

# BRING TO FOSTER WOMAN'S IDEALS



Mrs. K. Foulke, who has her own farm, and manages others

## A Business That Pays Without Robbing the Feminine Worker of Home Life, Says One Who Knows

SOME women, whether or no, must work. That being the case, what is the best occupation for them?

One who knows—who has been thoroughly through the mill—recommends farming. Unlike city labor, it provides a home. A woman can earn her own living without giving up any of the ideals and aspirations inherent in the feminine heart.

The office worker, the teacher, the artist and a thousand and one others find apartment life and single blessedness their natural state. Others, if they marry, usually either give up their occupations or do without children.

On the other hand, the female farmer is burdened by none of the restrictions that narrow her city sister's life. Out in the open, with a pleasant home and a fair living assured, she can not only farm for herself but for others. Life for her may be just as pleasant as she knows how to make it.

By a Woman Who Knows

THE reasons why farming is a good occupation for women seem so plain and manifest that it should hardly be necessary to state them, but here are a few as they appear to a woman farmer.

Farming opens a wide field of employment to women, with the chance of leading useful, happy lives while earning their daily bread, and takes them from the "avenues" and alleys—already so crowded by their brothers—into the open, where they can breathe pure air, and are not hemmed in by the congestions and throbs necessary in the business life of a woman in the city.

There is an instinctive longing in every woman to have a home, a place of her own, be it only a room where she may have her "things," where her personality gives "the atmosphere," and where on entering she has a consciousness that "this is mine." It is this instinct or desire that often causes the woman with a good salary and an independent career before her to throw it all to the winds and marry in the hope that she may have "a home of her own."

Indeed, this having a home, not just a place where she may sleep and eat, is essential to the normal woman. It is part of her very being. But in no business except farming is the home part of the establishment.

All farm life centers and throbs about the farmhouse. It is a co-operative business, the farm for the home and the home for the farm. This in itself is a sufficient reason why farming is a good business for women, for in it they can be satisfied, happy in their work and contented in their surroundings.

It has been said that all women are in character "either out or over," and if there is any truth in this the farm fills the needs of both. Certainly the woman, like the cat, objects to "a strange garret," and on her farm she has a familiar "garret" in her home.

Again, like the cow, she is at her best in the open air, surrounded by peace and plenty, where her own efforts support her and give reason for her existence, where she is useful and beautiful and content and where the pursuit of her business does not prevent her performing the natural functions of her being, but makes them possible in a way no ordinary business would permit.

Farming as a business is as possible for a mother as for her spinster sister. The woman farmer may have her children with her constantly. They can, from earliest infancy, be her companions. In the very pursuit of her business she can enter into their lives and education, keep them about her in an atmosphere of sunshine and fresh air of purity of thought and high ideals that to the woman with an office is an impossibility.

The woman farmer who loves her surroundings and takes an interest in the nature so lavishly surrounding every detail of her work may not only be the mother of

her children with happiness and ease, but can continue to give them herself the best education, practical and ideal, that is possible.

Just by sharing her daily life and work with her children, while earning the bread and butter they are to eat, she has at hand all we are attempting to give our boys and girls of nature study, agriculture, laws of sanitation, morality and health.

A second reason why farming is a good business for a woman is that, if she has health and determination, she is sure of a living; she can always keep the wolf from the door and preserve her independence, even if it is at the cost of hard work, privation and loneliness. If she has children she can feed them and house them by her own effort, and the local school near her farm will give them a good common school education at no cost to her but school tax.

Both herself and her children can dress and live in a simpler, cheaper way than they could in a town and yet keep pace with their associates and companions. Farm life is less expensive and on a more healthful scale in every way than the life of the cities. The temptations and opportunities to spend money, the chance of illness and its consequent expenses are less, the need to travel to avoid the summer heat is obviated.

Indeed, on the principle alone that "a penny saved is a penny earned," one can easily see that the woman farmer is in a better business than her town sister, whose food, pleasures and clothes all cost more money, and whose very business in most cases largely depends on her costume and the "style" which she must maintain at a high price.

