

Creative Life

A Special Letter to
Young Girls

By

Alice B. Stockham, M. D.

Author of

"Tokology," "Karezza," "The Lover's World," Etc.

New, Revised and Enlarged Edition

CHICAGO
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ILLUSTRATED BY

BERTHA L. CORBETT

SUPPLEMENTARY TO

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PREFACE

Koradine was planned with the purpose of disclosing to young girls knowledge that is usually withheld from them. The intention was that Koradine should discover her relations to life, even to the mysteries of Creative Life.

As the work progressed, however, she grew into knowledge of spiritual law, which includes all other, and is most important for all to understand. Becoming convinced that this same spiritual law has a practical application to Creative Life, and that the knowledge of it will bring help and hope to many, it was written as a supplement to *Koradine*.

At the discretion of parents this may be given to or withheld from their

daughters and sons, for really, while the book has been planned and written for young girls, the vital truths are equally important for young men.

The discussion of the subject of Creative Life is boundless, and no doubt many questions will arise in the mind of the reader; I shall hold myself in readiness to answer them in so far as I am able. Most persons, however, after the second or third perusal of CREATIVE LIFE especially if read in connection with Koradine, will be able to make practical application of the principles. The very practice will enable one to make new discoveries, and each revelation in turn leads to others. Earnest desire for wisdom and true knowledge will surely be answered.

The glimpses of truth given in this Letter are sent out with love blessings from

the author. The girls of all lands are very dear to me, and as I know that it is not always essential to have bitter experiences to arrive at a true conception of life, I am sure that the knowledge in these pages may prevent not only physical pain, but heart sorrow. The unity of all things, the oneness of all life, is the central point from which all else radiates

A. B. S.



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Creative Life

MY DEAR YOUNG GIRLS:

You doubtless have read *Koradine* with interest and profit, and I trust you understand the principles of the real and the true life, and know that by practicing them and living in the thought of them you will, from day to day and year to year, grow in knowledge of all things, and gain in ability to solve every difficult problem that may come to you.

The truths presented in *Koradine* are of universal application. Upon hearing the statements of the law, some realize them at once; others are slow to give up the old way of thinking, and realization comes to them gradually, through the aid of experience.

Once released from the power of the material realm and the thralldom of the sense world, all phases of life have a different aspect. Interest in surroundings is not diminished. On the contrary, all things have new meanings, and great power is perceived back of and above all nature's processes. The tiniest plant and the giant of the forest, each is in accord with universal law, and teaches a lesson to him who reads. Every human being is a unit of the whole. Realizing this, each lives his life and is happy in it, although it may be totally unlike that of any other. As no two faces are alike, so the experiences of no two persons are alike. Free development, according to one's own individuality, gives the greatest satisfaction.

The humming-bird is happy in his life,

the eagle in his, the owl in his. One can not take the place of another. You can live a true life, be useful and happy in it, though it be very different from another.

In your creative powers, however, you express individuality, and at the same time show your relation to the whole world, more than in any other way. You are given the ability to do, to form, to make, and even to create.

At a certain age the baby has a desire to walk; his very toes throb with this desire, and from his baby mind, little by little, he evolves the ability. Later he draws his cart; he fills it with dirt; he makes a horse and buggy with a chair and string. The mother or the kindergarten leads him through weaving, paper folding, modeling, etc., to discover natural laws and the principles of science,

which he applies in manifold creations. All these things are expressions of creative life.

This power to do, to make, to create, like all other powers and faculties, comes from the spirit, can be developed from within and made to show forth in every avenue of life, and can be guided into good and useful results.

Between the ages of eleven and fourteen, children have a new evidence of their power to construct and to create. This power has always been present, but ordinarily they do not experience the special signs of its presence until they are old enough to understand that these signs are the best and truest indication of their connection with the great circle of life; that each is a part of the whole.

The seed, the germ of a new life is ma-

turing. The sign that comes with it is the strong voice of life demanding perpetuation.

Girls have certain physical signs of the development of this creative power. The breasts become full and rounded, the hips broaden, hair grows under the arms and upon the pubes, while the ovaries are developed, the womb enlarges, and sooner or later menstruation occurs.

