

Growth:

When I received the invitation to speak today to this graduating class I was busy studying the life history of an ancient chestnut tree. The cross-section of that tree, ~~was~~ once the pride of my little Connecticut farm, was outside my door. You know what a well made cross section of a tree reveals - its life history. Here you can read how many years it stood and grew; you can read what each year it was able to add to its strength - the girth - the distance - wind and weather. I could put my finger on that cross-section, on the good and bad chestnut years and when drought had so dried up its ⁱⁿ sap, the years of abundance of rain and good soil, the ring was wide and even and strong. There were scars there of disease or accident. Valiantly the tree had fought, growing around and over the scar. It was only an incident in the life history.

I read the invitation that had come to me and said, "Yes, I'll go and try to ^{tell} these young women something of what this tree has been telling me." For you are like a grove of young trees. What are the years to make of you? That depends on whether or no you are able to add yearly to your stature, minds, spirit, body. These annual rings you add. And by what processes will you grow?

There I think is the most important matter youth has to face. It is not enough to want to grow. How are you going to do it? What are the essential processes? ~~Herein~~ This land at the present moment ~~it~~ is fired with splendid

intentions. How shall we realize them? ~~The work of the~~
~~thing?~~ How are you to grow, realize the vision, if you have
 one; the life of increasing happiness, usefullness? And do
 not forget that the two go together.

What are the principles of growth; those
 principles so sure and strong, inevitable, that in the long
 run they overcome droughts and storms and accidents, the
 circumstances of life? What is the "how" to grow? If you
 have an end in view that end will only ^{be} ^{ed} reach/by the application
 of the method. (The great industrial world is a ^{be} ^{ed} would
 be well if all activities considered.) Three fourths of the
 battle of reaching it is the way you go about it. The soundness
 of your effort.

In this practical application of your daily
 life be careful not to hamper yourself with any ideas of being
 like somebody else. One of the ^{be} ^{ed} of human
 beings is that there are no two alike. We come into the world,
 each of us, with a certain thing we call a personality. This
 child is interested in one thing, that in another. This child
 is quick, that one is slow; this child is talkative, that one
 silent. We come in with a bundle in your hand. As we grow
~~this~~ these characteristics which make you you become
 clearer, that you, yourself, may see and understand them.
^{are frequently the last to}
 Curiously enough we, become acquainted with our
 own selves, and as we become acquainted if we do not quite like
 ourselves, if we find this or that characteristic difficult to

deal with not infrequently we ^{drawn} tear out the processes of growth, ^{something} put them back, imitating/which we feel is more desirable/in somebody else. This attempt to change nature, become another from what we are holds us back in our process of growth. It is unnatural and although we may not realize it our nature resents it. We are not being what we were intended to be; we are not doing what we were intended to do.

For
/young women coming out as you are today into a larger field of activity it will be a sacrifice either through ignorance or imitation. I sometimes feel that women ~~xxxxxxxxxxxx~~ are in danger today of imperiling ~~the~~ the whole social system by their invasion of man's world, denying that they have a world of their own, and that their first requisite is ~~to~~ ^{the contribution to} ²⁰⁰⁰ the importance of what we may call the woman's world, the world that nature and society has thrust upon us, has called her to. There are all sorts of reasons why she lives constantly in social and professional unindustrial life more closely with men. In doing that it must be a woman's contribution.

I am quite convinced that in entering the political life we have not given anything like the contribution we might have made if we had not accepted, almost universally, man's point of view about handling the affairs of the world. We are trying to do as he does, to start his notions of a mechanized society.

A woman has a great natural contribution to make the political life ^{that} /which she has always used in her social life - the free exercise

of what we call women's intuition.

I believe this to be one of the greatest powers. They tell us we jump at conclusions - I think we do. Conclusions come from something deeper than ^{from} any rationalistic process, the sense that a thing is right, that it should be this way or that. That a natural woman has, but ^{if} she allows herself to be downed ^{the} frequently by the arguments of rationalistic _____ she is lost to the world. Intuitions are one of the most precious treasures in your equipment. Allow them to be dulled you choke them off, you do not make your contribution to the situation but you cripple yourself. Intuitions seem to be sensitive things; unless you listen, honor them, use them. They are very apt to harden. In any growth, in any real growth, come your intuitions. They are allied to what comes to you in the practice of your art, of your profession. How easily that inner suggestion is lost, if you are concerned only with doing the thing as it has been taught to you, following the rule, the mechanics.

