to express dignity within himself, says:

“Stand as if you had bought and paid for yourself and were proud of the bargain.”

**Balance  
of Forces**      The balancing or adjusting of one's self in right relation to his fellow-man and the honesty in giving as much as one takes are grave questions in the social and business world; the honesty in balancing the scales in the mental and spiritual world has been given little thought.

The uneven balancing of mental forces comes naturally and most frequently in the relation of parent and child. Hours and hours of mental force are given by the parent in the study of how to train the child so as to enable him to take a position of independence and advantage in social and civic life. Is the child taught to balance the scales in giving like care and study to health and

comfort of parents, not waiting for the declining years, but now?

The great disparity comes in balancing the scales in the adjustment of health relations, and of the dynamic and spiritual force. We have no right to draw more of magnetic force from our fellow-being than we give to him. Failure to pay just dues in this relation is selfishness. This is expressed in full by Figures 2 and 8; you come into the presence of expressions of self-centered depression, and your emotions are aroused. The sympathetic nervous system is affected, and as if in an effort of nature to adjust forces, dynamic power is drawn from you to resupply that lacking in the other. If you remain in such a presence long, so much of your magnetism is drawn from you that you also become dejected. If your sympathetic nerves are delicately attuned and your emotional nature is strong, your health, through the nerves, becomes affected. The very presence of a magnetic, forceful, healthy, erect, well-poised person (Figure 4) buoys your



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nerves and your thoughts, and creates a healthful atmosphere.

Normal health should mean happiness; yet many there are who have no resources within themselves; have not formed the habit of storing their minds, of looking within their own thoughts and reflections, or of going into the inner chamber for communion with truth, for pleasure. Such are dependent upon the habits and pleasures of others conforming to their own.

The thought of reaching out in helpfulness to others is buried by the dense mantle covering self, and the soul, the ego, cringing within this darkness, shrivels smaller and smaller, until only the light of divine love for God and humanity can penetrate the darkness and make the soul to radiate, to shine outward, realizing that in the giving is the fullness. Too often do we see faces whose expressions say too clearly:

"We never smile. We carry no wreaths to gladden other lives, else their smiles would be reflected back into our own."

Weak natures there are who are always going to be happy, when such and such a thing occurs, but no change of circumstances or scenes will repair a defect in character. Truth works in the lowly cottage as surely as in the most high palaces.

Man is ever environed by self, whether he sit upon his lowly doorstep or scale the heights of the Matterhorn. He does not need to climb to the summit of the Alps to learn whether he has the capacity to feel the grandeur of their scenery. The man of character knows his capacity, knows his self-sufficiency.

Great men do not go about telling us they are great. The close student of human nature reads this greatness in the molding of past deeds and past thoughts upon the pliable muscle of face and form. The greatest men and women—those who think deeply and feel deeply and yet have strong brains and poised judgment to balance the emotional natures—often talk the least. Like Abraham Lincoln and Savo-

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narola, their thoughts are too deep for surface ripples.

Let us not forget that home mission work may begin with the members of our families and with our immediate acquaintances, and that all the mission work is not done with money. Mission work is to administer to a soul in need. Is there some life about us at this moment which we can make brighter, more cheerful, cause to realize the true sweetness of usefulness, of accomplishment, and of growth?

Can we, by the very inspiration within ourselves, by the happiness and courage within, inspire others to the realization that happiness, and courage, and uplifted, earnest purpose are the greatest of human privileges and duties because they are the bases of human achievement?

Let us look first to self and see that he who runs is reading refinement, courage, and nobility of purpose expressed in our faces and figures, and that we are uplifting the casual acquaintance by our very presence.

Does the physical express depression of past thoughts? Exercise all muscles, free them and make them flexible that they may respond to the better thought of to-day.

For every set of nerve extremities there is a corresponding nerve area in the brain, and one cannot throw the nerves in any part of the body out of adjustment without bringing the corresponding brain area into like disorder.

**Relation  
of Brain  
Area to  
the Body**

In a German university experiment, the top of the brain of a dog was tapped and the nerves of the chest quivered; upon tapping the lower lobes of the brain, the nerves of the lower torso quivered; upon tapping the nerves in other parts of the brain, the nerves in other parts of the body quivered, showing the definite relation between brain area and nerve extremity.

With the nerve force in the upper brain stimulated, the corresponding nerve extremities in the upper part of the torso are invigorated and the chest lifts, while the

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tendency is to deep breathing and a corresponding recuperation.

The reflex action is also true; the stimulated nerves of the chest invigorate the nerves in the upper brain and tend to generate normal breathing and cheerful thoughts.

Ask a child if he can roll a stone, or do any work requiring physical strength. His little chest instinctively lifts, he expands the rib-cage, he brings the weight over the balls of the feet, ready for action, and says bravely: "Yes, I can." This is nature's attitude of courage, power, and achievement. It is the ready-for-service attitude of the people who accomplish.

Phrenologists say that the seat of brightness, courage, buoyancy, and joy is in the top of the brain. In discouragement, the forces in the upper brain relax, the nerves relax, the chest droops, and the muscles of the front of the body relax, showing the direct relation between the nerves of the upper brain and of the upper body, and merely enough air is taken into the upper

lungs to sustain life. The carbonic acid gas, remaining in the lungs, is absorbed by the system and the poison shows itself in flabby muscles, sallow complexion, and irritable nerves.

The same cause which makes flabby muscles makes flabby wills, and it is here that work in physical culture, which invigorates the muscles, teaches correct breathing and correct bodily attitude, reacts upon the nerves and the brain, and develops character. The nerves of the body being put in normal strength and poise, directly affect the poise of the corresponding brain area.