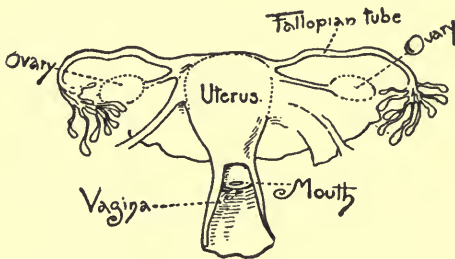
THE ORGANS OF CREATIVE LIFE

in woman consist of ovaries, oviducts, uterus, vagina and mammary glands, or breasts.

The *ovaries* are two almond-shaped bodies, situated about two and one-half inches to the right and to the left of the uterus. They are enclosed in broad liga-

ments and connected with the womb by thread-like cords called oviducts.

The *oviducts* or *fallopian tubes* are minute round openings from the upper and lateral portion of the uterus, about three inches in length, with finger-like ends.



The latter are minute muscular bodies, which grasp the ovum as it bursts through the membranes of the ovary, and convey it into the oviduct on its way to the uterus. The ovum is less than 1-120 of an inch in diameter, and the cavity of the

oviduct is so small that it would scarcely allow the entrance of a bristle.

The *uterus* or *womb* is a pear-shaped muscular organ situated in the lower portion of the pelvis, between the bladder and rectum. It is about three inches in length two inches in width, and one in thickness.

The walls of the uterus are muscular, and about half an inch in thickness. The cavity is small and has three openings, two at the top into the oviducts, and one at the bottom into the vagina. The latter opening is called the *os uteri*, or mouth of the womb. The outside of the uterus is covered with the same kind of membrane that lines the walls of the abdomen. This lining is called the peritoneum. Broad ligaments are formed of folds of this membrane; these help to hold the

uterus and ovaries in place. The broad ligaments extend to either side of the pelvis, where they are firmly attached; they envelop the ovaries and oviducts. There are round ligaments attached to the upper portion of the uterus which pass to the walls of the lower abdomen and, dividing, become lost in its tissues and muscles.

The *vagina*, the outlet or passage from the uterus, is from four to six inches in length, and is of firm but very elastic tissue. The neck of the uterus dips into the upper part of the vagina less than one inch. The uterus and the vagina are not one and the same as many suppose, yet they communicate with each other. The vagina serves as a passage for the menstrual fluid, for the child at birth, and for the male organ in the sexual relation;

and assists the other muscles in holding the uterus in place.

The *mammary glands*, or *breasts*, secrete milk to nourish the child after its birth.

Breasts, round and full, have always been considered a sign of a girl's beauty and perfection

Truly, there is nothing more beautiful in all nature! They are hon-

ored in literature, and often revered as indicating states of soul growth. Through the nerves, they have a close connection with the other sexual organs and thus often give signs of the approaching menses, by becoming swollen and tender.



Mammary gland

The sexual organs of woman are thus briefly described. They mark the differ-

ence between her and man and make it possible for her to become a mother. She must have ovaries in which the little *ova*, or eggs, are developed; *oviducts*, through which these *ova* are carried to the womb; a womb, or *uterus*, where the baby grows during nine months, from a mere speck to a lusty, kicking, crying fellow; a *vagina*, strong and muscular, to do its part in keeping the organs in place, and through which the child may pass from the womb.

Menstruation is the flow of blood from the womb that occurs each month as the seed-germ ripens in the ovaries. It assumes a regular periodicity of twenty-eight days, beginning at the age of fourteen or fifteen and continuing until forty-five or fifty. This discharge is more or less scanty according to the health and

development of the individual. Some thinkers say that it is possible for this function to cease entirely; that in perfect health and in a race of higher development, women will not menstruate. It is true now that girls who have a correct idea of this function, and have perfect health, experience no pain, and have but a light flow.

The discharge is the only symptom that many girls experience in menstruation. This is usually the case with those whose lives are usefully and happily employed, who pay no special attention to its recurrence, who never mention the event to companions, and who have no base ideas in regard to it.

