Why Women are Better.

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Why Women are Restless

needed whereby one as sister-wife in homes.

Myers book - Laboring women - reasons for them - but there is a larger class attend out upon those driven in - struggling to get in - they have homes why restless.

The restlessness of women in ~~their present~~ life has ~~become~~ been accepted almost as a necessary evil. That they should want to get ~~to~~ away from home ~~college~~, to travel, to lecture, to conduct businesses of their own to be independent to be "in the swim" has ceased to strike anybody as a particularly interesting fact. It is so. Nobody can help it if he wanted to. It must be accepted. If it is not always comfortable it must be endured. Now in many cases nobody can be so blinded as not to ~~admit~~ see that the restlessness has good grounds. Women are frequently so situated that their own support and ~~frequently~~ often that of ~~many~~ others depend upon them. If their ~~too~~ are to have food and shelter - not to say books and music, they must earn it. If the home ~~home~~ wool is preserved they must ~~earn money~~ to save it. If a brother goes through college, it must be by their exertions. If a sister develops an unmistakeable artistic talent it will be because of their money-earning powers. They must be up and doing whether

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they will or not.

It is not unusual for a woman's home life to be so unpleasant that she would be unjustified in attempting to endure ~~remain in it~~ ~~Sh~~ quietly without effort to improve it. Where money is dolled out by the nickel, where irritation is ~~the~~ always in the atmosphere, where we must be accepted, contentment cannot be expected ~~accepted~~ from ~~by~~ any but a woman of marvellous self-control and self-resources ~~or by~~ and then only with the danger of blunting her best self) or by one whose feelings are dull or disposition indifferent.

Unquestionably, too, there are women whose thirst for knowledge will not permit them to remain where they cannot satisfy their desire for it. They must seek places where libraries, lecture rooms, museums offer them proper advantages. There are many more who have suffered ~~in~~ the loss of love and who find themselves obliged in order to preserve a degree of content and to ensure the developement of their characters to mingle in active life, pursuing studies ~~or~~ filling positions which call for ~~serious~~ constant activity; devoting themselves to "causes". ~~Or~~

See Mme Destaël - such restlessness passed her in reg.

But after all such cases are set aside there are multitudes of women who are restless without any apparent

room. They have homes, love, good support. They ~~have~~ belong to desirable social circles. They have opportunities for helpfulness. They have some leisure for self-improvement. Yet they are undeniably discontented. You see it in their faces, their restless movements, their eager running after every fad. They confide their "longings" to you. They utter plaints of the narrowness of life. They claim they have the will and the power to be representative women but that they are hampered by the fathers when they were too young to know their own power or the needs (?) of society. They live in a constant protest: their husbands & children, their fathers or mothers or whatever it is which keeps them from "careers" are made to feel by a thousand indefinite things that they stand in the way of the world receiving some glorious blessing - just what it is nobody can exactly say.

Now this seems to me that that this restlessness which serious people cannot help but deplore has several causes ~~which~~ springing from artificial and fundamental

methods of training and teaching and from the adoption of superficial standards of life.

The most evident cause of restlessness to my mind is the utter lack of appreciation which restless women have of the opportunities of a quiet home life. The woman who has been sheltered all her days perhaps cannot be expected to know what it means to those who are living hand-to-hand with the world to escape into a home of their own and to bear the door shut behind them. It is an escape ~~refuge~~ It is ↓ which makes endurance of the world possible to most men. It is a refuge which keeps hope and heart in the young. The woman who presides on such a spot has been called queen through the world's history but a dull imagination ~~often pre~~ a non comprehension of the real struggle and heartlessness and brutality of competitive life prevents her comprehending the significance the meaning of the part she is able to play towards those of her own household. Could she really understand what she does by maintaining the home there would be little question

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of her accepting her role with thankfulness and solemnity. ~~Let her~~ When she once becomes convinced that without her home anarchy and lust are the ~~end~~ fate of society she will take up her quiet life with more respect. ~~But~~ ~~If she~~ Women frequently contend that in this life there is no opportunity for themselves that it is a life of self-sacrifice entirely. Most women undervalue ~~the~~ self-sacrifice the its education and developing effects. A life which requires self sacrifice is a life to be sought. The greatest drawback of single life to my mind is that it offers so few spurs to self-sacrifice. Single women who support themselves are not expected by society to do much more. They frequently do, but it is usually for only a term of years. ~~They~~ At the best their self-sacrifice is ~~[illegible]~~ in money and time. A woman who ~~[illegible]~~ makes a home ~~[illegible]~~ has an opportunity to sacrifice everything she is, as well as has, and in doing it if it be done gladly she is certain to gain tenfold in gentleness, serenity, strength, nobility of character. There is no life equal to a quiet home life for developing womanhood.

