

Chapter 1 : Modest Clothes, Dresses, Skirts and Fashion | Sweet Salt Clothing

Jason Evert discusses with youth the benefits of modesty in romance and relationships.

E-mail What can we teach our sons and daughters to help them have the courage to choose modesty in a world that would mock them for their virtuous choices? Why is modesty so important? Why would a hemline, a neckline, or a T-shirt matter to the Lord? I am the mother of five daughters and two sons, and as you can imagine, the topic of modesty has come up in our home once in a while. But over the years, I have learned that modesty is taught best by teaching the doctrine and setting a positive example. The doctrine will help our children understand why modesty is so important, and our example will demonstrate the blessings of modesty in happy ways. Modesty is a God-given principle that can help us learn to use our bodies appropriately here in mortality. Modest people do not use their bodies or their behavior to seek approval from the world or to draw attention to their own real or supposed accomplishments or desirable attributes. I testify that the choices we make to appear and behave modestly send a powerful message that we understand our identity as sons and daughters of God and that we have chosen to stand in holy places. I love this scripture: Our bodies are the temples of our spirits. It is to this bodily temple that we invite the companionship of the Holy Ghost. I believe that when we choose to wear modest clothing and behave with a modest demeanor, we wear and we live our testimony of God the Eternal Father and of His Son, Jesus Christ. We witness by our physical appearance that we are disciples of Christ and that we live His gospel. Why Is Modesty Important? We live in a world of good and evil, and the physical body can be used for both righteous or wicked purposes. But we know that our precious bodies are a gift from God to each of us. If we desire to stand for the Savior and do His work, we must ask ourselves, If the Savior stood beside us, would we feel comfortable in the clothing we wear? Modesty in dress, appearance, thought, and behavior is evidence that we understand the covenants we have made that bless us, protect us, and empower us in our preparation to return to His presence. When we were baptized, we stepped out of the world and into the kingdom of God. Everything must be different for us. Hales of the Quorum of the Twelve Apostles taught: Our dress will be modest, our thoughts pure, our language clean. Modesty in dress and appearance and in thought and behavior will help prepare us to make and keep sacred temple covenants. To bless and protect Adam and Eve, God gave them coats of skins to clothe them before sending them out of the garden. In like manner, God has given us a covering of covenants in mortality, symbolized by our sacred temple garments. What Are the Blessings of Modesty? What can we teach our sons and daughters to help them have the courage to choose modesty in a world that would mock and scorn them for their pure and virtuous choices? Do they see us using our bodies to draw attention or to glorify God? Modesty in thought, word, appearance, and behavior helps us obtain three empowering and ennobling blessings. Modesty invites the constant companionship of the Holy Ghost. Help them know that precious and powerful spiritual gifts accompany His sacred companionship. Knowledge, wisdom, and testimony; joy, peace, and happiness—these are some of the great blessings we can promise our children as we invite them to live modestly and be worthy of the Holy Ghost. One of the challenges of modest dress is that fashions and socially accepted behaviors change regularly. The standards of the Lord never change. Teach young men and young women to be sensitive to the Spirit as they make choices about what to wear, say, and do. As they live close to the Spirit, they do not need to be like the world. Our children have received the gift of the Holy Ghost, and they are traveling the covenant path that leads to the temple and will return them to the presence of God. They need us to assure them and exemplify for them that they will be guided, protected, comforted, and purified as they live worthy of the Holy Ghost. We can teach our sons and daughters that modest appearance and behavior helps protect us from the destructive influences of the world. One of the most deceptive weapons used against all of us is the socially accepted attitude that morality is old-fashioned. Modesty is a defense against such evil influences and a protection of chastity and virtue. Listen to these words in For the Strength of Youth: Elder Hales has taught: Thus, because it guides and influences our thoughts, behavior, and decisions, modesty is at the core of our character. Help them hold sacred and preserve the expression of love between a husband and wife for marriage. We have a divine mandate to be a beacon to the world, to demonstrate the joy

of gospel living, to teach righteousness, and to build the kingdom of God on the earth. Each of us reflects the Light of Christ when we are modest and pure and keep the commandments. Modesty is a witness of our testimony of the Savior and of the gospel of Jesus Christ. How beautiful and how blessed are they who are guided by the Holy Ghost, who protect themselves from worldliness, and who stand as witnesses of God to the world. And blessed are they who exemplify and teach the doctrine of modesty for all the sons and daughters of Zion. As we have covenanted to follow the Savior and desire to receive the fulness of the blessings of His Atonement in our lives, there is really only one outfit that matters. The beautiful garments are the robes of righteousness, worn by those who have kept their covenants. Are we preparing our children to put on these beautiful garments?

Chapter 2 : Modesty Quotes (quotes)

Chastity Project is a ministry of Stewardship: A Mission of Faith, a (c)(3) non profit organization. We believe everything in our lives is a gift that has been entrusted to us by God to help others.