If the nation were to attend to the health and bodily poise of its people, there would be less crime. Physical culture in the jails of the nation, with accompanying right mental suggestions, would tend, when their time is served, to the release of independent men and women, with pride in their regained integrity of being. From muscular power may come a sense of mental and moral power, and since flabby muscles react and

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make flabby wills, inactivity of jail inmates tends to their deeper degradation.

For ready change of brain poise and action, the muscles and nerves must be free, flexible, and ready for movement, or they will retard the change of brain movement and consequently the change of the thought. As it is impossible to lift the chest to a perfect expression of courage and brightness until muscles and nerves are freed, so is it impossible at once to lift the brain to a poise of perfect uprightness and brightness until muscles and nerves be first put in normal poise and condition, so that the emotional nature will be relieved.

<b>Reflex</b>	If you would experiment and
<b>Effect of</b>	know how physical poise affects
<b>Physical</b>	the mental, watch some eccentric
<b>Poise</b>	individual whose physical attitude

and movements express an abnormal character. Throw yourself into the same position; imitate the physical movements and observe the effect upon your mental poise. Upon being asked how he could play Hamlet

as he did, one of our greatest actors replied: "I do not play Hamlet, I am Hamlet." By getting the mental conception of Hamlet's character, and then by throwing himself into the physical attitudes and movements which the character and thoughts suggest, he generates the thoughts of which the attitude is expressive, and the emotions necessary for strongest portrayal of that nature; holding these thoughts and emotions, he is the character he would seem.

Until an artist can generate the emotions within himself which his character is supposed to feel, he remains the actor and not the artist.

Relax the chest, relax the facial muscles, put yourself into a depressed attitude (of either Figure 2 or Figure 8); hold the position for a few moments, and note the reflex action upon the mind; if the attitude be held for long, you will see all life from the level to which you have lowered the physical.

The experiment is worth the while. It broadens the sympathies; it makes one see



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life from the viewpoint of another, and one is thus able to better adjust oneself to a useful and helpful part in the great drama of life. The broader the sympathies, the more one lives and helps.

It is said that Balzac, the great French novelist, when he wished to delineate a certain character, would walk the streets of Paris until he found a physical representation of the character. Putting himself into the same physical attitude, he generated thoughts and emotions of which that particular poise was expressive, and thus brought within himself the mental tone which he wished his character to hold. He was thus able to make his pen pictures stand out as no writer of his time.

One cannot take a physical attitude expressive of uprightness, buoyancy, and brightness, without feeling mentally brighter, or without feeling more manly or more womanly.

## CHARACTER BUILDING

**C**HARACTER is simply the thoughts of the past sunk into the subconscious mind, which make a subtle impress upon your being. Carved deeply it becomes a reserve force, which acts directly upon others, not only through impulses and actions, but through an invisible magnetic force and radiation.

Character is but an expression of truth in man, and all individual natures stand or fall according to the degree of truth within them. This truth expresses itself through earnestness, simplicity, and serenity of mind and of movement. It is when his whole being is controlled by it that we feel the strength of a man's character. His influence, strength, and reserve force are felt the moment he enters the room; he changes the current of thought; his magnetism holds you.

You say, "So-and-so is a fine woman,"

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because you see in face and figure the expression of pure and elevated thoughts, and you know that consequent deeds must be generous and beautiful. You read the accomplishment of deeds instigated by right thinking. Her very presence enriches you. The presence of refinement refines.

The conscience of society, of clubs, and of organizations is read in the character of the strongest members. Truth, expressed in the strength of but one man, will dominate a city. Weak men work for opinions of others, for man-made standards of social and civic power, and their rule is temporary. The strong man, single in his integrity, stands for principle, stands for truth for truth's own sake—and truth conquers.

And only the Master shall praise us, and only  
the Master shall blame;  
And no one shall work for money, and no one  
shall work for fame;  
But each for the joy of the working, and each,  
in his separate star,  
Shall draw the thing as he sees it for the God of  
the things as they are.

As one's thoughts are constantly changing, there can be no absolute judgment of character. As man's ideas of his relation to the Divine source and guidance of his life change, they color his thoughts and consequently his relations with his fellow-men.

By a wise provision of nature, to assist in the study of life's deeper current, the motives carve deeper lines than the passing thoughts. When the heart is true, the motives are right. The drift and habit of thoughts are determined in the early formative period of life, when the entire organism is impressionable. It was a wise priest who said: "Give me the first fourteen years of your boy's life, and you may have the rest."

Keep the heart right, the body freed, then be genuine, be gracious, and the body will express genuineness and true grace. It cannot be hidden. There can be no seeming in this world, no lasting deception. "To be, not to seem," is nature's motto. We waste effort otherwise, because no matter how great the effort, one can only appear what one

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really is; the very effort to seem is outlined on face and figure and is branded as effort.

That many men of character scorn society is a deplorable indication of its frivolity. Society judges its members by their observance of man-made forms, and the man of force has little time for trivialities. The gentleman and the gentlewoman are so because they are truth at the kernel—the heart is right. The man who talks trivialities to the true gentleman insults him, if a small nature can insult a greater. The small man remembers an insult; the man of character marches on so steadfastly in his path through towering pines and lofty thoughts that he leaves it by the wayside, forgotten.

One cannot imitate character—it is a growth within oneself, and as every individual flower has its perfume, each individual nature sheds its influence. The character of the child develops purest and strongest amidst nature. Here the great soul is in undisturbed communion with the God who gave it. The flowers, the trees, the birds,

and the brooks leave him to be grandly himself. Ah! the strength which must have been stored up during the forty days in the wilderness! The Great Soul had time to reach God's hand, and to know its own.

An opportunity for usefulness, for a kind act, consciously felt, belittles the soul which allows it to pass, while each kindly act, each generous impulse yielded to, expands the nature to a greater capacity for kindness and generosity. Again the history of the ten talents: "In proportion as ye give shall your store be multiplied an hundredfold."

