

Our Women and Children

Conducted by Lucille Skaggs Edwards.

MOTHER, THE DAUGHTER'S BEST FRIEND

I believe that a girl's first and best friends are her parents; her wisest confidante, her mother. To these she may speak undeservedly of herself. With these she may freely talk over family matters. In a friendship with some outside the family it would be unwise to discuss family matters. It might be an unkindness to other members of the family, and in case of a break in the friendship the family secrets might be betrayed, and to the detriment of the trusting friend.

True honor would forbid the betrayal of a confidence even after the rupture of a friendship; but all persons have not the highest ideal of honor. If the girl is not discreet in her revelation of herself, and her mother is her only confidant, it will not be so serious a matter, for the mother will never be tempted to reveal to others anything that would bring scorn or criticism upon her child. Nowhere, in her girlish ignorance, can the girl find as sincere sympathy as in the loving mother.

"But all mothers are not sympathetic," you say. "They are often nagging, and use the confidences of the daughter to make her uncomfortable." Well, if this be so, you, at least, can learn the lesson, and by your habits of thought fit yourself to be the wise, loving, companionable, sympathetic confidante of your daughter, for you will be anxious that she should have no friend so close as yourself.

However, I believe that mothers should recognize the individuality of their daughters, and win, rather than command, confidence. It is difficult for us, as mothers, to realize that our daughter is just as much a separate individual as is our neighbor's daughter, and that we have no right to thrust ourselves upon her, no right to demand that she shall love us. We have the right to sympathize, to counsel, to direct her conduct so long as she remains in our personal care, but we should remember that she must be responsible, that she is a soul and must live her own life, learn her own lessons, suffer her own experiences. Our deepest love can only enable us to help her choose wisely, to think truly, to act judiciously. So I would have the friendship of mother and daughter something very deep and true—something more than a petting and caressing, an indulging or humoring.—Purity Magazine.

HOW HE LIVED.

So he died for his faith. That is fine—
More than most of us do.
But stay! Can you add to that line
That he lived for it, too?

It is easy to die. Men have died
For a wish or a whim—
From bravado, passion or pride?
Was it hard for him?

But to live; every day to live out
All the truth that he dreamt,
While his friends met his conduct
with doubt,
And the world with contempt—

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he
led—
Never mind how he died.
—Ernest Crosby.

DIRTY PEOPLE MAKE DIRTY TOWNS.

"I'm as good as you are," said the dirty man to the well-dressed gentleman in the street car, who had drawn away from him a bit.

"You may be right," answered the Clean One, "but you certainly don't smell as good."

"Lord!" exclaimed a visitor to one of the most populous sections of Boston. "What smells there are here."

"Yes," agreed the social worker of the party, "we've got to clean out a lot of minds before we'll get rid of this dirt."

"You have to clean minds!"

"Surely. Dirty minds make dirty people and dirty people make a dirty town. The idea of cleanliness must be put in the minds of those whose present standards of cleanliness are elemental.

"The woman who will tolerate cobwebs in the corner of her ceiling has cobwebs in the corners of her mind. Disorder in a home is evidence of the presence of minds that are disorderly. Our surroundings always reflect what we are within. To make these streets clean we must create in the people who live here a desire for clean streets."

THE HOUSE BY THE SIDE OF THE ROAD.

There are hermit souls that live withdrawn

In the peace of their self-content,
There are souls, like stars, that dwell apart,

In the fellowless firmament;
There are pioneer souls that blaze their paths

Where highways never ran—
But let me live in a house by the side of the road
And be a friend of man.

Let me live in a house by the side of the road,

Where the races of men go by,
The men who are good, the men who are bad,

As good and as bad as I;
I would not sit in the scorn's seat,
Or hurl the cynic's ban,

Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road,

By the side of the highway of life,
The men who press with ardor of hope,

The men who are faint with the strife;
But I turn not away from their smiles nor their tears,

Both part of an infinite plan,
Let me live in a house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead

And a mountain of wearisome height,
That the road passes on through the long afternoon,

And stretches away to the night;
But still I rejoice when the travelers rejoice,

And weep with the strangers that moan,
Nor live in my house by the side of the road

Like a man who dwells alone.

Let me live in a house by the side of the road,

Where the races of men go by,
They are good, they are bad, they are weak, they are strong,

Wise, foolish—so am I;
Then why should I sit in the scorn's seat,

Or hurl the cynic's ban?
Let me live in a house by the side of the road
And be a friend to man.

—Samuel W. Foss.

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