The Key Attitude This is the third and final post in my three-part series responding to a series of posts by Sheila Gregoire, in which Sheila discusses why men should be expected not to lust. Our persuasions tend to be formed more by experience and emotion than by logic. This presents a challenge in navigating the different needs and weaknesses experienced by men and women. None of us can escape the gendered perspectives that color the way we view the issues surrounding lust and modesty. How can we overcome this tendency? I believe the answer to these questions comes in the form of an attitude. But in typical Justin fashion, let me start by exploring an example of a wrong attitude to take into these discussions. Some Christians and churches have a knack for taking ideas to an extreme. Such a belief, if bought into by a congregation, could result in a church culture that tells women they must cover up because their bodies are shameful. This truly would be body shaming, and it would be false and unbiblical. As we discussed in the previous post, visual stimulation presents a unique challenge in resisting the temptation to lust. For some men, that challenge is very difficult. These principles are why I say that Christian women should make the accusation of body shaming only in the extreme cases in which the people telling them to cover up truly believe their bodies are inherently bad. To take the attitude that men who ask for help through modesty are body-shaming women only steers us in the wrong direction. Not only is it based on a false premise but it also puts men and women at odds. There is a much better attitude that will bring us a much better effect. But it was the first time I had ever read a message that spoke so directly to the burdens and challenges that women were being expected to carry in the current church discourse on lust and modesty. So how could I have heard it before? Then with a rush it dawned on me. I HAD heard that message before! I heard it maybe fifteen or twenty years ago. It was coming from the men. Allow me to explain. The appeal from Christian men to women to dress modestly and aid them in the challenge to view women rightly sounds something like this: The specifics differ, but the form of each appeal is exactly the same. Each follows this form: Both of these appeals are cries of the heart. Both of them reveal people who feel weighed down by a heavy burden. The appeals are cries for aid under the weight of that burden. You would lighten the burden I bear. It teaches you the experience of one who bears a heavy burden in the midst of others whose burdens are light. Applied to spiritual formation, such experiences teach us to be compassionate toward those who are weighed down in the times when our burdens are light. Let us take up a truer and better attitude. Let us take up the attitude of compassion that sees the burden of his or her difficulty. Instead of being motivated by selfish ambition or vanity, each of you should, in humility, be moved to treat one another as more important than yourself. Each of you should be concerned not only about your own interests, but about the interests of others as well. You should have the same attitude toward one another that Christ Jesus had. NET This is the attitude that will enable us to navigate the different needs and weaknesses of men and women in the church. What do you think? Is this attitude of love the key to navigating the issues that surround lust and modesty? How do you think the church can move forward in better ways? Please share your thoughts in the comments! And please help this attitude and this discussion spread by sharing the post. Use any of the buttons below!

Chapter 3 : Modesty and Romance - Chastity

7. *Modesty and Romance* 8. *Abstinence* 9. *Children Society The Glorious Unfolding Notes* EDITOR'S PREFACE *The truly monogamic couple, where the man and the woman go chaste to the marriage-bed, and go through.*

Email Modesty of Dress and the Love of God: Good taste is death, vulgarity is life. Indeed, fashions have increasingly tended toward vulgarity. Are Comfort and Practicality Supreme Criteria? Jeans and the T-shirt formerly a piece of underwear became part of common attire. In the past, even leisure dress, though more comfortable, maintained the dignity that one should never abandon. It is curious to note that many companies require employees to wear business suits to convey an image of seriousness and responsibility. This is proof that clothes do transmit a message. They can express seriousness and responsibility or on the other hand, immaturity and a carelessness. Unisex Garb The premise that comfort and practicality must preside over the choice of clothes had yet another consequence: Thus, unisex garb has become widespread: Young men and women, the youth and the aged, single and married, teachers and students, children and adults, all mix together and wear one and the same clothing which no longer expresses that which they are, think or desire. Likewise, the fact that a person always wears casual dress does not necessarily indicate that he has bad principles or a reprehensible conduct. At first sight, the argument appears logical and even obvious. However, analyzed in depth, it does not stand. True, the habit does not make the monk. Nevertheless, it is a strong element that identifies him. Furthermore, it influences not only the way people look at the monk but the way he looks at himself. No one will deny that the loss of identity by many nuns and monks that took place over the last forty years was largely due to their shedding the traditional habits, which adequately expressed the spirit of poverty, chastity and obedience, as well as an ascetic lifestyle proper to consecrated persons. This is because human reason, by the force of logic inherent in it, naturally seeks to establish consistency between thought and behavior. This rule is magnificently summed up in the famous phrase of French writer Paul Bourget: One example would be the respect one must have for the sacred. In some way, concessions to the principle that comfort must be the only rule of dress have ended up by giving a casual note to more serious and holy activities. How can one explain, for example, that persons who have true faith in the Real Presence of Our Lord in the Blessed Sacrament, and who make admirable sacrifices to frequent perpetual adoration, nevertheless see no contradiction in presenting themselves before the Blessed Sacrament wearing shorts as if they were on a picnic? The same person who shows up thus dressed for perpetual adoration would never don those clothes for an audience, say, with Queen Elizabeth II. This contradiction shows how, though the person has maintained his faith, to a certain degree the notion of the majesty of the Sacrament of the Altar -- the Real Presence -- has vanished from his soul. There is a general tendency in our times to establish a most radical egalitarianism at all levels of culture and social relations between the sexes, and even, in the tendency of egalitarianism, between men and animals. In dress, this egalitarianism is manifested by the growing proletarianization, the establishment of unisex fashions and the abolition of differences between generations. The same garb can be worn by anybody no matter his position, age or circumstance e. Chaos reigns in the domains of fashion today. It is often difficult to distinguish, by their clothes, men from women, parents from children, a religious ceremony from a picnic. Haircuts and hairstyles follow the same tendency to confound age and sex and to break down standards of elegance and good taste. A Brazilian fashion critic thus expressed herself: Stylists over 25 years old were designing and wearing clothes that could be worn by children in a day care center. The human body has its beauty, and this beauty attracts us. Due to the disorder which Original Sin left in man, the disorder of concupiscence, the delight in contemplating bodily beauty, and particularly of the feminine body can lead to temptation and sin. That is not to say that some parts of the body are good and can be shown and others are bad and must be covered. Such a statement is absurd and was never part of Church doctrine. All parts of the body are good, for the body is good as a whole, having been created by God. However, not all body parts are equal, and some excite the sexual appetite more than others. Therefore, clothes must cover that which must be covered and make stand out that which can be emphasized. The face, the noblest part of the body because it more perfectly reflects the spiritual soul, is precisely the part that stands out