~~No inclination then sensitiveness to what is yourself. It is yourself that makes suggestions and which may using intuitions that tell you what is right and which are so - That is the most precious equipment in this process of growth.~~ *no club!*

Let me warn you that there are no short cuts. If you are to grow to full girth it must be a little at a time. Do not be deceived by an early success. For many years in my profession I have known young and frequently highly talented writers - their first story, we will say. They felt themselves as arrived; they learned the process. They could do this thing

and again.
 again and again, / Again and again and again I have never heard
 of that brilliant youngster after that first trial. I am not
 talking only on observation - I am talking on experience. I
 once many, many years ago wrote a piece of fiction. It had come
 out of actual experience and very real emotion. I was a very
 proud young woman when a leading magazine accepted it and published
 it. I told myself, "Well, if that is the way a story is done
 I'll do another as a side line." I never did another. *had no second* I thought
 it was a trick.

There are no tricks in growth; there are no
 short cuts. There is only day by day steady labor, the eye
 always on something ahead which you want to reach, the hand and
 brain wrestling, getting nearer and nearer to the thing.
 There are no tricks and there is no growth in evading the struggle,
 in thinking that ^{through} some outside force or action your way can be
 plotted. / You must work with people. But if you are to
 steadily enlarge ^{your} life, ^{its} beauty and its usefulness, be your
 own master always, free of the group. That does not mean
 outward freedom necessarily. I doubt if there is any such thing
 as outward freedom in this world for anybody. I do mean there
 is an inward freedom, the consciousness of yourself, of your
 powers that they are growing, that your aim is there and no matter
 what the clouds, the struggles, the hardships, there is an inner
 something there that is free and determined and full of faith.

He's late for pulling it. He's because he's been with me.

We hear a great deal of talk these days about democracy - our democracy has failed. It is very childish talk to me, based _____ on that conception because a great many people in this world are having a hard time, therefore democracy has failed. But democracy ^{never} agreed to do a man's ^{make him pay for it} work for him. The thought was to arouse him to do his work for himself. I wish the young in the country could come back to something like ^{the boy} Abraham Lincoln's conception of what democracy meant. Early as a boy he got it out of great documents - the Declaration of Independence, the Constitution of the United States. He believed these documents, the declaration of faith, was an attempt to secure freedom for all men by the union of all men, hang together and be free. The concerns of men in the world he lived as it is in the world of today was bread to eat. His ~~first~~ great struggle was for the right of all men to eat the bread they earned but coupled with that was the responsibility to earn the bread you eat. There was no place in the republic Lincoln saw for either a slave or a parasite. Now this means responsibility. *seek - labor - earn - not want - accept*

And do not put back your chance of growth?

present day perils, for women, for youth, for men and Government *in the* and effort to shirk responsibility, to *find* way. *find 6*
/find a substitute for hardships and sacrifice is an easy/ There
is a strange contradiction in our attitude that there is growth

in character and spirit, personality and our attitude towards growth ?

You want to be a pianist, a sculpture, a writer. That means labor and there is no substitute for hours at the keyboard, for hours with clay, the chisel, hours for words. When it comes to a corresponding growth in personality or character which alone will make the thing you are trying to do really great ^{you} will run away from responsibility and self-denial, that makes growth in character, and ^{you} hamper the very ambition to succeed in artistic achievement which we seek. There is no substitute for the upbuilding of personality and character, the making of you you. It may mean pruning. Pruning is a part of the process of growth. It may ^{mean} pruning the thing you hold very dear; it may mean pruning and giving ^a up/fine ambition. But pruned ~~on~~ the strength which was scattering itself ^{mean} goes into the trunk, shows itself in the fruit, the perfection of form and color, flavor.

No, growth requires the acceptance of responsibility. There are very definite things in the world in which you are coming. It demands of you that you grow. There is the understanding of democracy, whatever ups and downs it may have, from the rich man through the ages has ^{aspired} / - whatever society in which he will be

free to be himself and in which he recognized responsibility to labor to be himself. He knew that any mechanism imposed which interfered with that fundamental right to labor and to be free must be swept away in the long run. Make no mistake about that.

How are you to help to carry out this initial purpose of democracy, the only purpose worth its name? There is one thing on which I would like to warn you that you cannot do it by making laws or ~~the~~ *building* of mechanisms. I had a hope when women came into public life to vote, when the vote was put into the hands of women and they began to come in as office holders, that their intuitive sense, how you got things done - in the household for instance - their great field through the ages - to make them see that we were up this country with laws and ordinances so numerous and so futile that no man could hope to know what they were all about.

There is no easy road to growth. I have a suspicion ^{that} that the very general listlessness about the world/has pervaded the country as well as less fortunate countries in the years since the War come no little from the realization that the easyway the elder people had been hoping they were making for those that were to follow them was ^{to} out off. ~~to be sure~~ everybody was to have two chickens in his pot. Not everybody will find it easy to get as much education and training as he wanted nor was everybody going to step into a job when he received his diploma. Matters of still graver importance were not settled. Why had not our democratic scheme worked? *Why should you in* use of a country with a dictator at its head *and* follow him with shining eyes and a belief in a glorious future. Why should war threaten? Our elders have forgotten that the easier way to settle problems that they hoped to pass on to you were problems old as the world and that successive periods had wrestled with them. They were of the same nature that disturb us now. They are blind to what I believe to be a fact that never was the world into which youth is entering so full of higher opportunities, of problems that demand higher training, freer imagination, call more loudly on our faith, offer more to our hopes. Take our own country. Men and women are kept back by blindness - that of the community ~~or~~ the group in which they live.

