THE JOY OF MOTHERHOOD

The responsibilities and burdens of motherhood have been played up too much in literature. The typical mother is pictured as a worn, kindly, self-sacrificing creature whom we should cherish tenderly because she has endured so much.

The joys of motherhood are too little stressed. What unmarried aunt would not go through many times as much as it requires, only to be the mother of John or little Mary? What childless wife has not wept bitter tears because the joy of motherhood are denied to her? Yet when mothers get together they too often dilate upon muddy boots, bottomless appetites, finger prints on walls, dresses to be let out, innumerable questions to be answered, and noises without end.

If we would think more about our children's characters and dispositions, and less about our housekeeping; if we would play with them more, and talk with them enough to know what they are thinking about; if we would watch them and glory in them and keep close to them, we ourselves would keep young and fresh and happy and realize that we are rich in having them.

Children are so sweet, so affectionate, so honest, so eager to learn, so active and ambitious! It is so interesting to watch them develop from month to month! Who would magnify the pin pricks along the way, when we have—our own—in our homes—the choicest possessions of God's creation—children? If you are a mother, appreciate every day of it, now, while you have the children about you. You cannot recall these precious days. Make them rich and full and joyous.

FOOD HINTS

In the beginning a child has no favorite food tastes, but will learn to like whatever foods are given to him. If he is given only wholesome and suitable foods, without comment or question, these are what he will prefer.

Later, his tastes are enlarged, and too often perverted, by his experiences with food. He learns to have a distaste for that which was served to him poorly cooked, unattractive, scorched, overseasoned or flavorless. He forms a prejudice against certain foods which he hears some member of his family criticise; and he is largely limited in his tastes by the foods which appear on the family table. This places a great responsibility on mothers.

If we would serve to children a large variety of foods, including all sorts of vegetables and fruits, we would not have to insist on their eating them in later years. If we planned wholesome, simple meals without fried foods and pastries, they would grow up well nourished, with good digestions and without having bad food habits to break.

The child with three square meals a day is not likely to cultivate the nibbling habit, the candy or soda habit, between meals, and the craving for something forbidden in later years. Children ordinarily do not like condiments—pepper, mustard and spices—and these things are harmful anyhow. Why do we cultivate a taste for them by having them on the family table?

One of the best food habits to teach a child is to chew his food thoroughly, to eat slowly and not to gulp his food down hastily and in chunks. The small child must be watched that he does not form this habit. Conversation and laughter at mealtime will help.

If a child has freakish cravings, as the desire for vinegar, or some unusual food, there is something wrong and he should be taken to a physician. Indigestion, poor teeth or some ailment may be the cause of it.

To teach a child to like a dish against which he rebels, serve it to him, in the most tempting form possible, when he is hungry, the first course in the meal, or between meals, or outdoors when he is at play or at a picnic. Serve the food disguised or in some pretty dish.

Table manners are a part of good food habits and aid digestion as well as sociability.

WOMEN AND THE RADIO

Since women form the majority of daytime listeners to the radio, women's interests and women's work are given especial attention but there are few women announcers. This is because their voices lack strength and confidence.

A great many women apply for this job, but few are chosen. A good radio voice commands a salary somewhat higher than a school teacher's. If one possesses a good radio voice and excellent material which is original, the prospects are bright in the radio field.

The radio voice must not be sectional, Southern, Bostonian, nor have any dialect nor brogue. For food talks the voice must be enthusiastic and friendly, since food talks are informational and dry. For fashion talks one must have an aristocratic or "chic" tone.

FRAIL FABRICS

In recent years fabric manufacturers have made great improvement in the fastness of color and the beauty of fabrics, but in many cases a decrease in the durability of materials. There is need for care in buying a pretty piece of goods for making into a garment, to ascertain that it is substantial and will wear well. Look it over carefully with this in mind. It is a pity to spend time and money and effort and hope on a garment, only to discover that it will not endure reasonable wear when put in service. If women, in numbers, would demand more durable fabrics the manufacturers would supply them to us. This is a matter worthy our consideration and action.

READY FOR SCHOOL

Have you had the dentist and the eye-ear-nose-and-throat specialist look at your child before school begins? No child should start school with a decayed tooth and the dread of the toothache ahead of him. If he needs glasses or his adenoids or tonsils out, that should be taken care of before he is swept along by the round of school room duties.