On a farm all this is done away with. The costume of

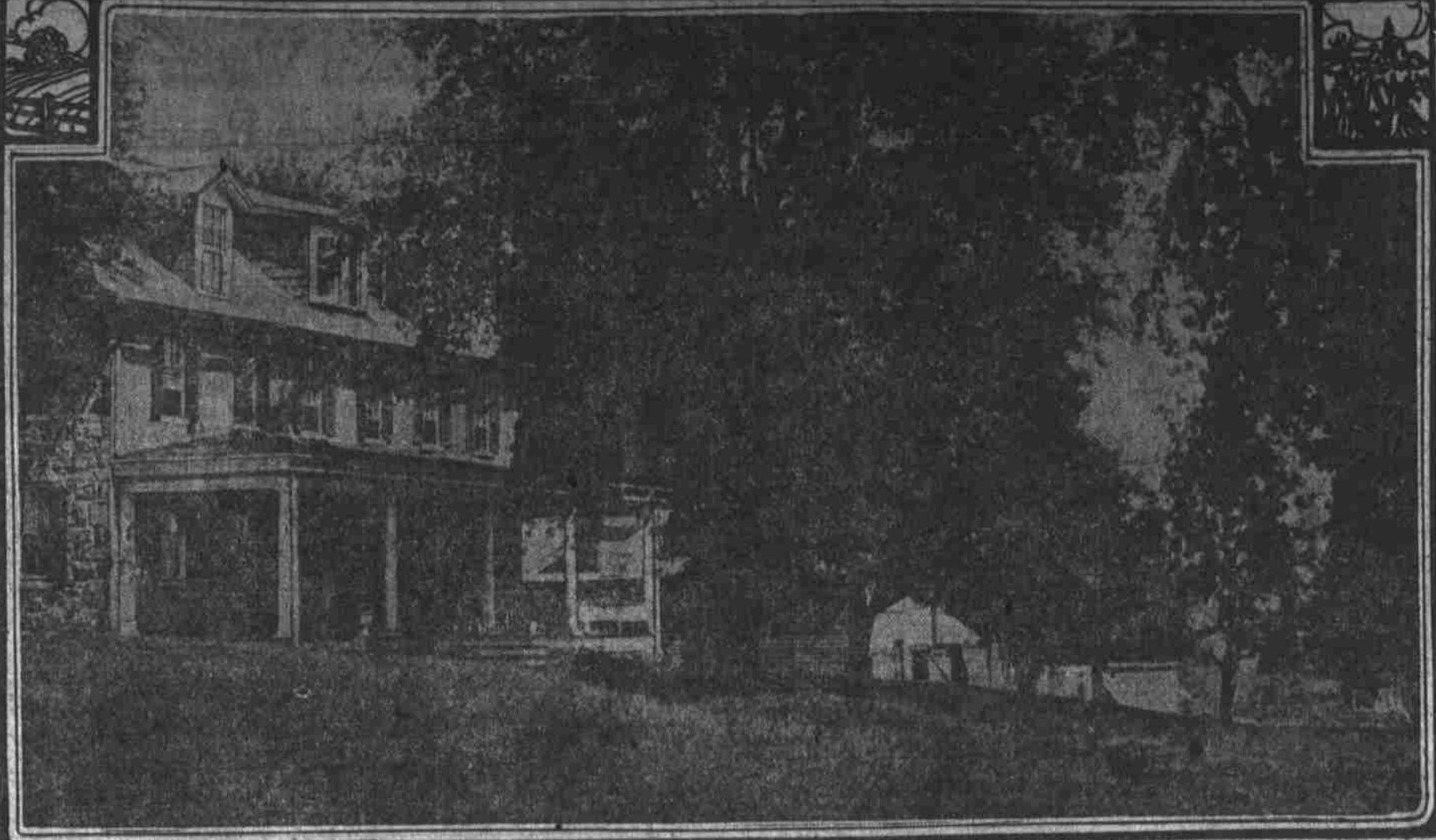
the woman farmer may be and should be dainty and becoming, but it can be cheap, and should be simple, "plain as a pikestaff." Shirtdresses and short skirts are the most appropriate costume for her work, and the active woman farmer will not have leisure or desire to necessitate an extensive wardrobe other than this.