Here you take it in this land of ours today. There ^{an} is/immense future - take our material problems. It is the fashion at the moment to *build up* ~~push out~~ industry as the scape-goat that has brought us into a situation where there is much material suffering.

I know of no greater hinderance to the cooperative progress of a democratic society, and that is all that is worthwhile, than fixing on any one of its activities as the cause of all that ^{it} suffers, its hinderances, its failures. Industry certainly has its share and must take the share of the troubles through which we have been going. So must Government and so must the Press and so must education.

When it comes to human ^{partly} needs it is pretty fairly divided, that is it is not a thing inherent in us, in an activity. It is the thing inherent in the men who carry out the activity and however high and unselfish in its pretensions that activity may be, the men and women who carry it out may pull it down, degrade it.

This question of the kind of world that you are coming into - beware as I have said before of scape-goats - rather examine the fields of the nation's productive life to see what they are doing towards the end. Industry's job has been to have enough resources to free our life of as much drudgery as possible. Those ~~men~~ in our Government who today are planning, trying to find a plan, by which we can get more out of our material life than we have ever had before, contend that industry has brought production up to the point where it is possible to supply all the wants and some of the luxuries of all the people. This, I believe, to be the object of industry and it has done it. Also in doing it it has extended the field of distribution in an amazing way. It was concerned about electricity. Three years ago in the Northwest part of the country travelling over praries, over high plateaus and into high mountains, I found women doing practically all their

Digital Image, 2011. The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pelletier Library.

Handwritten note: I am sure that we have done a great deal of work in the past few years.

housework by electricity which had been developed in those mountains.

There comes before us the finer and more difficult problem, more difficult because it demands some understanding and attempt to do our part in distributing what industry has taught us how to make.

In that problem and to that problem every one of you should be turning your mind. You are the consumers; you help distribute that which is necessary when you bring more consumers into the picture. And it may be to do that you must curb your individual

spending, see that/less of luxury and more of usefulness in quarters where/usefulness. I only know that it is the great

challenge in _____ material problems today for youths like yourselves. And women as the consumers, the spenders of money - you always have had your economic place - you are the primarily and necessarily the consumer. ^{In} this vast problem of distribution the consumer has a vital challenge. It is a great challenge.

I am the last to tell you how it can be done, only to say to answer that is one of the great challenges thrown before you, worthy of your metal, worthy of the hard task of growing.

There are challenging problems in training for work, whatever it may be. _____ has shown you the value of general intellectual training. When you come to the task of more specific training for whatever you may do it means avoiding the easy way. This country today is filled from end to end with

Consider -
are we equipped
if you are not
an educated
people but in
may not live
thereafter

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half-baked workers, not even half-baked, men and women who wanted to get an easy job which would give them a little income who did not care what they were learning in that job, whether they were progressing in that job, only that they should be sure of a way. The great mischievous result of our material prosperity is that we have lost the passion for doing things superbly well, no matter what that thing was - just to get by - just to have the easy way.

A woman Young women, there is no more serious problem as you come into your work for you to tackle. There is a challenge for you. Can you bring back into this country the realization, ^{the} man or woman's happiness, ~~and~~ useful growth, the taking interest in the thing he wants to do. - *passion for quality*

You know that you never know all about a thing. ^{may} You/have the eager curiosity, the determination, to know all that you can, to be forever seeking, to be forever increasing the technique, the skill, seeing more, striving for more. That is a challenge in the present world. And in this matter of conduct this all important matter of what ~~life~~ to be your standards and your relations with people and your relations with yourself, your relations with others, there is a general feeling, a general accusation at least, among older people Of course manners have changed but it does not prove at all that they have changed. The serious business ~~is~~ about the manners of ^{the} present day ~~in which the young people are so much~~ comes from, I fear a large degree, a lack of consideration. There is not a rule in a book of etiquette, something laid down as a law. It is your attitude

towards others based on consideration for others. Good manners show whether or no you are a selfish person, whether you are a greedy person, whether you are vain, self-seeking, whether there is a lack of thought for the other person into whose company you come. All of these hateful traits may show up and they are what we call bad manners, lack of consideration.

Here again it is ^{un}our willingness to curb ourselves, our desire to take the easy way, that ~~it fails~~ ^{in at least}. The great call upon youth - and a very noble one - is arousing consideration for others.