the most in the traditional habits of nuns. Just as masculine clothes should emphasize the manly aspect proper to man, feminine fashion should manifest grace and delicacy. It does this by favoring temptations against purity. It also does this by its vulgarity and childishness that corrodes the notion of the seriousness of life and the need for ascetic self-discipline, all of which are fundamental elements that maintain family cohesion and stability. The struggle for the restoration of the family by opposing abortion, contraception, and homosexuality will be much more effective if done together with efforts to restore sobriety, modesty and elegance in dress. Garb must be not only dignified and decent but also as beautiful and elegant as possible which requires more good taste than money. Fortunately, for some time now there has been a wholesome reaction against the abandonment of the traditional habit, a fact that has brought an increase in the number of vocations. Book says young women attracted to orders whose members wear habits, CNS, [http:](http://)

Chapter 4 : Modesty and God: How Fashion Relates to Virtue - TFP Student Action

A person can therefore no more promise to love or not to love than he can promise to live long. What he can promise is to take good care of his life and of his love ELLEN KEY.

And how we dress and behave are directly involved with issues of romance such as attraction and personal character. And I think this essay will provoke thought. I say that modesty is for men. I filled my plastic cafeteria plate with food and scanned the tables for familiar faces. And what I heard shattered old perception, birthed new conviction, and has left me changed to this day. My friend proceeded to talk about a reality I had never considered before. Having grown up in a Christian environment I immediately understood and agreed with what my friend was saying. I had already encountered more lectures, books, discussions, and policies on feminine modesty in my lifetime than I could count. All echoed the same refrain: Underlying this message of modesty was a particular principle of attraction: And so, girls needed to dress modestly in a loving attentiveness to that particularly masculine weakness. Any reciprocal attentiveness from guys was considered unnecessary or simply not considered at all. Girls are very visual! Oh, Justin, you sweet, oblivious child. My friend proceeded to tell a story. One day she was sitting in her dorm room studying when she decided to open the blinds of her window to let more sunlight into the room. As she opened the blinds she discovered that the hot, late summer day had brought to her window not just sunlight but many shirtless college guys playing football on the lawn outside her window. She walked out of her room and down the hall to seek the aid of her Residential Assistant a student leader with authority over the dormitory floor. I had heard plenty of stories from guys lamenting instances when the more alluring outfits donned by girls hit them where they were weak. But now I understood that women too are susceptible to the same weakness. And so my perspective expanded into the form of the thought that then ran through my head: But it has certainly stuck with me, subtly influencing both my outfits and my behavior to the end of considering others before self. This week I attended a church small group. During the conversation one young woman came to mention modesty. Among her positive remarks about modesty was one that caught my ear. Women may hold the foremost opportunity for practicing modesty, and their modesty or lack thereof may be most readily perceived. But to hold that men have no opportunity for practicing modesty is contrary to nature and truth. To hold that men have no responsibility to practice modesty is contrary to love. What does it look like for men to practice modesty? It may be as simple as wearing a shirt while running or playing football no excuses, a white quickdry shirt keeps you cooler than going shirtless anyway. It may mean not showing off the muscles that have been the goal of so many hard workouts a muscular build can mean as much to some men as a slender build can mean to some women. Every instance where consideration toward others, instead of self-service or self-aggrandizement, directs how a man dresses or behaves is an instance of modesty. And every instance of modesty is an instance of love. And to love is the Great Commandment by which we are called to live. So, men too should practice modesty. What do you think? How do you believe we should practice modesty as Christians? Please share your thoughts in the comments! And please share the post by using the buttons below!