Any farm that is not a barren waste will produce enough to pay its taxes and repairs, so that the farmer is sure of her rent at least, and that her roof and the education of her children are assured her if she can keep the farm going at all.

One may be "poor as poverty" on a farm, but if one has what boys call "sand," no one else need know it, and to the woman who is supporting herself this means a great deal, for sometimes it seems that it is all the sweetening "the bread of independence" has.

Less than ten years ago when one met a woman running a farm, one felt that it was a case of "taking up the white man's burden," that she was trying "to save the pieces" of some home that, without her effort, would be destroyed, because death or ill-health had claimed the father, brother or husband whose business it had been.

Today it is different. The woman farmer is no longer a saddened, heartbroken creature, fighting against great odds to keep body and soul together, but she is usually an alert, educated, practical person, full of business and, knowing her business, capable of carrying it on by her brains rather than with her muscles, for it is upon her brains that the woman farmer must depend to make up for her lack of "brawn and muscle." It is this, perhaps, that is the most difficult proposition the woman farmer has to meet, for farming is a business which requires brains, of course, but should by all means have a "man behind the plow," as the average woman's physique, to say nothing of her costume, makes her being a "full



The Beautiful Home of Dr. Hannah Morris, a woman farmer.



Model Barn and Farm Building, Built under Mrs. J. K. Foulke's supervision and managed by her



Superintending work in a corn field.

hand" an impossibility. Therefore she must have the knowledge of how to farm, how to handle and market her crops, the milk, butter, etc., at least as well as her male competitors; but by her brains she must evolve the power to get work done by her "hired help," that the male farmer finds so difficult to do even when he is right there in the barn or field working himself and bossing the job, giving the actual service of his own hands toward expediting and enforcing his success.

This, however, is not very different from any other business so far as woman is concerned, for she has to arrange her life and business always to meet these facts, and in a way it lends such a zest to her work, and a glory to her success, when she attains it, that it must of necessity be a case of brains over matter.

There is much in farm life that appeals to feminine nature and adds interest to woman's work as a farmer. The overseeing and care of young animals, watching their growth and development, is a constant delight to her. No one who has not done it can appreciate the satisfaction and pleasure of a well-run poultry yard and the interest aroused by the peculiarities of the individual fowls. There is a positive joy in having a brood of fine birds which downy chicks come at your call, clustering around your feet to be fed, and to realize that their well-being is brought about by your own care.

A sense of work well done comes when the poultry is dressed and the eggs arranged in neat carriers for marketing. But the crowning delight comes to the woman farmer when the balance is struck at the end of the year, with a check to the credit of her patients and skill.

Women are well adapted to the detail work of the farm, such as the careful and artistic arrangement of fruits and vegetables for market; they are past masters in the art of picking and sorting berries, tying asparagus, etc., and do such work with a skill that is politely called

"feminine knack." In dairy work, too, women seem to excel, and one may find them all through the country running dairy farms, producing milk, cream, butter, cheese and "certified milk" with a precision and care which reads "success."

There are other things that a woman farmer can do in conjunction with her farm business that may materially add to her income.

She may take boarders, and thus use much of her farm produce right at home and at a good profit. Dr. Hannah Morris is a woman farmer of Chester county, Pa., who may be said to have "won her spurs" on these lines. She bought a farm some few years since that was much run-down and in poor condition, and is now in a position where she says it is a paying proposition. In connection with her farm Doctor Morris runs her old-fashioned stone farmhouse as a boarding house. Thus the house may be made a producer as well as the barn, if the woman running them is so minded and has ability.

There is one woman in Pennsylvania who is a farm manager as well as an active farmer. She has had as many as five farms under her care at one time, kept the accounts, etc., and managed them "like a man"; but this is another branch of the business, and needs a special personality to make it a success, as well as the training that is an essential to successful farming.