The man of wealth is not to be envied unless he uses his privileges of helpfulness. In proportion as he gives to worthy objects, does his soul expand; but each generous impulse denied, the privilege of real usefulness presented and allowed to pass, contracts his nature. Persistent denial so belittles the soul that he is a subject for sympathy, not envy. Wealth, then, is the opportunity for happiness, not the blessing in itself.

The great law of cause and effect, of effort

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and recompense, applies not to the material world alone. Every good thought which carves itself in outline upon your being instigates innumerable impulses for right. One good deed done, is a seed which multiplies in many times its own. Unkind thoughts are thorns and thistles; they rankle and multiply until they become so imbedded that it seems useless to struggle against them.

One's mental attitude toward life determines one's success, one's character, for character is simply the impress of past thoughts, and thoughts are determined by one's habit of looking upon life. It is character, the impression of thought here, that is carried into the life beyond.

We build character every instant, good or bad. Every thought records its imprint; so let us harbor only thoughts which make for happiness and right. What this one or that one says or does cannot affect your innate self, excepting by the thoughts instigated within you, and such thoughts can be directed by your will.

Impress your ideals upon your subconscious mind and they will grow for you; they will work themselves out, in face and figure, in rhythm of movement. Retire at night with a problem half solved, it is worked out for you while your consciousness sleeps and is as clear as a printed page in the morning. Thus in sleep is character molded.

Muscles twitch during sleep in readjustment with the thought. Who has not seen children smile, and grown people change facial expression in sleep, in response to subconscious thoughts not sufficiently impressed to be remembered in the morning, yet sufficiently strong to act on the muscles?

"Let not the sun go down upon your wrath" has an absolute physiological basis, for the effect of anger is felt on both brain and body.

Thoughts of anger, jealousy, and pessimism, by chemical action, generate an actual bodily poison, which materially affects the health, while thoughts of love, kindness, and cheer put the body in its natural state of



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growth and rest. If unkind thoughts are the last harbored at night, the health is being impaired while the mind sleeps. Life is too short to be wasted by hatred, envy, malice, or unkindness. These take too much of the good and beautiful out of it.

We weave into our lives the fabric of our heart impulses; our outward expression in face and figure is but a woven pattern of our thoughts. So we weave a pattern of weeds, if trivial or harmful thoughts crowd out the wholesome ones, or we weave the purity of heart's ease and the fragrant depths of the red red rose, according as our thoughts are right, true, uplifting, helpful, and pure.

"As a man thinketh in his heart, so is he," said Solomon. Man creates after the image in his brain and he cannot create without that which is not within.

A woman's home, a woman's clothes, and her manner of wearing them, express her habits of thought. One who is gold at the core will not wear tinsel; one whose instincts are refined prefers to dress simply and neatly,

so that the true kernel of life itself may be the attraction. Jewelry on a child is pitiable.

Quality work is always done by quality men.

A certain man building a restaurant ordered his contractor to finish the building in oak.

"Why not save money, and use pine, stained to resemble oak?" asked the contractor.

"I'll tell you, old man," answered Dick, in that calm voice of his. "I'll tell you the real reason. The truth is, I am an *oak man*. We might finish pine to resemble oak, and not a customer would know the difference. But I'd know and every time I looked at that pine, I'd say to myself, 'Dick, you scoundrel, you're a damned liar.' I guess we'll keep right on being oak men."

Healthful thoughts open the channels for the flow of life and tune the entire system to exquisite harmony. Were our ears so attuned that life's forces could be heard; could any stetho-

Health  
Means  
Character

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scope so magnify the sound waves that every movement of the blood coursing through the veins, the nerve force flowing through its channels, the soul force, could be heard, methinks the whole would make exquisite harmony, and any discord would give the cue to a function out of tune.

There's not the smallest orb which thou behold'st,  
But in his motion like an angel sings,  
Still quiring to the young-eyed cherubim:  
Such harmony is in immortal souls;  
But whilst this muddy vesture of decay  
Doth grossly close it in, we cannot hear it.

This directing the thoughts along the healthful channels of good-will and harmony is largely a matter of will-power—it is a matter of character.

Is health then a matter of character? Largely, unless some part of the human mechanism be injured beyond the power of the system to repair, or unless the germs of disease have so multiplied as to have become the unconquering predominating force.

"Time alone relieves the foolish from sorrow but reason the wise."

We need to change our habits of thinking and to realize our own inherent strength. Many, who by their very nature should be masters of material conditions, allow numberless forces, insignificant in themselves, to master them. Given dominion over the birds of the air and the fishes of the sea, man is in abject slavery to a draught of air.

Ah that he might claim his heritage of health, strength, freedom, and dominion!—and first of all dominion over self.

Morning, and afternoon, and night—and morning, and afternoon, and night—let us uplift; let us raise the fallen, heal the sick, be always kind.

**Charity  
for Sex**

The thought is prevalent that woman is unkind, uncharitable to her sex!—that if one go astray, her sisters are the first to close the doors, to give credence to hearsay, to discuss wrongdoing, to spread evil repute. If this be true, then is woman forgetting

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her heritage as the mother of the Savior of men.

Remember that every one of God's creatures has problems to solve. If they are not solving them as you think right, be charitable, help, not hinder.

To repeat gossip or evil, is but a step below its perpetration; there are few evils greater than a cruel tongue.

A wrong is often committed under the emotional impulse, sometimes by women of noble natures and high ideals, who, in capability and nobility of purpose, are stronger, braver and capable of more efficient lives, than those who would drag another down because of a misstep.

The cloistered sister who has never known temptation—the daughter who has been sheltered and protected by father, mother, and brother—is not capable of judging, except one in her own atmosphere. Indeed one cannot judge unless one has had like experiences.