A girl should pay most careful attention to cleanliness during menstruation. She should be provided with a circular

girdle of strong drilling or muslin cut upon the bias, so that it may be elastic; have tabs upon which to pin the folded napkin. She should also be provided with at least six napkins 18x36 inches. They may be made of absorbent cotton fabric that is sold for this special purpose. These napkins should be changed at least twice a day. It is also important that one should wash in tepid or warm water with each change. At the close of the period take a bath and change all clothing. One cannot be too careful to follow these directions and thus maintain sweetness of person and of clothing.

Menstruation is a sign of the possibility of motherhood. Realizing this fact, one cannot fail to have a high idea of the function, for is it not true that "a mother is the holiest thing alive?"

Most girls naturally and instinctively desire children; the maternal instinct being evinced very early in the affection and care of their dolls—mimic child life. A woman's mind is perverted by false ideas if she desires a childless life; and yet it is not always essential that the maternal desire be gratified in having children. There may be another plane upon which the faculty is expended; *thoughts* of great value to the world may be born.

One learns never to mention the recurrence of her menses to others, because it is a matter of such significance in her experience that it belongs to her alone. One also exaggerates the symptoms that sometimes accompany it by reiterating the fact. I have known girls who were not satisfied until they had published this

monthly event to all their associates, looking for sympathy, and also exemption from accustomed duties.

A girl understanding the symbol of menstruation and having ordinary health, need make no change in her habits for this function. She engages in study and work as usual, eats the same food, takes her accustomed hot or cold bath, knowing that this is a natural function, differing from others only in its special meaning. In this, as in other things, one has a right to health. One may have to reverse the teachings and traditions of the past, but the compensation will be freedom from pain and discomfort.

Menstruation is not a disease; it is emphatically an action of health, and must be so considered. Do not dwell upon it. Do not think of it as requiring special

consideration. As with other processes, let the subconscious mind do its perfect work. There are many ways to do this. Engage the entire attention in some occupation. If one has no special work on hand, invent something—dress, go out riding or calling, or on some natural science excursion. The main thing is to be fully and congenially employed. I knew one lady, subject to severe pain each month, whose custom was to heat water and go to washing, believing that warmth and activity were the surest means of averting inflammation.

I once knew a woman physician who suffered painfully at menstruation, but found when compelled to visit patients that she was relieved from the pain much sooner than when she gave up to it and nursed herself. She observed this espe-

cially, because some claim that menstruation is a natural disability that prevents women from entering the professions, many lines of business, or even taking advantage of higher education.

It is now proven that girls taking a collegiate course, where habits are regular, and every moment is profitably employed, are less liable to irregularities and suffering in menstruation than girls of the same age in an irregular home life. If this activity and employment can be accompanied by the higher meaning of menstruation, in time all suffering and disability will cease. Avoid looking forward to the time for each period, or the expectation of pain. Health in every organ and of every function is your right.

Should pain be experienced, however, lie down, cover up warmly and apply

artificial heat. A hot-water bag is both convenient and comfortable for this purpose; have one that holds two quarts, fill two-thirds full of water, a little less than boiling, wrap it in flannel to retain the heat and apply it to the lower part of the bowels. Do not use this except in great necessity. It is not good to form a hot-water bottle habit, any more than a drug or stimulant habit. It is far better to master the pain through mental processes. You will find speedy results from applying the teachings in *Koradine*, especially in Letters XVII, XXIII, XXX.

Preventative treatment is through diversion and activity. It is a way of forgetting the body, which always serves one best when least noticed. Find out some way to stop thinking about it. You do

not hold yourself in a chair, you let the chair hold you; so if pain is experienced take your mind from it, leaving the organs to do their work.

It will be a great help to say: "I let go, I give up. This pain does not belong to me. In spirit there is no pain. I dwell in the law of spirit. In all organs the God-life is perfect."

Prove this law; make yourself master of your body. You have within yourself that which is better than drugs for healing. Simply give power to the Life that is the center of all Life. The inner heart-life shows forth in health, strength, and beauty according to your knowledge of its law and your obedience to it.

The *ovum*, or *egg*, matures and is taken up by the finger-like muscles of the oviducts at the time of menstruation. To

reach the outer world it passes the length of the oviduct, the canal of the uterus and the vagina.

Conception, or *impregnation*, takes place by the union of the male sperm and the female germ. The fructifying principle of the semen, ejected from the male organs, unites with the germ or ovum to produce a child. This is called impregnation, and this state is pregnancy.

