

LADIES CLUB LISTENS TO INTERESTING ADDRESS

Mrs. Edwin Seely Parsons of Duluth Entertainingly Speaks on Topic, "Who Is My Sister?"—Mrs. J. F. Reddy Elected President for Ensuing Year, as Mrs. W. F. Street—Was Unable to Serve in That Capacity.

At the meeting of the Greater Medford Club Monday afternoon some twenty-five ladies were present and matters pertaining to the park and the planting of shade trees were discussed at length. The principal order of business was the election of president for the ensuing year, Mrs. F. W. Streets, who was elected at the annual business meeting last month, being unable to serve. The election resulted in the choice of Mrs. J. F. Reddy as president, on the first ballot. The ladies then listened to an address by Mrs. Edwin Seely Parsons of Duluth, which follows in full:

Who Is My Sister?
If you will permit me I will begin by reading three stanzas from Whitman's address to the world—his salutation on Munde—stanzas 118-119-120. This announces eloquently and adequately the ideal we all share as a settlement; we have all been lifted to it in our moments of exaltation; we have all wondered time and again how we might realize all this supreme fellowship; and after wondering and longing to know how to work it all out for ourselves, we have all, at times, settled back within ourselves and wondered again if it paid—if it were even possible, the realization of such an ideal state—if it were anything more than a bright chimera—a vague and beautiful dream.

Bathed in Love.
Emerson says: "Maugre the selfishness that chills like east wind the world. The whole human family is bathed in an atmosphere of love like a fine ether." Here is something else we long to believe, and we turn eagerly for proof to those dark times of emergency—of fire, famine, earthquake, oppression, when the whole world, it seems, rises to pour forth its love, and plenty upon the afflicted. We are proud, with a profound pride, that some how, as human beings, we have justified ourselves. There is no mistaking the fact that we all want to share in maintaining this fine ether of love; but it is equally true, that we seldom know how. It has remained for such women as Jane Addams and Mary McDowell of Chicago mainly to indicate to us the how. The very fact that we are interested in the civic development of Medford proves that we are all seeking to know more and more clearly how. I only regret that this message which I shall make as nearly as possible that of Jane Addams and the well known others who have discovered and employed workable principles of sisterhood, that this message must be imperfect since it depends on memory and my own subsequent amplification upon the themes.

Words Impersonal.
It is impossible that I should say a directly personal word to you—even were I qualified to do so—because I am a stranger here. I do not know that you have needs along the line of which I speak. I do not know but that if you have such needs, they may already have been met.

I must make my word impersonal, feeling sure you co-operate with me in the general truth it may be able to utter. Come, let us reason together.
First—in the most simple terms, whom do you in your heart most naturally call sister? Isn't it she with whom you meet or live on a basis of reciprocal contribution? Without expecting it or demanding it you have found that she contributes to you, to the richness of your life, and you know the knowledge brings surprise and joy that she is happy in an equal contribution from you—a contribution which you have made with equal unconsciousness and without effort of any sort. You have both found yourselves expanded, invigorated, instead of wearied and at cross purposes. We all quickly acknowledge the woman whom we meet on that basis, to be a sister, do we not? But how about the others with whom we fall to find that charmed level? It all hinges, does it not, upon the question: "Are we sure that this is all we need? Are we sure that this is the only sort of association through which reciprocal contribution, reciprocal enrichment may come? The club women in Chicago, in many cities, have asked that question among themselves, and then often out of little real knowledge of the situation they have desired to approach, they have gone blundering forth. I speak of the wave of "friendly visiting" that swept some time ago across the country into all our cities. Women began to realize that in perfecting the internal organizations of their clubs, in promoting and maintaining harmony among their members that had not filled out their round. Having developed first the solid symmetri-

cal trunk and then the graceful, ruffling branches or departments, they next naturally longed tree-wise, to shed a cooling, refreshing shade upon the communicant at large, for a tree which is beautiful and complete in itself may not live by itself.