The woman with the greatest knowledge

of life and its conditions is the most charitable. A business life, a professional life, in fact any life outside of self, enables one to weigh, to balance forces. Such women are less exacting in little things; they look more to the essentials; they are more ready to look for underlying causes and to judge accordingly.

“I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now, let me not despise it nor neglect it, for I shall not pass this way again.”

Indeed, what a man calls right and wrong is colored from his point of view. It is adherence to absolute truth and right which makes the harmony, the undertone of any life; accidentals, for which we have keenest criticisms, do not always disturb the harmony.

The genuine woman is true at heart, cultivates right thoughts and impulses, desires to be right and true; but such may err, may, even, under strong impulse, do wrong.

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It is because of our motives, our innermost thoughts, for what we really are, that our friends love us. Unfortunately, acts do not always represent our highest ideals. Let us first try to recognize what a woman is before we criticize what she does.

Be large enough to love the weaker one.

Reach beneath and remove the stumbling block, help the unfortunate to her feet again by directing right thoughts regarding her.

Help the gossipier to correct the habit. She needs your help as much as the one whom she denounces, for unfriendly gossip not only does actual harm to the one who is criticized, but it poisons the mind and retards the growth of the one who repeats it, leaving no room for constructive thoughts.

Criticism so easily becomes a habit. Turn the tide of thought to good. Do not forget that it is the positive, the right, which educates, uplifts.

Remember that there are several roads—as many as there are people—all leading toward Light. No two beings go just the

same way. Some make cross-cuts, others go roundabout and it takes longer, but eventually reach the same goal. If another's actions displease, realize that he is going another road than yours, just as good a road and just as near, perhaps, but another one. You will meet and smile at the end of the journey, and at crossroads along the way. Listen to the undertone—then shall you feel the love and helpfulness of life, the tide of love of those who have fought and conquered.

Each individual is a law unto herself, hampered or aided by the limitations or advantages of the particular environment that colors her viewpoint. It is impossible for anyone to determine just what is right or wrong for another.

The woman who rises to the best within herself, has no time to drag another down by word or thought or deed; in the very impulse to growth comes the impulse to good-will.

Personal responsibility invests one with the privilege, and puts upon her the moral



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obligation to do right, as she, the individual, sees it—barring any interference with the rights or privileges of others. Therefore the question of right and wrong must be determined by each individual, according to her moral code, according to her conscience.

## IDEAL WOMAN IN THE HOME

**W**OMAN is seen at her best in her home, where she is the inspiration and idol of her family; yet is she hospitable, gracious, sympathetic, and fond of society in its more genial aspect.

She is sweet, pure, wholesome, refined, and cultured—the embodiment of the gracious chatelaine of yore, true, tender, and womanly always. Her presence radiates an atmosphere of useful, helpful, sympathetic strength. She realizes that her chief work in life is in bringing cheer and inspiration to others, helping them to do and to be their best, and she makes it easier for them to be so.

At the end of the busy day she leads the thoughts of father, husband, brother, sweetheart away from the rushing swirl of the business mart, to rest—to evening peace. The husband loves to be guided gently back

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to the ideals of his courtship; in such dreams he finds mental diversion and rest.

She may be a type, within her own home, of the old school—sweet, gentle, meek, unobtrusive, intelligent; or she may combine all of these qualities with progressiveness, philanthropy, broad culture, and a scholarly mind. She may serve the public generously and be none the less an ideal wife and mother, made of “spirit, fire, and dew.”

Higher education and modern thought have not effaced the innate womanliness that would have characterized her as an ideal type in her grandmother's time; broader culture, higher ideals, and greater privileges have, on the other hand, tended to accentuate her feminine charms.

The modern woman is versatile in gifts and graces; whether the occasion be the preparation of the family dinner, the entertaining of guests, the discussion of civic issues, or the explaining of an intricate parliamentary point, she is equal to it.

She extends the trend of thought within

her home above domestic details. She is broader than these duties. She rises above the material tasks of her daily life, takes time for thoughts outside of the routine else she becomes a slave to her work. By broadening her vision she attends to details with greater ease and less worry. She is mistress, not serf.

She realizes that "Wisdom consists in knowing what to do next and Virtue in doing it."

Although she gives valuable service to the outside world, it is never to the neglect of her household; yet she recognizes that a woman, who is all drudge, who sacrifices outside interests, wholly, cannot be a perfect wife and mother; and in order to bring comfort and freedom from friction to those about her, she learns to idealize the daily life, with its rounds of care for little things; she learns to see these little things in their true relation to the larger ones. She studies to make each day worth idealizing. This is the secret of a happy life for self and an ineffable charm for others.

As she brings the atmosphere of the mountain to the workshop, it matters not whether she paint Madonnas or peel potatoes—all material life is lifted to the height upon which mind and spirit dwell.

She knows that she is an important factor in progress, civilization, and development and that by rising to her proper place in the educational, ethical, and practical needs of a community she brings forth fruit upon the hearthstone. The public good and the private good are not only correlated, but inseparable.

In all that tends to uplift humanity, in civics, in literature, in music, in art, she is keenly interested; yet the beautiful mother side of her nature, her perfect naturalness, wholesomeness, physical and mental balance, generate harmonious conditions about her, and appeal directly to the heart and soul of all who know her best.

She is too feminine to eschew pretty clothing, yet she is quiet in her tastes, keeping always within the bounds of artistic simpli-

city. Grotesque exaggerations she regards as vulgar and undignified.

Likewise she observes the utmost simplicity in the character of her entertainments, in the appointments of her household, in the clothing of her children.

She is the confidante and companion of her children, sole comfort of their childish woes, blessed sharer of their innocent joys. Their lives are thus kept too fragrant and wholesome for the lodgment of selfishness or morbidness. She reaches them through the divine influence of mother-love, and they find their greatest happiness in serving and obeying her.