Thus begins the miracle of life, the creation of a new being. As days and months advance certain signs appear: the menses cease, the breasts enlarge, a deeper color forms about the nipple, the abdomen enlarges, about the twentieth week distinct fetal motion is felt (this is often called fetal life). Life, however, existed from the beginning; this special activity comes with the growth of the

child and the added strength of its muscles, and is considered the surest sign of pregnancy.

The uterus is the nest or cradle of the baby for nine months before it is born. All this time the child is called a fetus. Here it receives nourishment from its mother. Here, too, she gives it joyous or sorrowful thoughts that may affect it throughout life. The mother may give the child health and strength and mould its character in many ways while it is so warmly protected within her body. When the baby has been in the womb nine months, or 280 days, the muscles of the womb contract, and all the muscles of the pelvis and abdomen are called into action to expel it.

Nature has made wonderful provision for all her processes. That a little babe

can grow from a tiny egg, and pass easily and quickly from the closed house of its mother's body to the outer active life is a sublime miracle. It is the miracle of motherhood.

The natural desire of every girl as she matures is to become a mother. The maternal instinct is deeply graven in her soul. Accompanying this desire, the broad-minded, educated girl sees the need of preparation to make herself worthy of the calling of motherhood. She must have her body fitted for all of its functions: a mind trained for continuous and active service, and a spirit that feels in her deepest nature the heart-throb of All-life. The mother nature in her reaches out and demands a culture that shall give of her best to the child. She not only seeks strength and health

of body, but adds to these beauty of face and grace of form.

In her artistic creation she long since has discarded the deformed models of fashion plates. With brush and pencil she creates or copies the natural human figure; in classic art she finds abundant illustrations of perfect form and free artistic clothing. (See Appendix.)

The athletic girl, proud of her strength and ability, may be building better than she knows. To have a well developed biceps and free chest expansion may be things of which to boast. To have healthy sexual organs, with room for fetal development and strong muscles to expel the fetus, will throughout her life give her satisfaction. Slowly but surely her maternal instinct awakens her to the fact that like the Greek and Spartan

mothers she requires the form, figure and grace of nature. Her quick intuitive mind discards clothing that restricts the activity of the muscles or the development of a perfect figure. It is the mother of her that calls for the erect carriage, free movement of limb and poise of body. It is the self-same mother that demands room abundant for stomach, liver and heart. It is the mother nature that calls for cozy, roomy quarters for the fetus. It is the mother love that sends her into training schools, and mother's classes, that she may be prepared to deal with her child.

No matter what place or position she aspires to, what profession or business she prepares for, she should also have training for the mother calling.

The mother love impels her to read

books and magazines that give lessons in child training, and to seek the schools that have special courses to fit her for the sacred mission of motherhood.

Sex-sense, or *passion*, is a sign of maturity. The seed that may produce another being is growing. The *ovum* or germ of the female is developing to unite with the sperm of the male to create a child.

Passion is a gender-sense, the natural God-given sex-sense, the calling for a mate. All animals have this sex-sense and nearly all of them have special seasons for its expression. Each spring we enjoy the birds as they express sex-sense in song and nest building. The croaking of the frog and the barnyard calls of the domestic animals tell of the mating season. What delight we take in the study of insects and animals. The com-

mon housefly and the much-despised spider, as we come to know their sex habits and family life, fill us with awe and wonder.

The gender-sense in man has two offices, that of *loving* and that of *creating*. Eyes have the sense of sight only, ears the sense of hearing, while the sex-sense possesses a two-fold nature. Passion, then, is the speech of love and the speech of creation; both require training. As we educate the eye to enjoy beautiful scenery and works of art, as we develop the sense of hearing that it may revel in anthem and opera, so the gender-sense may be trained to serve one either in loving or in creating.

Passion is not of the body. It is the inherent, attracting and impelling power of the innermost life, the God-life of man.

In-dwelling in his deepest nature it demands the reverence that is given to the sex-life in the insect and the animal. Passion, as a loving sense, is easily thought of as separate from the body. One loves with heart and soul. The body is only a means of expression, the instrument of the sex-sense. A young girl does not need the personal presence of her lover to make her feel the devotion that is deep in her heart, that sends the blush of pleasure to her face and the thrill of joy to her finger tips. Her love-sense is calling for love. It is spirit, not body, that calls.

