SARAH D. LOWRIE'S SATURDAY EVENING TALK

On "Givers" Who Possess Their Own Souls and Are Unselfish Enough to Share Them

THE other day a man, in commenting to me on a friend of his family whom I had met often at his house, said in a puzzled way:

"She is good and unselfish and amusing but she fairly saps my wife's vitality and I cannot put my finger on the reason!"

I thought of his quandary a day or two later when I came across that classic story of the Great Physician who pressed upon on every side in His walk through a town by a crowd, curious to see one who was accredited with performing miracles of healing, suddenly stopped and said:

"Who touched me?" as though every one was not touching Him.

And when a frightened woman who had actually touched him with the hope that she would be healed of a disease from which she had suffered, came to Him and confessed, He gravely and kindly understood her case and healed her. His remark on the occurrence being that her touch differed from the ordinary jostling and fingering of the eager crowd. He instinctively responded to it.

He perceived that "virtue had gone out of Him."

I THINK that most of us understand that feeling of "virtue going out of us." Sometimes it is a person, sometimes it is some happening that exhausts our vitality so that we feel literally sapped.

And on the other hand more than once I have been conscious of being exhilarated, positively made stronger and calmer by contact with another personality, as though virtue had gone out from that soul to me.

And again one may feel oneself giving, yet not losing, as though in some spiritual sense there was an actual exchange of gifts.

So that in one's daily contacts with "just folks" there are the "sappers" and the "givers" and the "exchangers." The men and women who take it out of others, and the men and women who can be counted on to rest and refresh and even create something in others, and now and then those last generous spontaneous souls find other men and women with whom they can rest and refresh and recreate themselves.

WHAT I want to know is: What is the secret of the givers and what is the weakness of the sappers? Why do some persons make you pant for breath, as though their mere presence created a sort of vacuum, and why do others make you feel as though they were a trip to the seashore and mountains combined?

I asked a doctor once about the "givers" of the givers. He said it was a real physical buoyancy, and came from a mental mastery of one's mind and body. I think he called it poise and said it was what in physics would be equilibrium, and in mathematics, balance. He said in the matter of choosing a nurse that quality was more than half the battle. Just patience, and unselfishness, or cheerfulness would describe it. One might be too much, and have the kind of unselfishness that makes the patient feel selfish—a doctor of selflessness with "salve" woven in, that isn't fool proof; and the kind of cheerfulness that makes you want to say: "Oh, dam."

He also remarked that persons whose lives had been difficult and even tragic ones, so far as outward circumstances went, made excellent nurses when they possessed that buoyancy and reticent good temper and kindly but unsentimental sympathy that to his mind belonged to the givers, no of whom virtue went.

He said the "sappers" were among the patients or among the nurses, the nurse people who had all their ideas second hand, and he left it at that.

I HAD a clue the other day that threw more light on the whole subject of these who possess something to give away mentally and spiritually than the doctor was able to show me.

A woman whom I had always admired for the perfection with which she gave herself to the affair of the hour or the person of the hour, whether it was her husband, or a child, or a friend, or a stepperson, was very fagged and irritable over what would in ordinary times have been passed off with a gay competence that would make a model out of a mountain of trouble. She suddenly looked over at me wearily and said with a little break in her voice:

"I have not been enough alone lately. It is necessary to be by oneself even from those you love, just a little. And first one person and then another, day in and day out, until I feel not as though I owned myself."

"YOU ought to go to Saint Jane's house," I said; for Saint Jane's house, I had for about an odd, heavy friend of mine who has a great many that part of the practice of religion is to work by one's self preferably in a garden once in so often, so that in the quietness of some still place one can listen to all sorts of thoughts that never have a chance to get into words or even rise to the surface under ordinary circumstances, or with people all about demanding one's attention.

Her small house and little place went by that name, Saint Jane's house, among her friends and acquaintances, and she put it at their disposal if they wanted to escape—it only for a day—into its sunny stillness to be alone with themselves.

A good many availed themselves of the chance, and when they announced they were going off to "Saint Jane's house" their families understood, grateful and considerate smiles and slightly secret.

"I should think you would run home at home, dear," one injured husband said to his wife who was going off for a day to Saint Jane's. "The children can keep away from you. I'll see to it."

"But you won't keep away from her, father," the children chorused.

"Oh, well, she likes to have you," their father announced serenely.

The fool surprised to know that the lady persisted and spent her day in Saint Jane's.

I ASKED her what she did there. She looked vague and beatific.

"I sat about or I pleased myself in the shade, and walked a little without being asked where I was going, or when I came back. I'll been. No one called me on the phone or expected me to do something. I took a nap, too, when I got tired of being quiet. I looked at Saint Jane and at the garden and looked at the sunlight through the flowers, and laughed at something that was said, and read a little poetry, and thought about things on the head, and then evening came on slowly and I was spending. I came back quite well. I was hearing and singing comfortably in the house by myself—another word of Saint Jane's who was resting there, and presently it was really evening and dinner time and my husband drove up in the car to take me home.

And it had been a lovely day. I had not had to listen or to talk to any one as a duty, even a dear duty. I had just lain fallow, and the silence and beauty and serenity were all that counted.

She told me later that my vacation was so good a one-day day that she had quite a little affair of going to Saint Jane's herself, and understanding her.

I suspect that all great givers are possessors of their souls.

SARAH D. LOWRIE.

Through a Woman's Eyes

By JEAN NEWTON

The Child and the Name

A friend of mine has just given birth to a beautiful bouncing boy. And what do you suppose they are thinking of naming him—Vladimir!