He will not be his best in school nor get the full benefit of his studies unless in fit physical condition. Ask your family physician to give each child the once-over before the next term of school opens.

IDEAL LAUNDERING

A home economics college does its washing by the following method. It is a little too laborious, with its many rinses, but there is no doubt but that results would be ideal, and it is worth trying for particular pieces.

Cold soak for five minutes; wash in warm soap suds fifteen to twenty minutes, rinse in clear water three times, once in warm water and twice in cold then follow by a blueing rinse.

These numerous rinses are almost certain to remove every trace of the soil which the wash has loosened, as well as all soap, alkalinity, slippery feeling and bacteria.

THE SALLOW COMPLEXION

The sallow complexion is more than skin deep. It is not merely a skin defect, but is caused by poor circulation, lack of outdoor exercise and poor diet.

To correct a sallow complexion, take a brisk walk daily; begin the day with a bath, a cool rinse and a lively rubdown. Eat plenty of fresh vegetables and fruits and drink a glass of orange juice or lemonade every morning before breakfast.

MRS. SOLOMON SAYS:

The community which buys most cook books has least use for divorce papers.

Proving It

The little man was lecturing on the benefits of physical culture.

"Three years ago," he said, "I was a miserable wreck. Now, what do you suppose brought about this wonderful change in me?"

"What change?" said a voice from the audience.

There was a succession of broad smiles, but the little man was not disconcerted.

"Will the man who asked, 'What change' please step up here?" he asked, suavely. "I shall then be better able to explain. That's right."

He grabbed the interrupter by the collar.

"When I took up physical culture," he said, "I could not even lift a little man. Now I can throw one about like a bundle of rags."

And he flung the interrupter half-a-dozen yards along the floor.

"I trust, gentlemen, you will see the force of by argument, and that I have not hurt the gentlemean's feelings by my explanation."—Tit-Bits.

SMILING BRITONS INSPIRE GERMAN

London.—Smiling British faces form one of the chief impressions during his stay in England of Dr. Raimund Koehler, president of the Leipzig Fair, who concluded a month's visit recently.

"Compared with Germany, where one generally only sees gloomy and pessimistic faces, I was agreeably surprised," he said, "to find so many cheerful and smiling countenances. If only Britons would follow up this optimistic look by actions it would undoubtedly counteract the terrible slump which exists all over the United Kingdom, and, in fact, the whole world.

"Let Britain give the lead and others will follow," declared Dr. Koehler.

A Real Holiday

The great moment in Teddy's life had arrived—the family were off on their fortnight's holiday.

Reaching a little cottage in the country, Teddy at once commenced to explore the rooms.

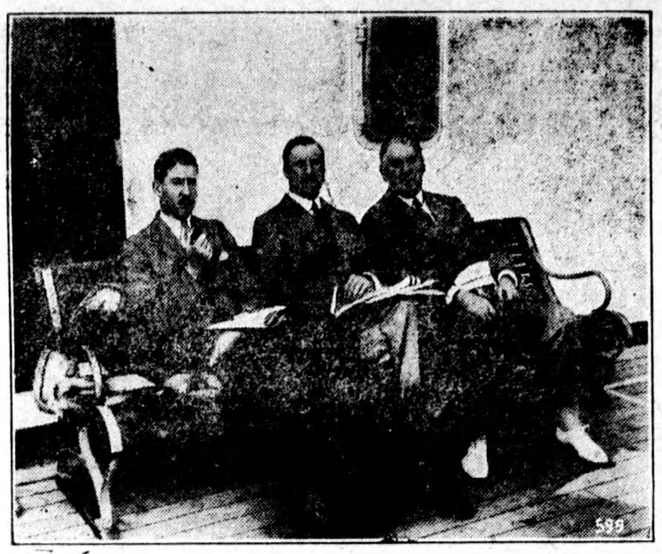
"Mummy," he said, after a while, "where's the bath-room?"

"There's no bath-room here, Teddy," replied the mother.

Teddy flung his cap into the air.

"Hurrah!" he shouted happily. "This is going to be a real holiday."