She does not make the mistake of enslaving herself to her children—the child does not appreciate it—he may in fact grow selfish and narrow by expecting this slavery and form a habit of drawing others to his little will, rather than expanding to helpfulness.

She looks within and upward for inspiration and knowledge, in the guidance of the little lives entrusted to her. Her nursery

stories are never purposeless, but instill a truth, a working principle for future use—food for thought.

Her children are taught to regard the physical body with the utmost reverence—as a beautiful and sacred temple to be kept in perfect harmony and balance, through which the soul may find a fitting means of expression. She is an advocate of the purity and safety of knowledge against the risk and danger of ignorance.

Literary clubs have been a marvelous agency in the broadening of the lives of women, in advancing household methods, and in elevating the home atmosphere.

The woman whose finances allow her to have assistance in the material work of the home has been at a standstill. Man has taken her vocation from her; he has put her upon a pedestal and asked her to idle there and let him provide and worship.

Grandmother's vocation is largely gone, but a broader work is opened to her daughter's daughter. The spinning is done in the mill;

the half-day's sweeping and dusting are done in a few moments by the vacuum cleaner; the bread is prepared at the bakery; clothes can be bought "ready-made" for less than they can be made at home. Why should the women of to-day toil at work which is done cheaper and better by machinery?

If she have no home to care for, she can just as truly be man's helpmeet in duties outside of the home. This is more womanly and less womanish than to idly fold her hands, or get into mischief, or make herself miserable because of nothing worth while to do. What is a helpmeet but one who helps to meet disappointments or cares bravely and makes joys greater by sharing them?

She is asking, not to step down from her pedestal of man's love and admiration, but from that of idleness. She is asking him to let her be his helpmeet in the world of usefulness,—to help him to meet and to solve his difficulties.

Let us be the power behind the thrones of broader issues, as well as queens of the



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cookstove, the wardrobe, and the household.

Every woman is happier if busy. The broader her usefulness, the deeper her happiness. The more varied her thought, the broader her opportunity for growth. She refuses longer to fritter away time. Give her something worth while.

Man is always a child; every good wife feels the simple, unvarnished truth upon which his nature rests; feels his boyishness calling to the motherhood within her. She cuddles him, feeds him, cares for his clothes, and encourages him as she does his child. As the boy grows taller and larger, sometimes methinks he needs her love and protection and courage and inspiration the more. He never grows far from the necessity of bread and honey for life's sustenance. He simply turns from mother to wife for his life food.

The thing that wins the young man who tries to "loosen himself from his mother's apron strings," thinking, not feeling, that he must free himself from her in order to be

a man, is this same mother instinct in his sweetheart. She sympathizes, she nourishes him in her heart; he feels, anew, the enfoldment which he felt in his mother's arms; he feels the interest and care in his material welfare which his whole nature misses as he tries to take the reins of destiny in his own hands, making his mother feel that he is a man, able to care for her. But he is never free from that dependence, that longing for the very woof of his being—the love and sympathy and care and inspiration which his mother gave; he simply chooses another mother in his sweetheart. She is mother, wife and comrade.

In no other country does the woman whose husband earns a salary of one thousand a year try to make the outward appearance and give the same advantages to her family as the woman whose husband earns ten thousand. The clerk in office or store makes as creditable an appearance as the millionaire's daughter; indeed, the maid in the kitchen often outshines her mistress. But

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all this requires alertness, an intense nerve strain, a use of every moment. The helpmeet of the rising man of to-day must have the keenest intelligence. She must care for the household; must wrestle with the servant problem; must select and attend to the preparation of food; to the cleanliness of family and home; to hygienic conditions; to the requirements of the various temperaments in her household; must purchase and care for furniture and household supplies, and supervise the education and material wants of her children—always remembering to keep within her income.

There is as much necessity for business ability in the management of the house as in the most intricate commercial enterprise; judgment, skill, discretion, and executive ability are essential. Any woman who combines these qualities and conducts her household without friction and with neatness and despatch can manage a commercial enterprise.

Like the manager of any business, she

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must so systematize her household duties that they do not manage her. A day set for each weekly duty, and an hour for each daily task, sees each accomplished in turn. The more thorough the system, whether the work is to be done by one pair of hands or by many, the less the friction and the greater the satisfaction of work accomplished.

If her duties are so heavy that she finds no time for self-improvement, or is exhausted each day, then should she stop and seriously study her work. Where can she simplify? Is the fault hers? Does her work lack method? Can she leave something undone or delegate special tasks to others? She should steadfastly decline to be a drudge and a slave, caring for materials at the expense of health, happiness, and the family atmosphere. Important as is a tidy home, a rested, cheerful wife, mother, or sister means more; she holds the admiration of the members of her family, while a drudge receives neither admiration nor thanks.

“All work and no play makes Jack a dull

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boy," so see to it, ye mothers and home-keepers, that you put yourself into your daily programs. Remember that the body is more than raiment, that the hour of pleasure with your family cements the bonds of comradeship and love more closely than the results of many hours of labor.

Work first and play last is a poor motto for the mother, unless she is sure of the play hour. Many a child is driven to seek his amusements outside the home, because parents forget to plan for the happy times with their children. These pleasant hours at home should be as much in the plans for the home life as the work hours. Do not let your children remember home as a dreary place, but one of sympathy, duties, pleasures, and love.

The woman who manages her home with a cheerful, wholesome mental poise is less human than divine; for she daily calls for and listens to the "still sma'" voice which whispers "Peace."

When father, husband, or sweetheart tells you that he loves to come home to you at

night, because your cheery smile, your vibrant health, your sunny disposition rest him and lift him out of himself, he has given you a true compliment.

Who shall say that men accomplish the business of life? By no means—the wife, or daughter, or sweetheart, who has made the wholesome, restful home, and who sends him to his work in the morning with courage to meet the day, has given to him that day's capital. Woman may not wield the axe nor the anvil, but she furnishes the inspiration for the motive power.