Chapter 5 : Christian Modesty: Books on Modesty and Femininity

In this post, I want to share an essay I actually wrote over two years ago. For a while, I've refrained from sharing it here on That Crazy Christian Romance because it's on a subject that's indirectly related to romance: modesty.

Awrah and List of types of sartorial hijab Islam has strongly emphasized the concept of decency and modesty. In many authentic hadiths, it has been quoted that "modesty is a part of faith". Dress code is part of that overall teaching. Say to your wives, your daughters, and the women of the believers that: Jalabib is an Arabic word meaning "loose outer garment". In some Muslim societies, women wear the niqab, a veil that covers the whole face except the eyes, or the full burqa, a full-body covering garment that occasionally does cover the eyes. Wearing these garments is common in some, but not all, countries with a predominantly Muslim population. A taqiyah cap Though by some scholars these expressions of modesty are interpreted as mandatory, most countries do not enforce modesty by law. However, a few countries, such as Saudi Arabia, Afghanistan and Iran, enforce specified standards of dress for women. Men[edit] "Tell the believing men to cast down their glances and guard their private parts. That is purer for them. Indeed, Allah is [well] acquainted with what they do. The taqiyah may vary in shape, size and color, with differences according to tradition, region, and personal taste. Judaism[edit] Modesty in Judaism, called Tzniut Hebrew: It extends to behaviour in public and in private, and depends on the context. Women[edit] Three styles of hair covering common among married Observant Jewish women. From right to left: Orthodox and ultra-Orthodox Jewish women usually wear skirts to their knees, with blouses covering the collarbone and sleeves coming to or covering elbows. Some modern Orthodox communities allow the collarbone to be shown so long as cleavage is amply covered, and sleeves not to reach the elbow. There are many different opinions on these issues. Some communities apply these standards to girls as young as three. Less strict Conservative Judaism recommends modest dress, but this is not broadly observed. Less restrictive branches of Judaism tend to adopt the fashions of the society in which they live. It is the custom for an observant married Orthodox Jewish woman to cover her hair in public, and sometimes at home. The hair covering may be a scarf, hat, snood called a Tichel, or a wig called a Sheitel. Women who do not follow all the regulations in everyday life, often do so during religious observances in a synagogue or elsewhere. Men[edit] Jewish man praying at a grave, Israel Standards of modesty also apply to men. While some men will wear shorts and short-sleeve shirts, however strictly orthodox men will not. More modern Orthodox Jewish Men will be more lax in their dress when surrounded by other men if it is not in a religious environment. Modesty for men most often translates to covering the torso and legs with loose clothing. Different groups of Orthodox Jews have different dress norms. But most have men dress in black suits, white dress shirts, and a Black hat along with religious clothing. Cross-cultural and non-religious[edit] Some individuals adopt modesty standards of other groups or standards of previous generations. Modesty, marble statue of a partly-draped woman by Jean-Louis Jaley, Standards of modesty in art have varied at different times and in different places. Nudity and various types of behaviour were sometimes depicted, sometime not. In many cases where society did not allow nudity or immodest dress, nudity was accepted in art. Where nudity in art was not acceptable, full nudity was not displayed; otherwise nude subjects had their private parts hidden by apparently accidental draped fabric, flowers, other people, a fig leaf, etc. In films, very brief nudity was accepted. Some nude artworks had fig leaves added when standards became less permissive. In a given society, the criteria varied according to the circumstances; for example artworks on public display were more restrained than those for private display to adults. Nudity in art was sometimes suggested without actual depiction by: In the film Barnyard, showing anthropomorphized cattle of both sexes walking on two legs, instead of either showing genitals of male cattle or not showing them, the concept of a "male cow" was used, with an udder. In Underdog a partly animated anthropomorphized dog is shown with penis when a real dog is filmed, and without penis in the animated parts. Paintings are sometimes changed because of changed modesty standards, and later sometimes changed back. Works covered in this way include the marble statue of Cristo della Minerva church of Santa Maria sopra Minerva, Rome which was covered by added drapery, as it remains today, and the statue of the naked

child Jesus in Madonna of Bruges The Church of Our Lady in Bruges , Belgium remained covered for several decades. Also, the plaster copy of the David in the Cast Courts Victoria and Albert Museum in London, has a fig leaf in a box at the back of the statue. The statue of Achilles at Hyde Park Corner now has an incongruous figleaf permanently attached, after it was stolen several times.

Chapter 6 : Allure Bridals: Allure Modest

Modesty And Romance A person can therefore no more promise to love or not to love than he can promise to live long. What he can promise is to take good care of his life and of his love Ellen Key.