Distinguished Visitors



His Excellency Lt.-Col. T. R. St. Johnston, C.M.G., Governor of the Leeward Islands, is sitting in the centre of this group taken aboard the Duchess of York. Right is Lord Moynihan, president of the Royal College of Surgeons, and left is Captain J. P. N. Whitty, A.D.C., to His Excellency. Lt.-Col. St. Johnston is on a semi-official visit to Ottawa and other cities in an endeavor to promote better Empire Trade Preference policy between Canada and the British West Indies, and also to organize regular air lines between the Dominion and the Islands.

What Are Your Pet Dislikes in Humans?

Science Reveals it is Chiefly Humans Who Irritate But Things Also May Offend.

What are the chief annoyances a human being has to face, and how do they vary in stinging power? These questions are answered in an extensive study of the origin and nature of common annoyances that has been made by Hulsey Cason, Professor of Psychology at the University of Rochester, in collaboration with his wife, Eloise Boeker Cason.

First, people are mainly annoyed by the behavior of other people.

Second, people are annoyed by non-human things and activities, exclusive of clothes.

Third, people are annoyed by matters concerned with clothes and manners of dress.

Fourth, people are annoyed by alterable physical characteristics of other people.

Fifth, people are annoyed by persisting physical characteristics of other people.

Here are some of the outstanding sources of annoyance listed in the study. The figure at the end of each item is the average score the item received when the list was submitted to representative groups of more than 200 people. An indication of the comparative score may be gathered from the fact that the highest score was 28.9; the lowest 0.8.

THE BACK-SEAT DRIVER

A person in an automobile I am driving telling me how to drive—20.8.

A person coughing in my face—28.9.

A person continually criticizing something—23.5.

A young person showing disrespect for a much older person—25.6.

A salesman trying to force me to buy something—22.9.

A person behaving as if he (or she) thinks he (or she) knows it all—21.9.

A person continually talking about his (or her) illnesses—20.3.

A person being inquisitive about my personal affairs.—21.9.

To hear a mosquito near me when I am trying to go to sleep—26.3.

To be disconnected while talking over the telephone—21.8.

To have to wait for a person who is late for an engagement—21.4.

A person continually complaining about something—24.1.

Flies—25.1.

A dirty bed—27.8.

To have a hole in my stocking or sock—23.3.

To see a boisterous person attracting attention to himself (or herself) in public—20.1.

A person telling me to do something when I am just about to do it—17.1.

A person giving me a good deal of advice when I have not asked him (or her) for it—19.3.

To hear a person eating soup noisily—20.5.

A very self-satisfied person—15.5.

A person putting his (or her) hands on me unnecessarily—16.6.

To see the red hair of a woman's head—0.8.

In his study, Professor Cason was not concerned with the concept of unpleasant feeling in general, but with concrete annoyances, aversions and irritations in their specific manifestations in individual people. "The unpleasant responses or experiences of every-day life," he says, "can for our present purposes be conveniently grouped into the three following classes:

(1) The physical, (2) the rational, and (3) the learned, not easily predicted and somewhat irrational annoyances." The first include mainly physical pains. The second include certain familiar situations such as losing money or breaking one's watch. It is the third, the learned, that include the greatest number of annoyances. One of the manifestations of progress, then, is a growing capacity for annoyance.

The first step in the preparation of the study was taken in the classroom. A discussion of the nature of annoyances was followed by asking the students to prepare lists of their own annoyances, including all they had been able to observe under any and all circumstances. The lists were then discussed in class. Some of the students canvassed friends and relatives for lists of annoyances. In all, 659 people testified.

HUNDREDS OF SUB-TOPICS

Elaborate tables of classification were then devised. In the hundreds of sub-topics appear many items of classification, themselves eloquent of annoyances, such as: Gushing, borrowing, slapping on back, being pushed snobbery, teasing bullying egotism, gossip, sophistication, stinginess, stubbornness narrow-mindedness, apologies, interruptions, and familiarity. All the items were then classified under these headings. All duplications were eliminated. Annoyances that had been submitted by only one or two people were also eliminated. In the end, 507 specific annoyances were selected from the 21,000 collected.