Think of an honest-to-goodness American boy who is going to play football and, let us hope, make the varsity team, to have to sign himself Vladimir!

Imagine the other fellows trying to coax their tongues round those consonants. Can't you just hear the nicknames to which they are going to subject him? Let us hope he will be all boy and a perfect terror so as to hold his own and ward it off. If he isn't—if he is just a quiet little chap with hair that is easy to keep down—he'll have an awful time as Vladimir. The name will just suit his life!

His mother admits it is neither attractive nor appropriate—as is Mary John Blake. But the child just must be named after her father. Some one suggested that her father might be remembered by using his middle name, but she feels that middle names are poor compliment because they are never heard. The young father thought the purpose would be served with a shorter and easier name as long as it began with a "V." But she must have Vladimir. It's the only way to remember her father.

The pity of it is that the name of the dear man's existence was Ivan. He, too, was all American as far back as Bob or Jim, but some Vladimir somewhere along the line there had been a Russian nobleman whose daughter or granddaughter fondly insisted upon passing on his name. And that name is getting into the Blake family even though the poor man whose memory it is supposed to honor would turn in his grave if he knew that after keeping this in hot water all his life it is going to be passed on to his daughter's son.

Of course this is an extreme case, but are we not being badges if those of us with names that are particularly or difficult or unpronounceable would not do well to change them? Take, for example, that Polish pianist, Paderewski. He will see nothing beautiful in the name, nothing suggestive of an attractive personality. But his father had permissively insisted upon it as a compliment to Thomas Edison of whom he was a great admirer. The child who was given the name never a thought.

A rose by any other name would smell as sweet, and so the fashion of changing names to suit the whim of the moment is not to be encouraged.

The Woman's Exchange

A Helpful Idea

Dear Madam: [illegible] can be cleaned by placing the [illegible] a gentle heat, [illegible] radiator, and [illegible] a pan stood several [illegible] The ware must be [illegible] heat. So if it [illegible] necessarily be [illegible] very satisfactory method of [illegible] burnt particles of food [illegible] ware that will [illegible] other way. MRS. A. L.

Useful [illegible] always more [illegible] and I am sure the one offered [illegible] prove useful to many others.

Some Difficult Stains

To the Editor of Woman's Exchange:

Dear Madam—Oh, the laundry question! A white [illegible] was stained in a light blue chambray dress and there are [illegible] blotches of dark blue in many [illegible] places. The dress has quite a lot of white French knot embroidery and would not be satisfactory to [illegible]

I have a calomel which looks [illegible] or mother, on right side, which is stiff and wrinkled. Is there any way to smooth it out?

Can you tell me how to take out a brown water stain from a cream-colored [illegible]

Please Tell Me What to Do

By CYNTHIA

They Are Gossiped About

Dear Cynthia—About six months ago a young man whom I had met during the winter commenced to take me out. It started with once a week, but finally resolved up with two, three and sometimes four times a week. While I enjoy this young man's company yet I never gave a serious thought to the matter. I can also state that said young man enjoyed mine also. During that time I ceased to see all my acquaintances, not because I truly wanted to do same, but it came about automatically.

Rumors started about said young man and myself being engaged. He knew all about this yet he never said anything to me. It has come to a point where our friendship cannot continue to go on as it is, yet I don't want to lose our friendship. Dear Cynthia, what can I do?

It is never wise to allow one man to monopolize you time, unless the decision to marry you. Better not make [illegible] engagements with him. See him about once a week, but receive other men too.

Don't Fight for Him

Dear Cynthia—Like unto the story of Egypt we mortals come to you [illegible] pouring out our grief, sitting [illegible] on your shrine waiting [illegible] for that ray of light that brightens and soothes the ailment.

Everybody has a little bag of troubles, but the smiles be outweighing me, and your advice and the opinions of the readers of this column will be greatly appreciated.

Some uncontrollable power had brought two beings together that were not introduced conventionally. Attraction, love and honor had sprung up between us both, as the saying goes, at the first sight. Time soon never [illegible] to be [illegible] company for [illegible] and now, but she had heard [illegible] his past history, appears with [illegible] stuff of having loved this all [illegible] time and that he rightfully belongs [illegible] since he took up all her time for three years.

Upon mother's advice I stand him [illegible] her. They are going to be [illegible] and the finality of it all hurts. A few years ago had really inspired him to the high position he now holds; it was I who had taught him to see and appreciate the better things in life; it was I who had brought out his finer traits. Should I now forget him, or shall I fight [illegible] to get him back?

"DORTHA."

[illegible] after all you have gone for him, willing to stand you for this other girl, better let him go. He's not worth fighting for.

What "Youth" Thinks of the Young

Dear Cynthia—I've never written to you in spite of the fact that I am a devoted reader of your column. I have [illegible] your replies to answers some of your correspondents, but as I am a young person myself I feel I am better qualified to write to you. I'm just [illegible] and haven't experienced [illegible] in regard to the several questions [illegible] going to give my views.

I think the trouble with [illegible] is that they are too much [illegible] themselves. They are [illegible] and [illegible] "Tempest and [illegible]" [illegible] specialists and [illegible] realize [illegible] "Tempest and [illegible]" claims that she possesses [illegible] the parlor but is respectable [illegible] use. The girls are indignant because they are accused of being not respectable, and can't see where powder and paint can change one's reputation for respectability. To my mind it isn't the powder and paint [illegible] that [illegible] all claims to respectability, but the motive. Temptation, [illegible] tation and respectability and when it comes to dealing with other [illegible] [illegible] [illegible]