Any one who studies thoroughly the formation influences in Mme R's character cannot but be convinced that the revival which of her power in her home life. — her father — her husband

Mme R's case a striking witness. She learned her nobility where. Review early life

Now I claim that such development is the great end of a woman's life.

But neither ~~is~~ mental ~~is~~ growth out of the question. If she will discipline her thoughts as her husband diciplines his, as the scholar his, the journalist his, as every man or woman must who would secure mental strength she can grow in mind. She claims that there are ~~so~~ so many trivial interruptions that she cannot keep her mind on anything long enough to make the effort pay. Now this is one of the most fatal and false superstitions of the household. Of course there are interruptions but the woman who keeps a house and does a large share of her own work has no more interruptions ~~that~~ than an editor who manages his paper and who must keep up with the thought of the day. No more than ~~man~~ many a business man who educates himself to a high degree, no more than many of the best writers and ~~or~~ clearest thinkers. To a woman who has learned to control her ~~thoughts~~ mind and to ~~put under~~

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be mistress of her routine duties ~~not they mistress of her~~, the quiet life with its round ~~of duties~~ is a vast opportunity ~~a correlative~~ for reflection, for comparative thought, for reviewing knowledge, for mental activity of the highest grade.

I know women claim that there is no stimulus in their lives to this ~~high~~ mental activity. That their children ~~have~~ babble - their husbands care for nothing but business. their neighbors gossip. They fail to appreciate the fact that the great stimulus ~~to life~~ to thought is the will. That no ~~one~~ circle is wise enough, bright enough to give wisdom or light to one who does not will to have them who does not seek them in the silence and loneliness of his own mind and heart. ~~It is the will to~~ This lack of appreciation is founded on another great cause of restlessness the ~~failure to distinguish~~ ~~confounding of principles~~ failure to distinguish between the relative importance of principles and actions. ~~The people who do things~~ Our materialism has made us blind to principles. We ask results. A brilliant performance ~~will~~

the history of a most [illegible] person 'stitching' [illegible] thought in print there: dwelt - thought [illegible] p 171

Many intellectual women whose [illegible] make the [illegible]

excuses ~~for~~ unscientific methods. A dazzling result justifies shoddy foundations. If a woman can deliver a great lecture, write a great book, organize a society, conduct an enterprise it is more desirable than to be anything we can picture. Yet it is the virtue, honesty, high-mindedness, gentleness, helpfulness which really ~~made~~ make the world worth living in. We could easily dispense with lecture courses but hardly with any of our self-control. We could burn candles and ride on stage coaches must more profitably than to be ~~less independent in spirit~~; less honest in our dealings. We could better afford to have periodical literature cut down ~~fifty per cent~~ one-half than to dispense with that perpendicular if ~~with~~ gentleness & faithfulness. All these two myers tells of could be dropped from society-mindedness than some of the things in a life. Whatever achievement can be accomplished ~~with them~~ in connection with them, very well but whatever is accomplished at the cost of them is a direct loss to the ~~world~~ world. ~~Dear~~ Women frequently in their restlessness

The present method of conducting charity will be an example of the result of confounding principles with organizing a certain clearing-fine by whereas I had a see that Mrs Lowell in her article make a plea in personal work

We are very apt to consider such a book as mine as representative of the highest women has reached. I doubt it. The highest women has reached is in those women who with mental culture of the most thorough type are living charity of woman hood. We recognize the priority is found by the individual practicing principle living rather than [illegible] hand-to-hand with its charity. etc.

unlook the fact that their opportunity for preserving principles is great and peculiarly binding. They consider an tangible achievement, a material something better. They are responsible for much of the spiritual barrenness of the day by their attitude.