"It is of some significance," Professor Cason said, "that 57 per cent. of all the annoyances, including duplicates, were concerned with human behavior, 16 per cent. with non-human things and activities (exclusive of clothes), 12 per cent. with clothes and manners of dress, 10 per cent with alterable physical characteristics of people."

Commenting upon his conclusion that people are mainly annoyed by the behavior of other people, he said: "Clothes are more important in this respect than the alterable physical aspects of people. It is also significan that 28 per cent. of the annoyances are concerned with non-human things and activities, whereas only 5 Toronto.—W. S. O'Dell, mycologist physical characteristis of people."

Superstition Is From Bible Days

History of Good and Bad Omens Show Jinx Based On Reason.

Do you have a little "jinx" in your home—do you knock on wood or hang a horseshoe over the door? Well, you needn't feel exclusive, because everybody else does it, although few know why they are doing it.

Do you knock on wood, and know why you do so? Are you superstitious of the number thirteen and Fridays? Do you believe that a horseshoe or crossing your fingers maintain and bring you "good luck"?

Many of these superstitions, writes Kenneth B. Murray, in Popular Mechanics Magazine, have been carried from Biblical times. Knocking on wood became a superstition when an ancient conceived the similarity between it and knocking on the Cross (of wood). Some cross their fingers for the very same reason. Others believe that the number thirteen is unlucky because that number sat at the Last Supper and the first to arise was crucified. Friday was the day of the Crucifixion. These are incidents of Christian history, but why anyone should seize on them as signs of "bad luck" is not easily understood. Having no basis in fact, it is labeled a superstition, meaning something that we do not understand, or on which we lack education.

Until recent years, steamships never set out on a voyage on Friday. In various countries of Europe, the unlucky day is designated as Monday or Friday, according to the country. Several years ago an Englishman came to our shores and was surprised to learn that Friday was our hoodoo day. His was Monday. He finally compromised on setting aside both Monday and Friday as days on which to be especially careful.

THIRTEEN AVOIDED

Steamship hotels and Pullmans have difficulty in getting customers to overlook the number thirteen on room, compartment and car doors. Recently the State of California announced that it was swamped with requests from prospective auto-license purchasers not to send them plates bearing the number 13. On the other hand, thirteen men in New York formed the Thirteen Club, and met on the thirteenth of each month, at 7.13 o'clock. A courageous bit of daring when there is so much "bad luck" floating about!

Thousands of years ago it was a religious practice to paint the doorways of each house with blood of sheep. The doorways were all arched. Gradually the practice came to be a mean of keeping "bad spirits" out of the house. Then the similarity between the shape of the door and a horseshoe was noticed. Thereafter horseshoes became "lucky."

Astronomy is but one of the sciences that has suffered the burden of being seized, as a pseudo-science, for the purposes of astrology. The heavens were divided into twelve parts, each with a particular "sign." Each sign is represented in a different meaning. To be born in the month covered by the sign of the lion one will surely be courageous in life, so the astrologers say. And to be born under the sign of the crab is to be backward, in the manner in which the crab travels. The only difficulty presented is that, in fortune telling by astrology, the information given is a generalization designed to cover most any person.

In the same manner, the moon comes in for its part in a number of superstitions. Perceiving that the moon exerts a certain drawing power on the earth, in that it causes tides, the superstitious find the new moon a most propitious time for planting, so that "as the moon grows in size so will that which is planted." For the same reason the natives in Cuba are superstitious about walking or sleeping in the moonlight, believing that it will draw their faces to one side while it is waxing, or cause depression of the features when it is on the wane.

Canada's Mountains

This photograph of natural rare beauty, seen only in the monumental grandeur of the Canadian Rockies, shows the majestic slopes of the Cadomin mountains.

Sunday School Lesson

September 21. Lesson XII. Jonah (The Narrow Nationalist Rebuked).

ANALYSIS

I. REFUSING THE CALL OF GOD, chap. 1.
II. A PRAYER OUT OF THE DEPTHS, chap. 2.
III. A RELUCTANT OBEDIENCE, chapters 3 and 4.