Pin23 Shares When I first encountered the Catholic Church, I was blessed to be welcomed into a community of young women living their faith with vivacity and energy. However, the simple joy with which my friends lived their Catholic femininity convinced me that embracing gender is not a matter of an oppressive list of rules, but simply rejoicing with Christ in the way that He designed our hearts, minds, and bodies. Still, I remained at odds with the virtue of modesty. A Healing of Heart, a Change of Life In the meantime, I struggled to overcome dispositions from my pre-conversion life. Especially the damage to my heart from relationships with men who were not of God. The way they treated me taught me that I only had value to them if my body, appearance, behavior, and personality were what they wanted. Conditional love teaches us that we are not enough and that we must commodify ourselves and bargain away pieces of our bodies and hearts in order to be loved. In Need of Love The feminine heart, the heart that longs to be sought, pursued, treasured, and uniquely appreciated, is fulfilled by unconditional Love, a Love that chooses and appreciates us as we are. The Enemy tells us that we will never be loved in this way. The feminine heart breaks when it is pierced by this lie. Mine remained broken for a long time. Name First Email In the most unexpected way, Christ began to assure me of the depth of His affirming love through the virtue of modesty. Modesty, I found, is the natural expression of the radical assurance that we as women are perfectly and unconditionally valued. God knows us completely and delights in us completely. Holding nothing back, Christ shows us that He wants to be with us totally by giving us His whole self in the Eucharist. Instead of being content with pieces of us, He desires us for Himself totally. Modesty and the Feminine Heart Even though I had found the unconditional love that the feminine heart longs for through practicing modesty, I was blessed to learn how to respond to it as well. When we abstain from revealing clothing and overly-flirtatious behaviour, it signifies that we no longer offer pieces of our bodies and hearts to others in exchange for momentary appreciation. Instead, we offer our feminine hearts first and foremost back to God. By paying the ultimate price, the Lover of our souls showed us that infinitely valuable to Him. Modesty is a joyful sign to God that we accept His definition and purpose for our personhood. We allow Him to define our value. Not So Middle Ages I was surprised to learn to love the virtue of modesty. But I was shocked to be drawn to the practice of veiling. It is important to be clear that, following Vatican II, veiling is not a compulsion: While some are called to express their feminine love for Christ in this way, it is not for everyone. Both women marrying and religious sisters wear veils to express their heavenly marriage to Christ. I knew that this tradition was an unmistakable way to show that my heart belongs to Christ before anyone else. A Future Full of Hope When I am tempted to give in to discouragement and believe that I am defined by my past, practicing modesty teaches me again that my femininity has been redeemed. My heart is entrusted to the most perfect Lover. My vibrant community is made up of women who celebrate Mass with dresses and veils, and equally devout women who wear pantsuits. Regardless of how we dress, our femininity is a gift to the world. It teaches us how deeply Christ wants to satisfy our hearts. However you are called to live your femininity, I hope my journey towards accepting His unconditional love reminds you that He delights in you as well. How has modesty affected your heart and life?

A car-full of girls in Kenosis were recently on a roadtrip, when they were engaged in an innocent encounter of waving to another car. The.

Or Roland and Oliver. Sherlock Holmes and Doctor Watson. Don Quixote and Sancho Panza. But Modesty and Willie are a greater literary achievement than these more celebrated duos: Their personalities have depth and nuance. The strip, Modesty Blaise, followed the clandestine adventures of the voluptuous and superbly athletic Modesty, a retired and fabulously wealthy erstwhile leader of an international crime network who now devoted her considerable talents for lethal undercover work to helping the British secret service, which she did with the able assistance of her comrade in arms, Willie Garvin. Modesty and Willie were also incarnated in 13 novels and two collections of short stories where their personalities were more fully fleshed out than in the strip. On April 11, , the comic strip ended after almost 38 years, 10, individual daily strips. But that is scarcely the end of Modesty and Willie. Like any other literary creations, they will live on in the works that gave them life. The novels are still on shelves in bookstores, waiting to be purchased and read. And Comics Revue started re-running the strip in December with issue No. Box , Mountain Home, TN I first heard of Modesty Blaise in the mids, right about the time the movie starring Monica Vitti appeared, I suppose, which would make it By all accounts from Modesty fans, it was a terrible movie. Vitti, a blonde Italian actress, insisted upon remaining a blonde in the movie; Modesty has dark hair. And there was ample other silliness. And when, subsequently, I heard about the comic strip, I assumed, from what I heard, that its main attraction was that Modesty was often nude. Like another notorious British comic strip, Jane. In both of these notions, I was mistaken. But Modesty Blaise is a much more complex and fascinating character than James Bond ever was. As for the charge of nakednessâ€”overwrought. And for such forays, she dons a black jump suit that covers her from head to toe. No, the attractionâ€”what holds me enthralled stillâ€”about Modesty Blaise is neither nudity nor Bonded gender change. I have deliberately put off reading the last couple that I bought because I know that after I read them, there will be no more freshly minted novels to read. And I want to postpone that unhappy moment as long as I can. Perverse of me, I know. But love is about longing as well as consummation. But enough about me. By the time all of the stories about Modesty Blaise begin, she has been retired for some time from her previous occupation as the head of an international criminal organization known as the Network. The Network specialized in theft. Modesty, who was orphaned as a child in the aftermath of World War II and survived a hard-scrabble hand-to-mouth existence through the sheer ferocity of her determination, refused to deal in vice or drugs: When Modesty first saw Willie Garvin, he was a gutter-bred bitter self-hating rough-neck hoodlum. But she saw in him not only prodigious physical abilities but impressive mental prowess and, presumably, a kind of innate stalwartness. And in six months, a new Willie Garvin emergedâ€”a man of cheerful confidence and sharp intelligence with all his former criminal skills enhanced by his knowledge that someone believed in himâ€”Modesty. And then, having piled up a small fortune apiece, they retired. Modesty split up the Network among her lieutenants and bought a penthouse in London; Willie took possession of an old-world pub by the River Thames. But they were not content with their new humdrum existence, and so when Sir Gerald Tarrant of British Intelligence needed some unorthodox help in an enterprise that was, for him, illegal, he turned to Modesty and Willie. They helped Tarrant on that occasion and liked the work well enough to take other assignments as they cropped up. He sold his first story in when he was sixteen to The Scout, one of many magazines manufactured in England for young readers. His career was interrupted for six years by World War II, in which he served as a radio operator. Upon discharge in about , he became a book publisher for a few years and then, in , returned to freelance writing, producing many stories for the magazines of Amalgamated Press the forerunner of Fleetway Publications. While he was doing that, he was invited to take over writing Garth, a science fantasy strip that had slipped in popularity. Then at the end of , the Daily Mirror lost the artist-writer of one of its most popular strips, Romeo Brown. Romeo Brown was a blundering comical detective out of P. He promptly recommended Holdaway, and Modesty was, forthwith, given visual life. But gradually the yeast seems to work, and a character emerges. Not for me at any rate. It had to be born