The paramount question before each woman is to look out from her own window and see the world from her particular viewpoint, but constantly broaden her view. It may be that some member of her family is broader and working for large ends and that she can be of greatest use in throwing herself unreservedly into helping these plans to fruition. It may be that she has stronger qualities for leadership than any in her family circle and that they need her initiative, around

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which the family may work. Whatever the outlook, let her whole effort be the family tree. *Only believe and work definitely for something.*

Woman is building a superstructure broad and high, by becoming a worthy citizen, a closer friend and comrade, a true patriot, more deeply religious, and more broadly philosophic. She looks for the good in every sect, behind every motive. Each year she becomes more universal, a lover of all truth, the sister of all women, friend of all men. Her heart and mind and sympathies once broadened, she never again becomes narrow.

To-day, with the people of every country turning restlessly and awakening to the impetus of new ideas, new conceptions, with the spirit of progress permeating religious, civic, and home life, with knowledge that this new century will develop even greater achievements and marvels than the past, woman is opening her heart and brain to comprehend the broader outlook. As she sees the need of honest workers and realizes her place, her

opportunity to help, she will awaken to progress in the nation's work, she will arise to the occasion, she will inspire and help.

If man could know just how far the woman's movement for equal <sup>City Home-</sup>suffrage would lead her, the ques-<sup>keeping</sup>tion would be quickly settled. His innate desire to protect, to shelter her makes him hesitate lest she be led into positions which subject her to criticisms and taunts of the vulgar.

She must needs hold herself well in hand. If she loses her womanly dignity and that sweet, ineffable charm, which eludes and holds because man cannot grasp it, she loses more than she can ever regain.

If she let her ambitions lead her to neglect her first duty to home and family, she has lost her strongest power.

Let woman never forget this force, this power to wield through the bonds of true faith and love. If in broadening her life she lose this subtle, indefinable, mysterious hom-age of man, it were better to sit by the fireside



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with folded hands and be merely man's mental stimulus; but there are fields of use which develop her womanliness, fields in which she can make the world more wholesome for her sons and daughters, husband and friends.

Woman has not become a factor in national and civic life by merely demanding her "rights"; the very law of her being calls for expansion and growth—she has but exercised her "right" to be a true, loyal, womanly woman. She is interested in all that concerns the innermost life of husband, father, daughter, and son. The mother instinct makes her want to help to bear the burden, to lighten the load, whatever it may be.

Big men, who have sought her counsel as wife, mother, and helpmeet, welcome it in broader issues. They are not afraid of her moral searchlights. They are taking her hand and asking her help in directing the nation's housecleaning. There is rubbish of thought to be exterminated; there are closets and dark corners to be cleared out;

there is much dust obscuring the REAL, and woman will help to clarify. She will help man to find the essentials. She will keep the ideals of beauty, right, and cleanliness before him. She will help to cast out the drones, which live without work, and keep the workers, which do things worth while.

We love to think of the old-fashioned homes, with the good old-fashioned mothers of pioneer days—knitting, spinning, sweeping, and baking. They arose to the occasion; they were true helpmeets; there were no drones among them. They did not quietly and meekly "Ask Jonathan." They went ahead, asked no questions, and smilingly took the consequences. They would be the first in this day to put shoulder to the wheel and rise to meet the present demands.

Let us hope that one step in which woman may help will be to create a demand for a daily press, which, instead of keeping crime before us, and catering to baser passions—dragging the minds to debauchery and evil—shall inspire us to progress and wholesome

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activity. Let us have daily papers which our boys and girls may read, finding inspiration to better lives.

Women whose children are grown have time and experience to help the city's children; others who have never known physical motherhood, are none the less spiritual mothers and are helping in the world's work.

But ah! the balance, mental, moral, and physical, which woman must cultivate! Let her hold fast to her ideals of true womanhood and never stoop to the common, never neglecting her first duty as wife, mother, and keeper of home and heart.

As woman broadens her scope to a knowledge of right and wrong in city and national life, her influence for right will not wane. She will be an inspiration to right in the government of the affairs of city and State, and as a better citizen, she will be just as good a cook and just as good a mother. Many a man in the active battle of life retires to the moral sanctuary of wife and mother

to clarify his mental and moral vision of problems—civic, national—yes, international.

The true woman is not seeking office to rule over man. She is asking him to give her a working influence in questions which affect the morals, education, cleanliness, health, and well-being of her sons and daughters. She is asking for a voice in keeping his city home, his nation's home, clean and wholesome.

We need to extend the homekeeping to encompass the social environment of the child, for he spends more waking hours outside of the four home walls than within them. There would be less need for worry about son and daughter, as they leave the parent's care, if more time, thought, and active work were given by parents to outside conditions.

A mother must not only attend to material needs—she must be the guide and inspiration to the thoughts of her children.

She must suggest profitable food for thought, as well as for bodily sustenance.

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She must inculcate right ideals, cultivate the tastes, culture the heart.

She must instill the habitual desire for right.

She must educate and train for a useful, honorable life in the world as well as in the home.

She must enter into their lives, their attractions outside of the home, as well as mold lives within it, if she is to be companion and comrade.

She must find the truth and the beauty in problems which arise and point them out.

She should help her less fortunate sisters to surround their little ones with flowers, grass, and trees, nature's truest educators. A child never goes wrong for long who lives in the sunlight, close to nature.

To do all this she must be capable of judging between right and wrong in social and moral life, as it is to-day. Right impulses and educational environment are the greatest safeguards against temptation.

How can the mother guide her child out-

side of the home, how can she make the home atmosphere helpful, if she does not reach out to an understanding of conditions which encompass their social and civic environment?

