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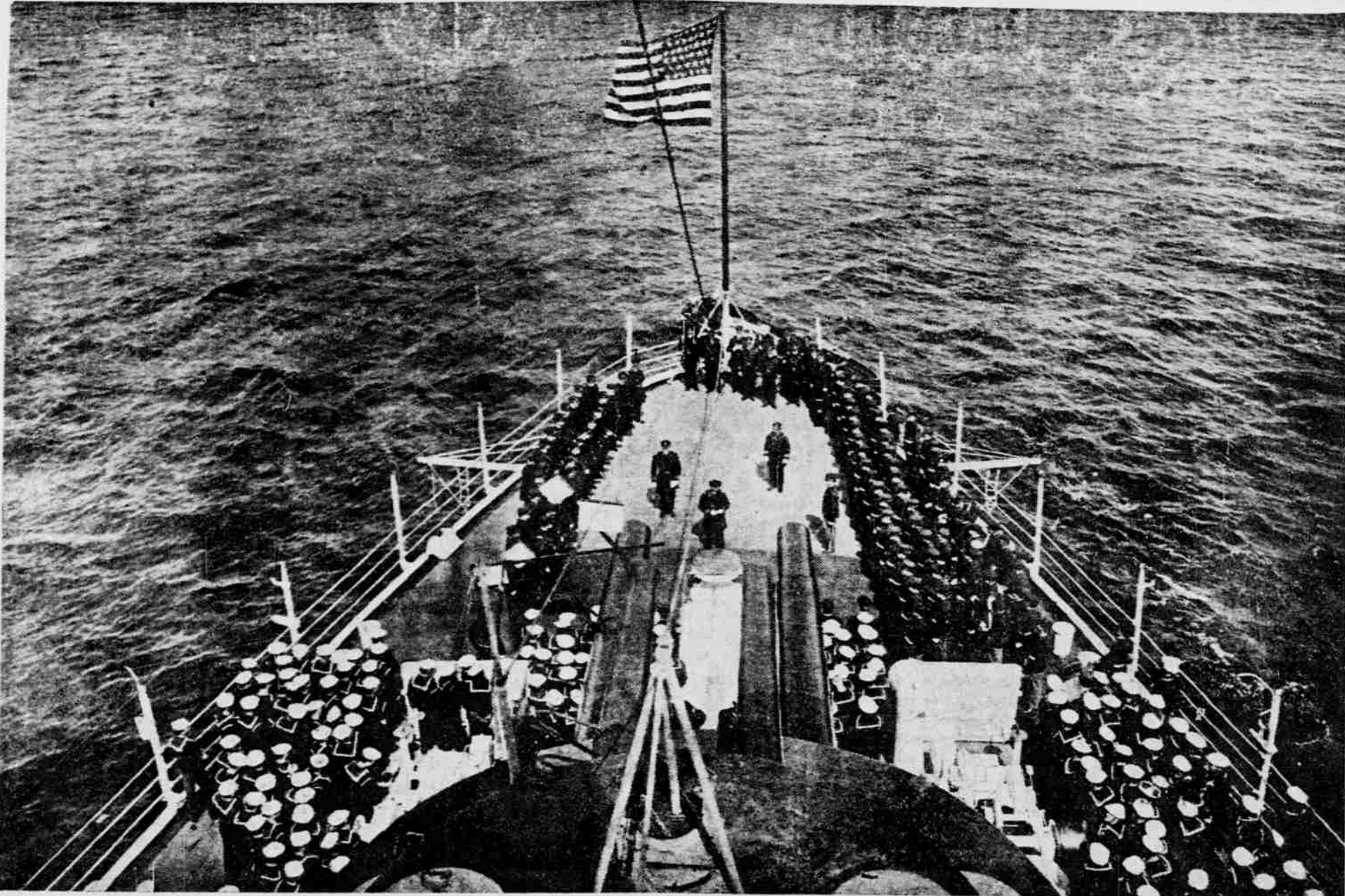
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ADMIRAL BARKER'S FAREWELL.
Bids Farewell to the Officers and Crew of the Battleship Kearsarge.

PROMOTE SOCIAL PURITY BY EDUCATIONAL MEANS

(By Miss Ellsner—Read Before the Mothers and Teachers' Club.)

(Continued from yesterday.)

Personally, I find that in explaining this wonderful fact to my pupils, a chord is touched, that, when once it is set vibrating, can never again become dormant—that is, responsibility in the personal thought world. There is no reason why this common property should not be used as such. It is the same with everything. Life is evolutionary and primitive conditions must give way to the enterprise of man. It matters not how much we deplore the loss of our old time homeliness, with all its told and untold charm, everything is carried along in this impetuous current of modern progress.