in the blood and the bone. As he has told it frequently try http: She was alone, she was barefoot, she wore a rag of a dress, she had all her belongings tied up in a blanket on her head, and she had a cord around her neck with something hanging on it. She sat down at some distance away, on the other side of the stream, and started gnawing on something she removed from her bundle. I never forgot that child. And when I wanted a background for Modesty Blaise, I knew that child was the story. And he educated her. After he died, Modesty was 16 or 17, and she heard about a casino in Tangier and went there to work. There, presumably, she acquired some social polish and learned much about the shadowy underworld, and when her boss was killed, she took over his operation, eventually forming the Network. He is an essential part of her. I was looking for a dramatic name but nothing appealed. It was called That Hideous Strength and featured the resuscitation of Merlin from the days of the Arthurian legend. This was a monosyllable as required for cadence, and it also had a fiery ring to it. So she became Modesty Blaise. In writing the strip, he produced crudely drawn thumbnails of the panels so he would know how much space the words were taking—and, conversely, that sufficient room remained for the artwork. But the novels were solo performances with the writer in complete control. From the novel Sabre-tooth: For this liberation, the new Willie Garvin had made himself not her slave, for she would not allow that, but her eternally faithful follower. And though she had raised him up to become her right arm, he still sat at her feet. And there was no loss of masculinity in this The strip appeared in the U. All but the Detroit Free Press soon dropped it, saying the stories ran too long, weeks. To do so, he said, would cut the meat out. And then they would deliver the completed batch across the street to the Standard offices. Sometimes he was the gas-meter man with a falsetto voice. Sometimes his hat would be thrown in, and sometimes the first I knew of his arrival was when clouds of cigarette smoke would come wafting through my old-fashioned office letter-box.. Struck down by a wholly unexpected heart attack at the youthful age of I still miss him. Romero left Modesty in to concentrate on a strip of his own, Axa. He returned in the fall of and continued to draw the strip for the rest of its run. Nine altogether, they each feature a different female protagonist telling the story in the first person. Set in the late Victorian era in England, part of each story takes place elsewhere—China, Australia, Afghanistan, Mexico. They have the same kind of adventure in them. Titan Books in England published 23 stories in eight 9x11" paperbacks which present the highest quality reprints, nearly pristine reproduction of every line no matter how fragile. The quality here, too, is virtually perfect but the strips are smaller than in the Titan volumes. The rest of the canon has been published by Comics Revue, sometimes in special Modesty Blaise issues that contain whole stories, sometimes serialized in the regular monthly magazine. Modesty Blaise was one of the last great adventure strips, and it is arguably the most literate adventure strip ever. And the novels are better than the strip. They die gracefully, in battle, as befits such legendary soldiers of fortune. The strip ended April 11, He would die nine years later at the age of

Chapter 8 : Lust & Modesty Part 3: The Key Attitude - That Crazy Christian Romance

In the most unexpected way, Christ began to assure me of the depth of His affirming love through the virtue of modesty. Modesty, I found, is the natural expression of the radical assurance that we as women are perfectly and unconditionally valued.