The passion, on the other hand, that demands a new creation is also from the spirit. It is a manifestation of the inner life through the outer. It is the creative spirit, the voice of the Creator speaking through man. Passion or sex-sense is

the instinct for the preservation of one's kind. Life continually manifests itself in new creations; in man, as in plant and animal, it creates another life, reproduces another of its kind.

The impulse to do, to create, to perpetuate life comes from the spirit. The physical body alone has no power to reproduce itself. Since the creative instinct is from the spirit, its manifestations must be in the spirit. The creation of a new being is not at all necessary for the fulfillment of the creative passion; the variety of ways to express it is infinite. Art is creation; the creative sense put to use. The artist works passion into a picture. He moulds clay and chisels marble because of the impelling, pushing power to create. When signs of this creative power come throbbing and pulsating in

every fiber, it shows renewed ability to create. This inner force can be used for some special service. Knowing that the sex-sense is of the spirit gives the ability to control its power and appropriate it to definite uses.

Passion should be treated as a voice or power impelling you to do, to form, to work. Say quickly, "What new work is before me? I am a creator. What shall I create?" You know you have strength and ability to do greater things than ever before. Demand of the spiritual self to know what that work may be. Listen, listen to the voice; your intuition, or the divine life, will answer. As you think, plan and work for fulfillment, the physical sign disappears, and your consciousness of greater spiritual power is awakening.

No base or ignoble thoughts of the reproductive function can ever enter the mind which knows this law. If you do not already grasp the meaning, the following letters will aid you to understand it more clearly.

DEAR DR. STOCKHAM:—When I read your great book, *Tokology*, and looked at your portrait, for the first time in my life I felt that I had found one in whom I could confide, and from whom I might hope for real help.

Very early in life I became addicted to a bad, secret habit. It does not seem as if I ever learned it. I seemed always to have had it; nor did I know I was doing wrong until about eighteen years of age, when my conscience seemed to tell me it was not right. I was a professing Christian, and I began to feel that any secret

propensity, no matter what the pleasure it gave, could not be right.

Sometime afterward I read of the fearful results that would follow this habit; I soon decided that I must stop. I made up my mind to conquer the habit solely by my own will power, but utterly failed. Humbled, I sought Divine help; but for a long time it seemed that to stop the sun in his course would prove as easy a task as to abandon the habit entirely.

At twenty-two, a year after graduating, I went out to China as a missionary. For more than two years I realized what it was to be kept by the power of God; but like many a drunkard, I began to think I was safe, and neglected to be as watchful and prayerful as I should have been, and, being overtaken by temptation, yielded several times. The desire is

still there, and what I want to know is this:

What course of treatment will succeed in destroying the desire?

Should I entertain the idea of marriage?

What effect will the past have upon the marriage relation?

I do not expect to be married for a year or more. My intended husband is also a missionary. I am in perfect health, but have a poor memory. I take frequent baths and live an abstemious life. Please advise me at ———. If you can offer relief, I shall always be

Gratefully yours, C.

To this earnest appeal I sent the following reply:

DEAR MISS C.:—I thank you most sincerely for your confidence. There cer-

tainly must be help for you as you so greatly desire it. I think you would not have had such a struggle if you had understood that passion is simply the evidence or sign of creative power. It does not follow that this creative power should be devoted to procreation, for it may be used in any good work. Now, according to your attitude of mind will be your experience. When the feeling comes on, say, "Yes, I know I am a creator. What am I to do?" It may be to form plans, help another, to teach school, to build a home, or whatever comes before you in your life work. Respond quickly. At once think out your plans, create, and lo! what you call temptation is gone. It is a call from God. Do you know we are wrong in attaching baseness to these feelings? Get that idea out of your mind.

The treatment most surely lies in following the law. Turn your creative power to good uses, to tremendous uses, if need be. Your consecration to good work is all right, now consecrate especially your creative powers. Every indication of passion must be treated as a call from God for some new work—some creation. Put your mind to work to know what it is.

It is not the body that calls; it is the spirit, and *obedience* is the *cure*.