Should Rariate Culture.
These club women began to feel that they somehow stood or should stand, for culture, and that naturally they should radiate culture. Of course, though filled to repletion with love and zeal and courage, it was inevitable that the first manifestations of that love and zeal and courage should be blind and considerably mistaken. They went at it too seriously, in too lofty a fashion, leaving proved, though humble, human nature quite out of the question. They decided to seek out those who in the very nature of things must be most greatly in need of the softening effects of culture, the very unfortunate poor, the forlorn the desperate as they might be found in the so-called slum regions of the settlements. They thought that they in deciding to do "friendly visiting" in these quarters were taking their clear, shining light from under the bushel, and that they were acting upon quite the same idea wherewith had been developed the effectiveness and influence of the social settlements. They acted with the very best motives in the world. They were only mistaken, and that only from lack of real knowledge. Today I am happy to say many of them are far wiser. In those mistaken times, first of all, they had not understood the idea that was the developing germ of settlement, life and work; had not learned how the very opposite of intrusive or obtrusive had been the settlement idea, or that the settlement people had but aimed to assimilate and collect and live with just the things at hand, that they were not guilty of the presumption of thinking they were able to impose upon the people among whom they lived, something a long way better than what those people already had. The settlement people were content to be and live there, trusting to active co-operation to respect, to lead indiscretion to direction, when needed or demanded in crises, as the need was acknowledged by the humble folk, mostly foreigners, who might appeal to them. The democratic principle has actually flowed in settlement work, and it is a hopeful sign.

Pride a Bane.
In the second place, the club women in those early efforts left entirely out of account the very human pride of the people, of the women and children they sought to benefit, and pre-supposed in them rather an attitude of gratitude and humility. But human nature must be human nature the world over with quite all that means. Pride must remain the omnipresent attribute, self respecting, humble or otherwise, and it is an attribute that is worthy not only of consideration, but respect. It shows itself, instinctively and slyly, even among the children of the very poor.

It was about this time of which I have been speaking that I had the good fortune to hear Miss Jane Addams address a prominent woman's club upon "Friendly Visiting". She stood before them in her great impersonal charm and simple strength and spoke beautiful, courageous words. Few women would have dared to address that particular club in just that way. She stood there so alone, stripped of all non-essentials, her spirit so illumined by belief in both the "privileged" and the "non-privileged" is she called them. It was only she said that those two classes had not as yet understood each other. I think I can remember substantially all that she had to say, and I'm glad I'm able to repeat it here. She said: "Culture is not an especial prerogative or possession of the privileged. It is found among them occasionally, sometimes in whole groups, quite generally, but it is as often found among the very huddle, too, that is, if you will understand by culture a gentle irradiating refinement of heart and mind. I think you will agree with me that culture is the direct antithesis to self-vaunting and that I am nearly correct in my definition of culture as it is possible to be of anything so essentially spiritual and fine. Then, to repeat, I find that rare quality as often among the people among whom we settlement workers have the privilege of living, the non-privileged, as I call them, as I do among those to whom society has seemed to give everything. These were her words in effect, and they have remained with me profoundly ever since, partly because of their own inner truth and partly because of Jane Addams' own personality, so

forceful, yet simple. The explanation of her standpoint came easily enough. The thing we count valuable may be so according to some false valuation, that is all. Human nature is about the same everywhere, in spite of material possessions or their lack, full of the same possibilities for good and evil. In our own cases, we who are carefully protected from the pinch of hunger, may not indeed wrestle with the same sort of evil impulses that others less favored experience, but among us, instead, are other sorts of impulses to evil which are the price we must pay for our prosperity. In us all, too, opulent privileged, or very humble, are the God-sent impulses to good, to gentle unassuming helpfulness, personal bravery, cheerful endurance. It is because these things are indisputably true, in the fact of the balanced psychology of man, that the real working principle of sisterhood must soon be uttered. To quote Miss Addams again as nearly as I can quote her, "It is because of the fundamental prerogatives of human nature that you can, acknowledging them, go in your friendly visiting as sister to sister, that you will know that you look into eyes that possess the same spirit as your own; that you will extend your hands in fellowship, not patronage, and thus help, as such visiting must help, to remove more and more the bitterness that comes from the falsely placed stigma of caste or difference. If this visiting is done as patron to protegee, distinctions are emphasized because our non-privileged feel and resent that method, as ardently as would we."