Dr. John K. Mitchell's place, "Reverly Farm," near West Chester, has been managed by Mrs. George K. Foulke for several years.

It is run in conjunction with Mrs. Foulke's own place, which is in the immediate neighborhood. The barn, which is one of the finest in Chester county, was built under Mrs. Foulke's supervision, and is a model for light, ventilation and convenience. The dairy, too, is up to date in all particulars, and it is a pleasure to visit it, with its modern appliances and sanitary methods, yet keeping its cool, delightful springhouse and well-washed walk.

Mrs. Emily Roberts, on her farm, near Malvern, produces "certified milk," and has a large and flourishing business, of which she is the head. Many other instances could be cited of women farmers who are successful; and it is this possibility of success which makes one feel that farming is a business for women, for after all success is the real reason for any one's going into any business. From a financial point of view farming does not promise great success to men or women, but it has many alluring and desirable sides to it for every one. In spite of these, however, the woman who undertakes it must be prepared for loneliness, hard work and exposure of all kinds.

To be even a little successful, she must know her work and love her work. She must be satisfied to make her home her business, and be contented with small profits in money. A woman farmer has her work "cut out for her." If she means to make it pay at all, she must supervise without ceasing, and remember that it is a business which must be learned from books and experience, but that the latter is a very hard and expensive teacher.

## LIKE THE DANCERS OF PHARAOH'S DAY



imitations of Ancient Egypt, as presented at Stuttgart

WHAT will be the next craze devised by the czars of classic dancing? That is the question being asked by lovers and exponents of that art all the world over. Modern dances of all kinds are tabooed and the demand has been for those of many years ago.

Even the classic dances which have come down from Elslter, Cerito, Taglioni, and which were one

time considered remarkable, will not satisfy the public taste. They are not old enough.

THAT the art of dancing such as was practiced in Egypt during Pharaoh's time is to be revived will no doubt prove of interest to those who entered the graceful evolutions exhibited in the Greek dances. For it is said that the latter excel the former in charm. Furthermore, it is hinted

that most women will adopt the Egyptian craze for the improvement of their figures. That is, because it is said that the women of Egypt were so beautiful because they were such good dancers.

The exercises required by these wonderful terpsichorean figures tend to preserve the health and cultivate grace and agility. That is the reason students of the art prophesy that the young woman and girls of today will not be satisfied with being good waitresses when the secret of the graceful evolutions becomes known.

The pictures here presented show the dance as it was first put on at Munich. It made an instant hit there, and may soon travel through the continent to America.

Archaeologists, historians, artists and poets have been kept busy lately to satisfy the public demand that, to be modern, the dance has to be old. And through their mutual love of art they have combined a series of faithful reproductions of the ancient dances. They found much to help them in the priceless treasures and records scattered throughout the museums of the world, and particularly those of Italy. The costumes, or the lack of costume, for these dances will no doubt create as much attention as the dances themselves.

However, the harking back to Pharaoh will by no means put a damper on the Greek exponents. They are continually digging up new novelties. Among their revival this year will be the "warrior," or Pyrrhic dance, which was named after Pyrrhus because he took part in it at the funeral of his father, Achilles.

The Bacchic dance is another of the famous ones. It took place at vintage time. This dance was divided into three distinct types—the solemn, composed of slow, gliding steps; the festive, in quick, bounding movements; and the mixed dance. The latter resembled parts of the other two.

The rustic dance, in which little children will take part, also promises to win favor. It was invented by Pan, and was executed by children crowned with flowers and with garlands of oak leaves falling from the hair to the left shoulder and twining round the body to the waist.

The dance of Innocence may be presented with some variations. This was originally performed by nude girls before the temple of Diana in Lacemonia. Another important Greek dance was that which the wild priests of Rhea, by the sound of kettledrums and pipes and the chanting of hymns performed over the infant Zeus while guarding him from the cruelty of his father, Chronos. It was known as the dance of Curetes, or Corybantes.