The specific instruction our youth should receive is also no longer compatible with old fashioned ideas of morality. Our choicest flower of childhood, apparently well protected, is liable to gain information about facts of nature in an undesirable way, blighting its happy child-life, whereas, if the beauty and holiness of these same facts had been properly presented, a happy joy about the wonder of it all would go hand in hand with self-protection. It is surprising to hear people, of good judgment otherwise, object to these teachings—considering them much of a shock, but they fail to take note of the fact that newspapers are always about, bearing the most tell-tale headlines which evoke curiosity, if nothing more. They need not flatter themselves that their children are not going to gratify this curiosity and find out what all this is about. Then think of the influences of "bill posters" and "shows." People opposing such instruction are usually the ones who have not had experience in transmitting independent personal thought; with them it is text book material or nothing; but there are ways of instructing that are reverential and not shocking. After convincing society that correct knowledge is the only safeguard for our young people, we must awaken the slumbering sensibilities of the community at large to their responsibility, before we can hope to make much headway in staying the hand of this rampant spectre and its twin brother intemperance, and bring about the healthy, hearty and moral growth so much desired.

No sensible person will hesitate to sacrifice a few pet ideas and co-operate in solving the problem, when once they see their way clear on the subject. When we observe the sweet innocence of childhood and then refer to the "Evil" in question, we shudder at the possibility, and examine into our accepted mode of education, when it seems must embrace some erroneous ideas in spite of its excellence. Education too often stands for absorption of ideas laid down in text books only, without reference to their practical application and bearing on the various needs of life. Education should be the means whereby we bring into realization latent possibilities, develop our mental, moral, and physical forces and become independent thinkers. This, in connection with religious teachings, which can hardly be separated from the foregoing, will insure worthy citizens in the widest and purest sense.

It is the desideratum and ambition of every true educator to bring about all of this, but public prejudice and home influences must be taken into account, which are often sorely at variance with such plans of general unfoldment and the result of our labor is not always what we have reason to expect of it.

Parents and teachers should learn to recognize their task as of mutual interest and confer with each other in regard to ways and means whereby to attain the best general results. This might, perhaps, assist in solving the much-talked of "educational problem." But character building should be our aim, first, and last. In the mean time let us take a survey of our conditions. We generally begin our discussions on

educational topics with kindergarten age—but could we see our responsibility as it really is, we would begin nine months before birth!

We are generally not instructed sufficiently in the science of life, to realize the import of ante-natal influences; the consequence of which is often of the most deplorable nature. Some parents spend their lives wondering "why" they should have had such children, "why" such a "curse" should have been laid upon them," etc., etc., nothing but the result of ignorance! The worst of this is, the poor innocent child is the direct sufferer, and years of weary toil, often under the most trying physical conditions are consumed in attempting to overcome the effects of this "want of knowledge" on the part of the parents. Now, who is there, who would not gladly preserve their children from blunders of a similar nature to those made by themselves?

Should specific "classes" for public instruction be instituted here, we would not only gain information that would serve as a personal "safeguard" but we would learn about the science of right living in general—with all the responsibilities and privileges connected therewith, having and bringing up a family, etc., etc. The belief in the sacredness of sex relationship and the divinity in all things, seems like a myth in these days, and with all the care that is exercised in giving spiritual instruction of the most elevating kind, it seems strange that this should be so. "Life" is a fact universal, and the science of life can hardly be treated from a mechanical standpoint only; for this divine element is ever present and the consciousness thereof forces itself most insistently upon the student of this great mystery.

If the young man who now listens to a soul-stirring sermon, or has had a talk with his pastor, can in addition have the opportunity of gaining this practical instruction, it may tide him over many a temptation, that was too much for him before, until at least he finds his level, and is fortified against the array of weaknesses besetting the members of the human race.

Some optimists go so far as to expect young people not to be young people any longer, but take our dictation for granted and forego personal experimentation. This is not likely to be so, for inquisitiveness is an inherent faculty and a wholesome ingredient in our makeup, which spurs us on to action and investigation. If the experimenter be armed with proper knowledge and right thought, we need not fear for the consequences, for everything finds its level, and those whose mental constitution does not permit them to accept the word of others as final, very soon perceive the value of their own investigation. As long as a tendency exists, it will express itself, but with proper guidance will be more readily curbed and eradicated. We are passing through the school of life,

and all experiences go toward character building.

Let us go back to childhood. When our little ones have reached the age admitting them to public school life, the danger begins from the outside. There are on record incidents of appalling unchasteness, even among the very young; fortunately these are not very frequent, but when a mixed population is in question as here with us, the danger of moral contamination is greatly increased and extra vigilance must be exercised by all concerned. The fragrance of innocence is growing less all too rapidly, especially in the large cities; but in truth, this pure spirit can be preserved, while the child is being instructed step by step in matters that will guard it from dangerous pitfalls, and protect it from corrupting influences.