Say over and over again, "I am a creator. What am I to produce?" Listen, listen, and God will answer.

Yours sincerely, A. B. S.

No letter ever gave me such real joy as her answer. Believing that the perusal of it will be helpful to many, I quote with the writer's permission.

DEAR DOCTOR:—Your letter was received several weeks ago when I was away on a tour speaking at missionary meetings.

Really, I do not know when I have been at such a loss for words as I am in finding any that will correctly and sufficiently express my gratitude for what you have done for me.

For a long time I have thought that the work of the christian physician is such a noble one that it is second only to that of the christian minister and missionary. Since receiving your letter it has seemed as though I might go farther than that, and place it before that of the christian ministry; but perhaps it would be more nearly correct to feel that, in your particular case, both offices are combined, for who could better minister to

the soul, or teach a spiritual truth of more vital importance than you have done in my case?

As I read and re-read that part of your letter in relation to the cure, and began to comprehend its full meaning and bearing, I felt as I have done at important crises of my life when some new spiritual truth has fully dawned upon me, and I have taken a great stride in the Christian life, and my feeling towards you was more than that of gratitude and admiration. You have done me good for life, as you have done many others, and who knows how much good to future generations?

Were I to send you five times the amount you charged, you would be no more nearly paid for what you have done for me than by the amount named. I

take the knowledge gained as a gift from God, through you His agent, realizing that thereby my responsibility is increased, and knowing that from Him you will receive your reward.

All being well, I shall be married at home in August and return at once to China. I may go by Chicago. If I should do so, it would be a very great satisfaction to me to have the honor of meeting you and the privilege of thanking you in person for what you have done for me.

Sincerely yours,

C.

One may or may not know the exact anatomy and functions of all the organs of reproduction; the important thing is, to understand that the creative power is from the spirit, is the life principle itself, and can be trained to noble uses in much

the same way that the kindergartner trains the impulses and activities of a child.

Should you awaken at night or in the morning and be reminded of creative power, instantly think what in the near future you have to do, and plan at once for its execution. Perhaps you have an essay to write, a dress to make, a picture to paint, a lesson to give; whatever it is, concentrate your mind on its fulfillment, on making it the best of its kind. Soon, in this very mental work, the creative force is used and the sign is forgotten.

Should you be in bondage to erroneous habits or bad uses of the body, be patient and persistent in your affirmation that the creative functions belong to the best side of your life, and that they must be devoted to good uses.

Do not forget the power of words. Over and over again declare:

“I have life, health and strength,” and health, strength and vigor become yours.

“I live the life of the spirit,” and by the law of spirit you experience dominion over the flesh.

“Sex-sense is God-given and God only rules my life.”

Thus, dear girls, knowing that the creative principle has its source in life itself, in the Divine Life, and knowing that it may be consecrated to wise and useful purposes, you free yourself from bad habits. Your lives become a constant joy to yourselves and to all who know you. You grow in strength and goodness, and have confidence in that strength and goodness.

You see it is only the principle so often

given in *Koradine*. Darkness cannot enter where there is light, nor disease where there is health. So, too, immoral thoughts cannot enter where the life-producing power is consecrated to good uses; for then you have purity of purpose followed by purity of conduct.

Live, live hourly and momentarily in the thought of the indwelling presence and power of the omnipresent good or God. Sow the thought seeds for good only, and then surely you will reap good in every phase of life.

Alice B. Stockman,

1388 Washington Boul., Chicago.

January, 1904.

APPENDIX

KORADINE CLUBS

Not only in America, but also in England, many clubs have been formed in which *Koradine* has been used as a textbook and guide.

Girls revel in the lives of all the characters and find in the book incentives for original and creative work.

A Koradine Club at Evanston, Illinois, had weekly meetings in which the members read the Letters, discussed the philosophy, and enacted its scenes. Thirteen bright, beautiful and industrious girls had lived the lives of Elizabeth, Katherine, Phil, Tommy and all the rest. From time to time they gave entertainments; among them a Japanese Tea,

a Visit to the Pyramids, a Parliamentary Drill, and a Pastry Party; in this latter, serving dainties and confections of their own making.