She remembers nothing from her short past and wanders through post- World War II Mediterranean , the Middle East , and regions of North Africa , where she learns to survive the hard way. She befriends Lob, another wandering refugee who is a Jewish Hungarian scholar from Budapest. He gives her an education and a first name: In she takes control of a criminal gang in Tangier from Henri Louche and expands it into an international organization called the Network. Despite his desperate lifestyle, she sees his potential and offers him a job. Theirs is a strictly platonic relationship, based on mutual respect and shared interests. He always calls her "Princess", a form of address only he is allowed to use. She obtains British nationality by marrying and divorcing an Englishman in Beirut ; the husband James Turner dies a year later of alcoholism. Having made a point of not dealing in secrets belonging to H. Government, when she feels she has made enough money, she retires and moves to England and Willie Garvin follows suit. Bored by their new lives among the idle rich, they accept a request for assistance from Sir Gerald Tarrant, a high-ranking official of the British Secret Service. This is where the story really begins, although it is treated differently in the first comic strip and the first book. See note in Differences between Comic Strip and Books, below. She lives in a penthouse in London overlooking Hyde Park , and also owns a villa in Tangier and a cottage two miles from Benildon, Wiltshire. Many of her adventures are based on capers in which she and Willie Garvin become involved as a result of their association with Tarrant. However, they may also help perfect strangers or fight various eccentric villains in exotic locations of their own volition if the cause fits their values; "ghosts" from their Network past also emerge to haunt them from time to time. Although Modesty and Willie will not hesitate to kill if necessary, they avoid deadly force whenever possible, often relying upon their extraordinary physical combat and weapons skills. There are many occasions in the comic strip and novels where the two decide ahead of time whether to use deadly force "for keeps" or less-lethal methods "for sleeps" depending on the level of the perceived threat. In keeping with the " floating timeline " spirit of other long-running comic strip and literary characters, Modesty and Willie generally do not age over the decades, with Modesty always being depicted as being in her late twenties and Willie eight years older. In an essay written for Myths for the Modern Age: Modesty occasionally used a tactic that she called the "Nailer," in which she appeared topless, distracting the bad guys long enough to give Willie or herself a chance to incapacitate them. An example of this censorship appears in the introduction to the Titan Books reprint volume Death Trap, which illustrated two segments of the story arc, "The Junk Men" that were censored by the Detroit Free Press when it published the strip in ; [10] in both cases a screen was drawn over scantily clad images of Willie and Modesty. Unlike the printed version, the original art appears without the word balloons. The gist of the dialogue is that Modesty and Willie plan to unearth a treasure the one left buried at the end of the book A Taste for Death and anonymously donate it to the Salvation Army, and to take a break from adventuring. The final exchange at sunset: From 1 December , the Evening Standard , which had stopped including comic strips for some time, republished La Machine, using the original artwork. Following a change of ownership of the paper, they did not continue with subsequent stories. Strip numbering[edit] The ordinary strips are consecutive numbered from 1 to Outside the ordinary numbering is also an amount of A-strips. An A-strip has the same number as the previous strip but followed by an A. They were used on days when not all the newspapers running Modesty Blaise were published. An A-strip is not vital for the continuity of the story and is often just supplementing the previous strip. The first A-strip was A and was published during Christmas in Scottish newspapers. So, since then, and the story "Cry Wolf", a sixth of the strips have been A-strips and have not had their premiere in The Evening Standard. A single strip is numbered with an X suffix, e. Reprints and comic book adaptations[edit] Many reprint editions of the comic strip have appeared over the years, of varying quality. Most reprint the earliest strips, with strips from the s and s being the least-often reprinted. In Sweden

the strip has been in continuous distribution since in a monthly comic adventure magazine called Agent X9 after the existing Modesty comic magazine Agent Modesty Blaise, started in , was merged with the X9 magazine. Romero has for the past years also contributed with original painted covers for the Agent X9 magazine. In India [12] Modesty has acquired a huge fan base and the stories have been published in various magazines starting in . They were also published in English in Spectrum Comics . Considering the medium, certain images from the stories were edited to make them suitable for child readers. One of the earliest reprints in book form occurred in when Star Books—an imprint of WH Allen Limited—published two paperback-sized compilations of the Holdaway-era stories: These reprints suffered from poor reproduction that rendered many panels illegible. Between and , Ken Pierce Books Inc. The first four books featured Holdaway-illustrated stories from the s, while the last four featured strips from the early s as illustrated by Neville Colvin. These books also suffered from reproduction problems that resulted in many panels being reprinted too light, making them difficult to read. Comics Revue is continuing to reprint Modesty Blaise strips as of , although a planned reprint of The Dark Angels in autumn was cancelled just before publication when the copyright holders withdrew permission. The American magazine Comics Revue also continues to reprint the strip, and remains to date the only publisher to have released an English-language version of The Dark Angels. Titan Books Old Series to [edit] Between and , Titan Books of England published eight volumes of reprints of strips featuring art by Holdaway and Romero, covering the period to . All of the covers were drawn by John M.