INTRODUCTION—Jeremiah, or some later prophet whose work is included in the book of Jeremiah (chaps. 50-51), compared the king of Assyria and Nebuchadnezzar, king of Babylon, with fierce beasts of prey which had devoured Israel and broken his bones, and the latter with a dragon which had swallowed up Israel and then cast him forth, 50: 17; 51: 34. The reference is unmistakably to the captivity of Israel and Judah in Assyria and Babylonia and to the release and return of the exiles after the conquest of Babylon by Cyrus. There is an explicit prediction of such a return in 50: 18-20. It would seem that some large hearted Jewish writer of the first or second century after the return used a similar figure in writing the book of Jonah. Jonah he uses to represent Israel, refusing to exercise his prophetic mission to the world, the mission of teaching Jehovah's ways and establishing universal peace (Isa. 2: 1-4), or of bearing the covenant blessing and the light of deliverance to all oppressed nations, Isa. 42: 1-7; 49: 6. The eastern empires which conquered and enslaved Israel are represented by the great fish, and the return of Israel to his own land by the vomiting forth of Jonah upon the dry land. Israel's keen desire to see the nations which had opposed him punished, and his prediction of ruin to these nations, are well represented by Jonah's preaching in Nineveh, and by his discontent and anger at the non-fulfilment of his prediction of the destruction of that city. The book closes with a rebuke to the narrow spirit of national selfishness, and a most impressive lesson of the all-embracing mercy of God.

I. REFUSING THE CALL OF GOD, chap. 1.

Jonah, the son of Amittai, is mentioned elsewhere only once. In the brief account of Jeroboam II and his reign, in 2 Kings, 14: 23-29, he is said to have foretold the extension of the kingdom of Israel "from the entering in of Hamath (in the north) to the sea of the Arabah (in the south)." Of his call to be a prophet and his mission to Nineveh we know nothing except what is told us here in the book of Jonah. The book is quite evidently not written by him, but rather about him. There may have been current in later centuries some such story as is here told which the writer of this book takes and uses for his own purpose. In his hands it becomes a parable containing a pointed and effective rebuke to the narrow Judaism of the fifth and following centuries B.C., which desired and predicted only the destruction of the nations which had been hostile to Israel. See for examples Ezekiel, chapters 38-39; Joel, chapter 3; etc.

II. A PRAYER OUT OF THE DEPTHS, chap. 2.

It is not quite easy to understand the language of this prayer as proceeding from a man in a whale's belly. It is true that he might have described himself as in the "belly or hell," or rather Sheol (as margin R.V.), and as in "the depth, in the heart of the seas," but hardly as having the "weeds . . . wrapped about" his head. The last clause of verse 6 and the verses that follow represent him as delivered and his prayer as answered, and declare his purpose to offer a sacrifice of thanksgiving. The prayer may have come out of any occasion of extreme danger or distress.

III. A RELUCTANT OBEDIENCE, chapters 3 and 4.

When Jonah's second chance came he went to Nineveh and proclaimed the destruction of that city—"Yet forty days and Nineveh shall be overthrown." He represents very perfectly the attitude and spirit of the Jews after the period of the exile toward their neighbors. No doubt there were notable exceptions, as seen in the language of some of the Psalms, for example, 96, 100. But, like Jonah, the Jewish people as a whole had no gospel of salvation for the Gentiles and no desire that the Gentile nations should survive the catastrophe which they believed would end the age in which they lived.

But in this story the unexpected occurred. Nineveh listened and repented of its sin, "and God repented of the evil which he said he would do unto them." Jonah's prediction was not fulfilled. But instead of rejoicing at this signal display of the divine mercy "it displeaseth Jonah exceedingly." He was not pleased that his God was "a gracious God and full of compassion, slow to anger and plenteous in mercy." He was grieved for the destruction of a simple, quickly growing vine which sheltered his head from the heat of the sun, and the absence of which caused him some discomfort, but he would have looked with satisfaction upon the destruction of the many thousands of Nineveh. Jonah presents a conspicuous example of the hardness of heart and narrowness of outlook upon the world of many Jews of that period, and of many of the Jews of New Testament times. This little book was written as a noble effort to teach the truth fully revealed in Jesus Christ, that,

"The love of God is broader
Than the measure of man's mind;
And the heart of the eternal
Is most wonderfully kind."

A rose bush in a Lampton (Middlesex) garden has 400 blossoms.