Near the close of the club year, the girls, as a result of their reading and study, gave a Dress Exhibit. Teachers, parents and friends were invited. The original creations and the bright, sparkling essays evinced even greater interest than in the dress drill of the book.

The young girls, so bright and quick witted, seemed readily to grasp ideas pertaining to the art and philosophy of dress that had taken older heads many years to evolve. Many of their bright sayings are still fresh in my memory.

At the Dress Exhibit, Jessie Brown wore a nurse's dress and cap, she said, to nurse her sorrow because she could not

afford to make an artistic gown. Really the dress she wore proved a true work of art, as it was extremely becoming to her,



and so well adapted to its use. The staid little maiden in a seersucker dress, white cap, cuffs and apron, looked ready

for service in war or in hospital. Wearing broad soft slippers, she stepped daintily upon the platform, and with



sweet dignity read an original poem, "The Nurse and Her Tea."

Gertrude Longley looked a born house-

keeper in a white short gown of Turkish toweling, with elbow sleeves and a square neck. The pink cord at her waist, and the pink ribbon in her hair matched the bloom on her check. She explained that the material was chosen because it could be washed and boiled and in drying could be shaken out, and needed no ironing; that two dresses in one week would keep her tidy and nice, while some girls could wear one more than a week. She also said that cotton crêpe may be preferred by some, as it is a lighter weight goods. This goods requires no ironing, but is warranted to shrink in washing. Gingham, percales and prints are all dainty and suitable for housekeepers.

Lulu Clark showed several styles of bloomers, all of which were modifications of gymnasium and bathing suits.

Those she wore were made from the pattern of a divided skirt, and were simply a combination of a waist and full drawers, with elastic bands at the wrist and knee. She said: "I never wear a skirt when riding my wheel. This garment insures safety and freedom. Last summer, while with a party spending a month in the Lake Superior mining country I had no desire or need to wear any other dress. If one wants a royal good time climbing mountains or camp life she should try the comfort and freedom of bloomers."



Franc Mason spoke of her tailor-made

utility dress as being in a class of many types. The first requirement was to have the suit adapted to its use. The clerk at



a glove or lace counter would scarcely find the dress of a fruit grower or factory girl suitable to her vocation. The traveling saleswoman or the beekeeper each has requirements for the calling she follows. Her own dress was of blue

serge, with a plain short skirt attached to a broad girdle, and broad bands going from this over the shoulders. In cool

weather this skirt is worn with a waist of blue velveteen; in warm weather an ordinary shirt waist is more comfortable.

Grace Howard read from *Koradine* the chapter on Artistic Gowns. She wore a dress of her own making, of white nuns-veiling, made in a Greek gown with long flowing sleeves.

She said: "Some claim that there are many sides to the dress question; to me, however, the artistic side includes all the others. A dress that is true to art is adapted to



its purpose and to the wearer, and hence adds to her beauty. It is her own creation and is a part of herself."

Grace exhibited several gowns which she had borrowed from a lady, who for many years had made a study of dress from the artistic side. Some of these were modified empire gowns; some dainty robes, exquisite in color, fabric and finish. It was noticeable that none of the gowns, whether belonging to the utility or artistic class, were made with skirt and waist separate. She emphasized the fact that bands and bones weaken the muscles of the waist and the abdomen. Nature never intended a waist line, and the one provided by fashion is both inartistic and useless.

The leader, in closing, said that these girls in their studies had come to have

great reverence for the functions of maternity, and she was sure that as they came into the sweet experiences of motherhood, they would have both the knowledge and the desire to adopt the costume best fitted to the requirements of the expectant mother. Their gowns will not only be artistic but will give freedom to bodily movements and increase of size. The girls of to-day are very independent in thought and action, that as a natural consequence their very dress expresses their ideals. Dress is one of the signs of a girl's character; it is the out-picturing of her inmost life.

The natural girl is no longer a fashion plate for her companions to imitate, but in fabric, color and adornment she adapts her attire to her own form, to her complexion and to her chosen pursuit. She

exercises care in the choice of her material and adornment; all of which represents individual characteristics and shows that as she fashions her garments, so she fashions her life.

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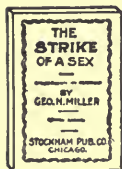
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