That woman is not a good citizen who tells you that she is contented to devote herself to husband and home (unless she have little ones, who entirely engross her for a few years); neither is she a good wife or mother of the highest type. Her vision is narrow. She must interest herself in amusements and work which interest them. She may be a good housekeeper, but to be a good wife and mother means more than this, just as to be a good husband and father means more than to be a good carpenter or a good lawyer.

The family fireside should be the nucleus of the family life, from which all plans, physical, mental, and spiritual, emanate. Here the husband, the son, the daughter must feel that "mother understands." She must understand with sympathy, with heart, with soul, if she would guide the impulses and

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shape the ideals; if she would be their companion in social plans, as well as counselor and guide in their life work. She must be sufficiently broad in heart and mind and spirit to encompass them singly and collectively.

## THE MARRIAGE RELATION

LIFE can hold no more sacred bond, no more holy trust, than the privilege of soul affinity, expressed in pure love between man and woman. This affinity, once recognized, partakes of the physical, mental, and spiritual, and the union is complete. Thrice blessed are the two who recognize this soul relation and can cement the bond by the holy tie of matrimony, thus laying the foundation for the home and the family—the pivot of all social, civic, and national life. There can be no real union without the spiritual affinity—then the marriage relation is of God. Otherwise the result is often the divorce court, or one misses forever the sacred joy which the soul union, cemented by marriage, brings.

It is said that somewhere in the universe



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each has a soul-mate, and sometime, somewhere, each will find its own.

The love of a pure, noble-minded man, with its beauties of protection, care, and tenderness, is priceless, bringing the still more priceless blessing of home and of motherhood.

Yet married life is not the only happy, useful life, and unless the soul finds its mate, the average woman is better single. She is in the world to develop, to unify forces in the development of an individual entity and to aid in the universal development of the race. If she find the soul-mate, whose development, as a creative force, she can aid, and who at the same time can aid her, each giving strength and comfort to the other as they pursue their individual lives, she is indeed blessed.

A woman who unites her life with that of another, because her friends marry at a certain age and it seems expected of her, or because of social or financial advantage, sins against self, against the man whom she like-

wise binds and hampers, and against the sacredness of the marriage bond. Happily the independence of the American woman is putting an end to such marriages.

The home is the center of all civilization, as well as of all social and national strength and purity, and anything that tends to lessen the moral tone of home life, weakens the morals of the nation, and strikes at the very foundation of higher civilization. Any weakening of the moral force of the individual, through domestic infelicity, lowers the moral tone of his every aspiration and endeavor.

In the complexity and closeness of the marriage relation, forbearance, sympathy, good sense, and judgment are necessary for harmony as in any other partnership in life. The separate rights, which conduce to the development of each as an individual, must be respected, all other rights and aspirations are one.

A man and woman mentally, physically, and spiritually adapted to each other should

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be happy. When they are not so, it is due to some removable cause.

The relationship is delicate and requires the most subtle refinement on the part of each. It is indeed singular that a pure, sweet girl, the quintessence of refinement before her marriage, may become as reckless in the display of her person as a woman of the commonest type. Her body should be beautiful, pure, and sacred. Although a husband may be keenly alive to his wife's physical charms, and may regard her body with the utmost reverence, flaunting of those charms robs them of their sanctity, while womanly reserve and innate modesty enhances their attractiveness. Little does she realize that in flaunting those charms she loses much of the spiritual quality of her husband's devotion.

The inference is not that a woman should feign modesty or prudishness in her demeanor towards her husband, that to see her in dishabille would necessarily mean a loss of respect; but that her observance of delicacy and of refinement in the intimate associations

of married life goes far towards retaining her husband's respectful homage. He found the modesty and refinement of his sweetheart her greatest charms.

It is woman's disregard of the small things of life that so often leads to a man's disillusionment and her own unhappiness. A woman would not think of brushing her teeth in the presence of her sweetheart; then why should she do this in the presence of her husband?

Nor does marriage invest a man with the right to use coarse language in the presence of his wife, to become careless as to the neatness of his clothing, or in personal appearance, nor with the privilege of regarding her as his toy or his drudge, nor yet with the privilege of neglecting her.

She owes it to her husband to keep herself dainty in personal appearance, to daily attend to the toilet accessories in the care of hands, teeth, hair, face, and clothing, and she should keep her figure. The letting down of pride in figure and in appearance is

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one cause of man's dissatisfaction. He is meeting women outside of his home—in business, on the street, and in society—who are alert to the niceties of life, and he cannot but draw comparisons. He may tell you he is satisfied—he is innately polite—but see how much better satisfied he is with the woman who is always neatly groomed, who has a good figure, well poised, and who is dainty and attractive.

Unhygienic and uncomfortable modes of dress are partly responsible for many of the careless habits into which women so readily fall. The relief of discarding the corset for a loose and comfortable house-gown cannot be resisted. The tendency to this indulgence should be anticipated by making the house garments not merely hygienic and comfortable, but of dainty fabrics, and keeping them fresh, artistic, and beautiful. There is little art or grace in the average kimono, but there is no reason why one should not look charming in a dainty morning jacket. If ease and comfort are so absolutely essential during

the evening, the pretty empire gowns furnish this, and may be both beautiful and artistic. If one does not look well without a corset, she should look to regaining her figure.

For whom should a wife look her prettiest, sweetest, and daintiest, if not for her husband? Why should she strive to please, to charm him, less than when he was her sweetheart? Does she not owe him more because of her nearness to him? Furthermore, his errant fancy may take wings unless she continue to prove herself the most attractive woman in the world to him. "Any fool can catch a man, but it takes all her wiles to hold him."

In its perfect sense, marriage should not mean bondage to either, but greater consideration, coöperation, increased happiness, larger and broader privileges, higher ideals; each should strive to be at his or her best for the sake of the other.

