

Woman and the Home

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Cheering Voice From Many Lands

(Translated by Lydia M. Millard)

A soul, blue-bird, that always sees
Some sunshine in the dark,
Can ever find some heavenly breeze
To help its trembling bark.

—From the Swedish.

Bear, with all thy bravest power,
All that heaven hath sent to thee;
Now a grave and now a bower,
Ever mortal lot must be.

—From the Spanish.

Though sorrow hover round thee now,
Joy may be coming soon;
Not always bends Apollo's bow—
His silent lyre may tune.

—From the Latin.

Reclamation of the Home

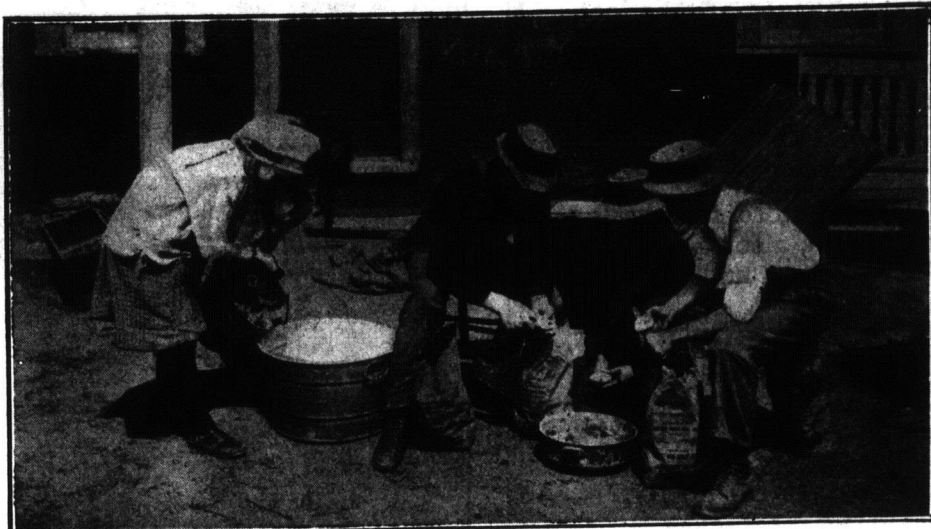
By Cecil Stark

In this period of convulsion and reformation, we are slowly beginning to learn that reformatory work to be most effective must go back to the sources of prevailing weakness and decay instead of juggling with the products of wrong methods used in the institutions of a people. However, we have yet to be convinced of the fact that the fountain head of all institutions, whether industrial, social, religious or governmental, is the home life of a people. It is there that the leaven of sweetness and purity must be set working. When the home life of a people begins to decay, then the

homes of the poor and the rich which we find largely in our cities.

In the poorer families, the reclaiming must be almost altogether a matter of education, because these families, the bulk of them being foreigners of a low class, do not have the ideals of pure home life. They come from countries where the home relations are lax. Then on the other hand, their condition of poverty qualifies their home relations. In many cases father and mother are both working and children are thrown on their own responsibility without any guiding hand to regulate the responsibility; consequently, it means shifting for themselves. In this case, the industrial question is one that will have to be reckoned with before we can hope to reclaim the poor homes. The one solution here is to train the children of these homes, and so educate them that they will make better parents, better homes, and in turn bring their children up to be better parents. It is with the children that the reformer must begin to work. Our social settlements are doing this by putting right things first in the minds of these people, and by giving them ideals of right living.

We have said that the poverty-stricken homes and those of the low class of foreigners must be reclaimed by education. The homes of the rich, which perhaps confront us with a greater problem, must be reclaimed by conviction—the conviction of their failing to contribute their share of responsibility to the social mass; the conviction that they are



Children love to have something really their very own. Here they can be seen cutting potatoes for seed. They are not only learning something useful but making the work easier for father.

society of a people begins to decay, and when the society begins to decay, then the nation begins to decay. Therefore, in order to save our nation and to make it strong and virile from within, we must purge it from within, burning the flame of purity upon the altars of our homes. We must reclaim the homes of our nation in order to save our nation.

The home, which is a God-made institution, upon which all man-made institutions are built, might be called the factory for the production of the social and national unit. It is there that the work of obedience, reverence and social purity must be put in the loom, and it is there that the shuttles of industry, thrift, and responsibility must first weave in and out.

If we were displeased with some everyday commodity of life, such as a piece of cloth, we should know that the retailer was not altogether responsible for the flaws in the cloth, nor the jobber, nor the wholesale dealer, but the factory where the cloth was made. So, in a similar way the institutions of a nation, state, or local community are not altogether responsible for the social unit, but the home where the units are produced.

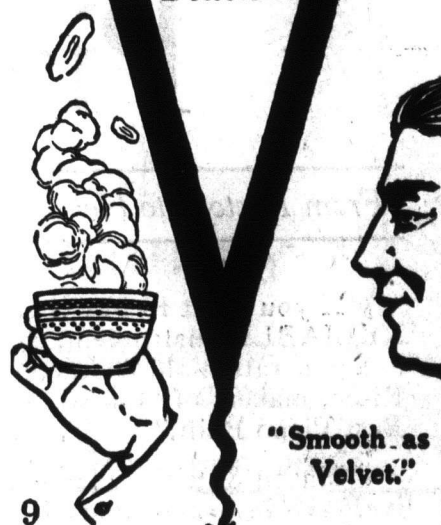
It is during the formation period of life that the virtues and vices get their hold on the individual. Therefore, the home should be an attractive, wholesome place, so fulfilling its mission as an institution, that all other institutions springing from it would be permeated with truth, wisdom and love. It is because these conditions do not generally exist, that we must talk about reclaiming the homes of our land.

The great fields to be reclaimed are

failing in the productivity of the social unit; the conviction that their homes are not schools where children are taught responsibility, obedience and reverence; the conviction that their lives, steeped in luxury and extravagance, are making stagnant the clear, refreshing waters of wholesome, clean living.

I have in mind a rich family in a suburb of Chicago in which material conditions are ideal for a beautiful home life, but the spirit and ideals are not there. The mother and father are selfishly ambitious for their children, expressing their love for them by satisfying all their desires and making life as easy as possible for them. The mother realizes that her children are lacking in true manly and womanly qualities, and yet she is too indolent to exert herself to enforce those things which would give strength of character. She openly admitted that it was too much trouble to see that her daughter carry little home responsibilities. The daughter is blase at fifteen. A caretaker is employed to do the work the boys should be doing while they are loafing in drug stores, or running at large in an automobile. Boys and girls who grow up having every little whim and notion catered to, will, when grown, insist on their mature desires and passions being satisfied.

Living near this family, in the same suburb, is another family that has built a true home. These parents are loving their children wisely by making them obedient, responsible, social units. Each child has daily tasks to perform, and the mother is never too absorbed in outside things to see that these tasks are done. The boy is kept busy outside of school hours, tending the furnace, the garden or lawn. The daughter is the mother's

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