George Elliot somewhere says of one of her characters when faced by human needs she instinctively reached out her hand to relieve it, as she would have done to save herself from falling. The great call to youth today is to extend this area of instinctive sympathy and helpfulness and consideration. Those are the things on which manners are built. These are the things which make society endurable and that is the kind of thing we must have in men and women, the men and women of the generation from which you come.

Your job is to increase that area of consideration. Certainly only in proportion to the way that that area is increased among men and women will it ever be able to realize this dream of really cooperating men and women. The whole business of larger and freer friendly cooperation in our activities is facing us squarely. It is the lack of it that is causing disturbances all up and down the country, ~~disturbances between the sexes~~

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It is cooperation in any one of our activities, industrial life, educational life, government and not fighting to a finish for your idea or for your group. It means primarily the effort to understand what all of the elements in this problem which must be settled think, feel, want, and then the patient finding the way to give as far as possible the realization of its thought, its hope, its needs, and to do this not by war but by consideration, thought.

~~You can't do it by systems and laws which are~~

You can't do it by systems and laws which are passed and enforced on a basis of force. ^{Co-operation} ~~Co-operation~~ is not in essence a matter for the law or for the police. It is a matter for human ^{hand} ~~power~~, consideration. One of the great hinderances that stand in the way today is this taking the easiest way of the law, Pass ~~and~~ ordinance and your difficulty will be solved and so we pass them at a rate which makes your head dizzy. No other great country passes laws with the freedom that we do. Possibly that is the reason why no other country in the world ~~is~~ said to have so great indifference.

A friend of mine a few years ago made a calculation of the laws passed in England and in the United States in a similar number of months. Where we passed something like 15,000 England passed three. I had a hope when women took up the suffrage and came into office that their hard sense and experience in managing things would see the futility of an over-abundance of laws. They have learned that rules are not used in the household.

England all over

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The fewer rules you have in the schoolroom the better for you, for the most part. When you get order and happiness you get it by an instinctive desire and consideration on the part of the child or pupil to do the considerate thing. But I soon lost my hopes. Women were so intent proving that they could do the same things than men could do in public life ~~that they forgot their own experience~~ that they failed to bring to the problem their own experience. This experience is invaluable to the household and the community and the schoolroom.

Early in the period I was speaking in the Southern States and airing this pet hobby of mine about limiting the number of laws passed, considering more carefully before we put one on the roll and I said hopefully, "I feel certain that here is where we women are going to make a large contribution." And the audience burst out laughing. I was chagrined and puzzled but they were polite people and pulled themselves together. And I went ahead. After it was over I said, "Why should you laugh at me?" "Well," they said, "you know Mrs. A. has just been elected to the legislature of the State and ~~the first day~~ immediately after she was sworn in she presented fifteen new laws."

These hard and inspiring problems to which I am calling your attention to - the problems of distribution of the rich resources of our land, the possibilities of our land, the problem of training, consideration, of cooperation, are fundamental, I believe, to the solution of the problems which agonize the women of the world.

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Is it possible to find a substitute for War?

The Great War demonstrated to women the crime to their mission in the world. Our mission is to people the world, make homes and communities ~~brotherly~~ happy, aspiring, useful, and to extend rays of kindness and youthfulness into a community.

~~War~~ Murders break down our homes, lays waste our community. The whole force of civilization today should be bent on putting an end to it as a means of bettering the nation.

And upon what is their cause based? Greed, unfear, antagonisms created by different religious and political beliefs - ~~destroy~~ ^{men} ^{meant} to

prove that the religion of Jesus Christ is better than that of Mohammed

/to prove that a dictator gives a better government. ^{than a republic} ~~than~~ ^{from} destroy

each other that we may have more land / which to feed our people and to enrich ourselves. To destroy each other out of fear.

And what can women do about it? What have we been trying to do about it? We find ^{hundreds} interminable petitions, millions of protests.

Causes of war lies so deep in men. And they can only be cured by understanding the nature of man. He must be trained and disciplined. to settle these matters by negotiation, by

mutual sacrifice - and it means sacrifice to have peace. But the world has seemed to believe that there were no sacrifices except in war and the way of an instrument like the League of Nations has gone no better than it has because no nation was willing to consent that it must sacrifice for the sake of peace.

Talk - Yes; negotiate - Yes; form organizations, spend money, build a grand Palace for peace - Yes. But sacrifice, give up

a piece of land here, there - No. Imperil ourselves - No.

We must go deeper than all this; we must consent to sacrifice.

We consent ^{to a very much more radical change} that it is the discipline of individuals. So slow you say. What can women do about it?

from
Let me quote you/one of the grēatest women our period has produced, possibly the greatest - Madame Curie.

Here is a wise woman who saw that the first place to bēgin was where you stand. ~~The consideration of the~~
~~great things in this world are not done~~
by promise, or schemes - they are done by small forces.

Look gamma-molecular free