There are natures bound by the ties of wedlock (not the holy marriage bonds—

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they are spiritual and pure) who have no spiritual affinity, who are not congenial, and who, in developing their individual natures, grow farther apart. If the harmony of life cannot be established through patience, forbearance, good-fellowship, and good-will, they are better apart; but each should strive to bring out the best in the life so closely associated; neither should be satisfied until the harmonic chord is found.

The custom depicted among the wonderful people of Bulwer's *Coming Race* was a most effective one, the first two years of marriage being a probationary period. These years determined and tested the quality of the love of both the man and the woman, the adaptability of the one to the other as life partners. At the expiration of this time they were free to sever the tie. The very nature of the arrangement kept them on their best behavior, since only love constituted a motive for marriage in the first place, and each desired to retain the other's affection. It is needless to state that the people had

reached an ideal moral standard before such custom became practicable.

Men are wonderfully susceptible to kindness, to sympathy, to appreciation. They get little expression of this in their business life, and the little delicate, subtle, attentions which only a woman can give are wonderfully soothing to the tired brain and brawn of man. The brainier and more astute they are, the more subtle needs to be the application. A genuinely good woman, of strength, refinement, and tact, can mold the average man to her liking; every wife knows the value of *tact*.

Do not wait until your husband's affection is waning, before you value it; yet beware of surfeiting him, lest he fail to cherish a thing once acquired; the spirit of conquest is his most dominant trait. To hold his fancy, he must be made to feel that the victory is not quite complete, that he does not own or has not conquered all of you—that there are alluring depths still unfathomed and untouched by him.



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This does not mean a withholding of your love and sympathy, but an avoidance of a too profligate granting of your favors, a certain delicate aloofness, suggestive of further favors of tomorrow, mayhap.

One of the most prolific sources of domestic unhappiness and divorce is the ill health of the wife. It is her privilege and duty to conserve her vitality and womanliness. The perfectly poised woman, vibrant with life, is not only fully capable of perfect wifehood and motherhood, but she recognizes her individual privileges and exercises them judiciously; she is neither plaything nor vassal, but companion and co-partner. Assert your rights of womanhood, not arrogantly, nor coldly, but with sweetness and dignity. It is sinful for a woman to abuse or neglect to keep the body well and strong.

High spiritual and mental qualities may hold the unusual man, the idealist and dreamer; but these alone will not hold the everyday man of mediocrity. Beauty of soul is not enough. Strong physical attrac-

tions must be added to these, sound health and vibrant life force; and, without a doubt, the latter qualities, in conjunction with the more delicate and spiritual attributes, would go far toward cementing and retaining the affection of the idealist and dreamer.

The delicate woman, whose frail, flower-like beauty proved most attractive to the lover who saw her only at stated intervals, and then always at her best, soon palls upon the practical, everyday husband.

Men admire the rosy-cheeked athletic girl, with vibrant health, ready to undertake tasks which her dainty sister of a few years back could not comprehend.

To be more to him than a mere house-keeper she must rise mentally and spiritually above the grievances of material routine and bring him fresh thought, fresh inspiration each day. He craves a bright, cheerful, wholesome companion, and it is right that he should have this. A woman would not regale her lover with a detailed account of her aches

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and pains, or of household worriments.    Why her husband?

One reason for so many unhappy homes is that the wife brings nothing outside of self and personalities into the home atmosphere. The same story discussed and rediscussed, tires.

The helpful wife is a woman of balance, conscious of her individual entity, of her place and her power; she is magnetic, affectionate, sympathetic, kind-hearted, and helpful; no longer a precious charge as a wife, but a wholesome comrade and friend. What cannot man accomplish with the right-minded youthful wife of to-day?

But she asks that he fix his ideals sufficiently high, for she must march onward and upward. Is there here a keynote to much marital infelicity? Has man kept his ideals of life advancing? She formerly worshiped him as belonging to a realm beyond her; he must still keep up the delusion, keeping himself ever a little beyond, or accept her as his running-mate.

Truly the great incentive of the American seems to be an inborn desire to surround his womankind with all the comforts and elegances of modern civilization. That she does not always realize and appreciate her privileges, and his efforts and sacrifices, but spends the money for non-essentials, idling life away, while he toils unceasingly, is at the root of much of her unhappiness.

Do not forget that though man may at first admire beauty of feature, the lasting quality which holds him is depth of character, earnest adherence to truth and principle, and beauty of soul. He may even go so far as to say all things are material, that there is no spiritual life, nevertheless it is the soul development, and the result of her spiritual life, which he admires both in sweetheart and in wife.

And then it must be remembered that the institution of the marriage relation was established, primarily, but not exclusively, for the preservation of the family life. Civilization has brought us the family, the house

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with its ties and responsibilities. Among the most sacred of these responsibilities are the care of the young, the love for the offspring, the duty that parenthood implies.

Mere physical fatherhood and motherhood are not particularly elevating.

Mating and bearing offspring, man has in common with the lower animals. The newborn child is dependent on the mother, and her complete surrender to this dependence we call mother-love.

It is undoubtedly the strongest instinct in a woman's nature; it needs no prompting, society has not been obliged to make laws to enforce it; spiritual motherhood has developed in harmony with the physical.

We have no reason to suppose that the human father feels any more inborn responsibility for the care and upbringing of his offspring than does the animal. Man's love for his children is a product of civilization, the result of education and spiritual growth. It is fed and fostered by his love for his mate, by his affection and pride in the joint home,

by the preparation for the birth of the child, by the fact that from the child's first breath he shares the responsibility and sacred privileges of its care.

The birth of the child means the spiritualizing of the love of man and woman; this experience they share together draws them closer.

The difference of opinions, of habits, of thought that they bring from their separate families sink into nothingness—they are now one, one home, one hearthstone, one in the love for the child.

So, taken in all its different phases, the marriage tie must ever stand as the most sacred relationship of the human race. It is the solemn duty of each and every one of us to do *our* part towards preserving its beauty and holiness.