Chapter 9 : NPR Choice page

Although it could be a matter of modesty, or could be attributed to shyness- although too many serious wounds are carelessly written off as "nothing but shyness"- more often a compliment is stuttered around about because it sets up an automatic and unpleasant dialogue in the woman's mind.

Modesty and Romance Originally Published A person can therefore no more promise to love or not to love than he can promise to live long. What he can promise is to take good care of his life and of his love. Before the Venus of Milo in her Paris home, even the empty-headed and ridiculously dressed creatures of fashion stand for a moment with a catch in the throat and a sense that here is something full of divine secrets. One day, when I was doing my reverence before this ancient goddess, drinking in strength and happiness from the harmonies of her curves, a preposterously corseted doll came up to the statue, paused, and said with tears in her voice to the man beside her: Our race has so long neglected the culture of human beauty that a sad proportion of mature men and women are unattractive; but most young people have the elements of beauty, and to them chiefly this book is addressed. A young man or woman perfectly naked cannot be tawdry. The fripperies, the jagged curves and inharmonious lines and colors of the so-called "adornments" are surmounted, and the naked figure step-ping from their scattered pile is seen in its utter simplicity. How charming even the raggedest little street urchins become when they leave their rags on the bank and plunge into the water! It is, therefore, not surprising that one of the innumerable sweet impulses of love should be to reveal, each to each, this treasure of living beauty. This impulse, however, is, on the part of the woman, swayed by two at least of the natural results of her rhythmic tides. But, on the other hand, there regularly come times when her body is raised to a higher point of loveliness than usual by the rounding and extra fullness of the breasts. This is one of the regular physiological results of the rhythmic process going on with-in her, and generally corresponds with the crests of the waves of her natural desire as shown in the charts. This innocent, this goddess-like self-confidence retreats when the natural ebb of her vitality returns. How fortunate for man when these sweet changes in his lover are not coerced into uniformity! For man has still so much of the ancient hunter in his blood that beauty which is always at hand and ever upon its pedestal must inevitably attract him far less than the elusive and changing charms of rhythmic life. And one of her natural phases is at times to retreat, to experience a profound sex-indifference, and passionately to resent any encroachment on her solitude. This is something woman too often forgets. She has been so thoroughly "domesticated" by man that she feels too readily that after marriage she is all his. And by her very docility to his perpetual demands she destroys for him the elation, the palpitating thrills and surprises, of the chase. In the rather trivial terms of our sordid modern life, it works out in many marriages somewhat as follows: The married pair share a bedroom, and so it comes about that the two are together not only at the times of delight and interest in each other, but during most of the unlovely and even ridiculous proceedings of the toilet. But it is inherently too unlovely a proceeding to retain indefinite enchantment. Hence, ultimately, everyday association in the commonplace daily necessities tends to reduce the keen pleasure each takes in the other. And hence, inevitably and tragically, though stealthily and unperceived, to reduce the keenness of stimulation the pair exert on each other, and thus to lower their intensity of the consummation of the sex-act, and hence to lower its physiological value. Correspondingly, they allow the man to be neglectful of preserving some reticence before them. The man, with the radiant picture of his bride blurred by the daily less lovely aspects, may cease to remind her by acts of courtship that her body is precious. Women lose their grace of motion by relying on artificial bones and stiffenings, and clog their movements with heavy and absurdly fashioned garments. They forget how immeasurably they can control not only their clothed appearance but the very structure of their bodies by the things they eat and do, by the very thoughts they think. I would that all the world so thirsted for beauty that we molded the whole race into as lovely forms as the Greeks created. In this respect I am inclined to think that man suffers more than woman. For man is still essentially the hunter, the one who experiences the desires and thrills of the chase, and dreams ever of coming unawares upon Diana in the woodlands. Though it may appear trivial beside the profound physiological factors considered in recent chapters, I think that, in the

interests of husbands, an important piece of advice to wives is: Escape the lower, the trivial, the sordid. So far as possible and this is far more possible than appears at first, and requires only a little care and rearrangement in the habits of the household ensure that you allow your husband to come upon you only when there is delight in the meeting. Whenever the finances allow, the husband and wife should have separate bed-rooms, failing that they should have a curtain which can at will be drawn so as to divide the room they share. No soul can grow to its full stature without spells of solitude. Nothing is more calculated to inhibit all desire for union in a sensitive wife than the preknowledge of what her husband wants when he comes, however lovingly, to her side. This, and the sense of isolation, have given rise to the objection to separate rooms which some people make. It is true that the use of separate rooms has often presaged a break in the happiness of a marriage, but that is because things are otherwise wrong. Every night, unless something prevents, there should be the tender companionship and whispered intimacies which are, to many people, only possible in the dark. The "good night" should be a time of delightful forgetting of the outward scars of the years, and a warm, tender, perhaps playful exchange of confidences. This is not incompatible with what has been said in the previous chapters, and when this custom is maintained it overcomes the objection some people feel to separate rooms as a source of estrangements.