The failure to comprehend what education actually means is another fertile cause of discontent ~~among women~~. There is a universal desire for education. ~~It is a~~ by women It is a noble ambition. It promises large things for society — when it is know what education ~~is~~ means. The difficulty now is that a college diploma, ~~is~~ or connection with an Ibsen or Browning club, or facility in reading and speaking a foreign language is too often taken for education. When a woman has not ~~or can~~ had and cannot have a college course, cannot belong to club, is ~~bet~~ debarred from ~~mate~~ master of all kind, she is very apt to conclude that she is to be defrauded of ~~from~~ education and is unhappy in proportion to her desire for the good

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She fails to understand that education means the power to think - and that every hour gives her opportunity for that; ~~the~~ quickness ~~and~~ of observation - and that she has all the world about her to practice on; control of self - and that her ~~whole~~ daily life demands constant effort towards that end; adaptation of means to end - she never will lack opportunities for that; ~~serenity~~ - serene acceptance of life - she may learn it. She has believed that education means going through certain books. It means comprehension of & mastery of life. Books are useful because they lead us to that end. It is not the facts in them ~~however~~, which are their value. It is their power on our lives. ~~Their influence on~~ The amount of truth which has been dug out by somebody who has learned to think, to observe, to control himself, to adapt himself to his surroundings, to accept life, is what we want from books. We can get these things in other ways too. From daily routine from daily friction, from the narrow

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surroundings at which we scowl. The best educated person is the one who can get the most ~~of~~ of truth, of stimulus, of opportunity - out of his life. ~~The~~ But ~~[illegible]~~ as a rule women do not have any such conception of ~~life~~ education. Now-and-then there is a woman who has attained the developement possible though.

The itching for notoriety - has no little to do with the condition of uneasiness. The love of praise, of flattering words is ~~as~~ natural to ~~[illegible]~~ woman. We do love ~~to hear~~ ~~kind~~ compliments ~~and~~ - If ~~our~~ the judgment does not ~~of~~ concur spontaneously it is ~~natural~~ easy to think being modest we may be wrong - probably are and that our flattering friends ~~have~~ are right. ~~When there is~~ In default of ~~other~~ the ~~means of~~ homage of lovers, of ~~the~~ praise of form & face, of admiration for accomplishments - we are glad to be called representative women, to do something which brings attention to us. I do not mean to say that this is a universal motive with women, but I do think it a common one. It is the real motive

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for scores of women being in the platform, at the head of great organizations, conspicuous as writers in journals, writers of sensational books. They are hungry for attention as much as the pretty coquette who invites the beaux to say to her sweet nothings to her. It is not an ill-natured thing to say because it is true. And many few women, I believe, who have led a public life and who honestly examine their own motives will deny the fact. It accounts for much restlessness.

The unremitting consciousness which possesses that great class of women whom Mr Howells knows so well accounts for much restlessness. "Not much head but a conscience as big as the side of a house" is a brief description of a class of women. Mr Howells has received much abuse for the clear way in which he has used them. He deserves praise for his has done a substantial service. Few girls who read him will ever again be quite so silly, quite so weak, quite so fickle, ridiculous so delicate so true as his is

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one of the most powerful remedial agents in the world. I myself have tested the effects of Howells novels ~~not~~ on girls who were afflicted as his characters. I have seen a company of Marcias whom I had failed to reach in any other way quietly but effectually reformed by the reading aloud of Bently(1) and a veritable ——— converted to moderate clear sightedness by "A Modern Instance"(2) this conscientiousness leads a woman once impressed ~~afflicted~~ with the need of ~~pr~~ representing something to deplorable results. She must "do her duty" and she becomes a slave to committees, to fairs, to ~~church~~ ~~work~~ causes. Her ~~conscience~~ conscience ~~is~~ so overbalances her reason, her sense of ethical proportion is so poor that she leads a life of dissatisfaction and irritation and keeps her family in a state of amusement or disgust according to ~~their~~ amount of their sense of humor ~~or~~ and their self control.

All of these reasons, the lack of appreciation of quiet home life, the non-comprehension of the relative importance of principles and action the ~~non~~ false ideas of education, the

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love of notoriety - the un-balancing conscience may be called reasons for restlessness in the human family regardless of sex. They are of course. But at the present time they are peculiarly prominent among women. The sex fails to recognise too often what ails it. It looks at its uneasiness as the throes of developement - undoubtedly they are - the developement of a realization of what the realities of life are. A better comprehension of the sacredness of home and of the value in it, the necessity for it of all the education a woman can get, of the little importance of public life compared with a home life of the insignificance of any intellectual or public performance compared with building a home in which the virtues shall ~~go~~ thrive and children shall be reared to go out to ~~teach~~ show the world ~~virtue and~~ manhood & womanhood But women do not see this. Education at present tends towards disaffecting girls with home life. While it ought to kindle an imagination & ambition concerning home. Vassar's boast that she has never graduated a girl who has been divorced is a proud one. The object of the education of girls ought to be to make them wise for ~~home~~ life