The question arises at once, how early should a child be taught about things of life? It seems reasonable to say—just as soon as it asks pertinent questions, which varies as to years with different children. Such questions show thought and find us often woefully unprepared to answer. Then a most pernicious subterfuge is resorted to—we hush it up with "don'ts" and "must not's." There never was anything more barbarous than this habit of continually refusing an answer, and we certainly would not be guilty thereof if we took a moment to reflect. These questioning eyes of lithe beings fresh from pure spirit, as a continual interrogation point, and as though they still had a faint recollection of recent experiences. They wear a troubled expression at times, especially if some things disturb the mother's equanimity—the bond being so inextricably interwoven—but we think it is all physical, and express thoughts in their presence, that we have no reason to be proud of thinking the child too young to understand.

This seems a serious mistake when we realize the potency of thought. The child may not interpret the exact meaning of what was said, but the impression is left, and will add just so much to the general account. We even read of incidents when the presence of an animal has prevented crime or misdemeanor—how much less should we permit an impure thought to find lodgment in the presence of our own flesh and blood. The double standard of things causes the greatest wonder among children, showing that they are true and we are in the wrong. A child never shows surprise at anything true and good, and when it asks, "Why do you do this and so, mama, when so and so is here, and some other way when somebody else comes," then it is time, not to punish the little mischief maker, but to hold mental and moral housecleaning with ourselves, for the child will be a close and severe critic. When a child is really naughty, various means must be resorted to, as every mother and teacher will know, but even a little child can readily be made to see how the action of "one part affects the whole," thus making it tractable and guarding it against selfishness, the root of all evil.

There are innumerable instances that will serve the purpose, but take a toy, for instance, that has got out of gear through some one part refusing to work. The analogy is complete, and the child will have learned the lesson

that co-operation is necessary to perfect happiness. The earlier we learn this the better. This might also serve to remind some good mothers, that toys are not meant to last forever, and if taken to pieces by their young hopefuls, "to see what they are made of," they have served a useful purpose, and their destruction need not be deplored—for these are the first attempts at practical mechanics.

One of the first and most salutary avenues of unfoldment and protection lies in the development in the sense of beauty—for which much is already being done in the public schools. The power and beauty inherent in every form and phase offers abundant opportunity for such unfolding, and the endless expression of life's loveliness should, and will, serve as an ever-fresh stimulus to the teacher, as well as the student.

The direct avenue for the pursuance of these lines is found in "Nature Study," which class work offers the first step in our present plan of education.

The beautiful lines of Helen Carey's "Unknown Mathematician" might not be unwelcome here:

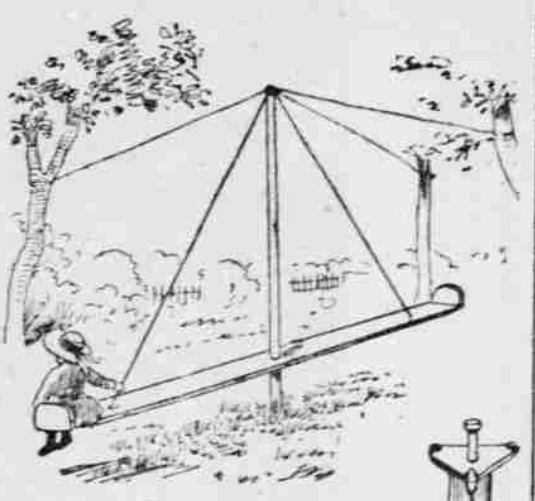
"Who taught the snowflakes to geometrize?
Who set a rhythm for the wild wind's feet?
Who made the light wave to capacity beat?
The gamut of the colors, or to draw Heaven's bow from flashes of the dew drop's eyes?
Who taught the brook, when ruffled by the tide,
To fret itself in circles? With his line Who set the spider in the brake beside Forever squaring them? By what fine law
The restless elements part and combine.
Some voice taught Flora, in her secret bower,
To count the petals ere she packs the flower;
Some wisdom traced the pathways of the stars,
And set for Love's high song its notes and bars.
(To be continued.)

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SIMPLE MERRY-GO-ROUND.

forms the pin on which the swing revolves, and should fit loosely in the socket, a hole in the top of the post which has been set in the ground so as to project about 12 inches.

At the top of the post a similar pin is inserted and passed through a triangular piece of iron, which any blacksmith can make for you. At each corner of the triangle the metal is drawn out and curved upward into a loop, from which chains or wires pass to the trees at a little distance.—American Agriculturist.

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