May Not Apply Here.
I am aware that possibly all this may have no significance for your situation here in Medford and that you may already be very familiar with this whole point of view, and yet it is all too vital not to bear repeating, or so it has seemed to me. And now to sum up: Jane Addams and other thought along the same line have made evident to us that we may find our sister here, there, everywhere, always; that she is not only the one we find easily, but the one we first think we go out of our way for; and we are not "too busy" to go out of our way or to forget our own untrained natural impulses in order to find this sister. We are not "too busy" because we cannot afford to be. I once heard Dr. Jenkyn Lloyd Jones say: "Some people are so busy that they couldn't even find time to go to the door if the Lord himself knocked." I leave it to you to draw the parallel.

Overlook None.
There are so many reasons why every woman's peculiar contribution cannot be overlooked in these days of ours. So many civic problems that we must solve, so many heights we must grow to or toward, together, if social movements are to mean anything whatever. The low-spirited, neglected, over-tired woman who lives in the little house around the corner from us may possibly not agree with us upon the question of the school curriculum, but she may surprise us with her wisdom and sweetness, when it comes to the meaning of affection and trust. Every contribution from any earnest heart is not only "worth while" (often a snobbish word), but perhaps more necessary to us and society than our own esteemed contribution. Co-operation as a principle is only just beginning to be exploited, is just beginning to descend to earth out of the vacuity of flights of sentiment, and real unity for women workers is only in its infancy; but co-operation, as has already been demonstrated, is a workable idea. The whole matter of thee to me and me to thee is a reciprocal matter. For some of us (we must confess) it is easier, it gives us greater sense of freedom, to give than to receive. We must stop and remember that at least half the world is famishing for a chance to give what it in its turn has, is famishing for this outlet, this chance of expression. We can't confer half so great a favor often times by giving as by giving someone else a chance to give to us in return, by fostering in every way all such chances. We must cease condescending. We must, must we not? Look ourselves squarely in the eyes. I believe we have come thus far in our reasoning together, have we not?

Give the Shy a Chance.
To be practical and concrete, let us give the shy, retiring woman an office or put her in charge of a committee, leaving her free and uncoerced in it, believing that in numbers will be the balancing power anyway. She may surprise you with her aptitude, previously this untried chairwoman you have chosen. Responsibility (we know it from our

Cost of Electricity

Per week for the average family for heating and cooking

	Breakfast	Baking	Ironing	Dinner	Misc. Day	Supper	Misc. Night	Total
	8:00	8:00	7:00	11:00	8:00	8:00		
Monday	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	7 kw. h.
Tuesday	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	7 kw. h.
Wednesday	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	7 kw. h.
Thursday	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	7 kw. h.
Friday	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	7 kw. h.
Saturday	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	7 kw. h.
Sunday	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	1 kw. h.	7 kw. h.
Total	7 kw. h.	7 kw. h.	7 kw. h.	7 kw. h.	7 kw. h.	7 kw. h.	7 kw. h.	49 kw. h.

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sole purpose of giving some of the women, over ambitious for such things their desired chance to hold office, and yet I have felt sure that the modest, silent little mother over in a far corner of the room might have had something rarely gentle and wise to say about the welfare of little children, though she never to my knowledge spoke or was at all regarded.

If we only knew what we missed at such times we would be ready to pause and consider, but at least we can pre-suppose what we might be missing and act accordingly.

Ignore No Resources.
If we women so co-operate for those things which we call good for our children and the whole race, we must not ignore any of our resources. Any great co-operative industry works on that basis. We have easily within our reach if we will summon it and appreciate it many contributions of many colors and tones, highly specified for a proper division of labor and of real co-operation. Every woman is then my possible sister. Upon a basis of actual reciprocal give and take. The idea gives us the suggestion. The suggestion once firmly held will give us the impetus, the inclination, and then the working out will come, inevitably, and at last.

Discipline is the greatest foe with which women, in any social or civic movement, cope, and that mad magdalen is housed with ourselves. Isn't it true that we fix our attention upon the good moves for which we are inclined and forget, often, even to consider, those good moves (own experience) is often all that is needed to put self depreciation and over much modesty to full rout. I have visited some mothers' clubs that seemed to be perpetuated for the

for which we are disinclined? I confess I but speak for myself. I may have failed to speak for you, but we may all sense the vision, may we not, that Whitman suggests in the closing lines of his song of the Open Road:

"Comarado, I give you my hand! I give you my love, more precious than money, I give you myself before preaching or law; Will you give me yourself? Will you travel with me? Shall we stick by each other as long as we live?"

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