

# The Bee's Home Magazine Page

Us Boys--Shrimp Flynn's Standing is No Higher Now

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Drawn for The Bee by Tom McNamara

DEAR MASTER FLYNN, THIS IMITATION FIRE CRACKER WHICH WILL BE DELIVERED TO YOU ALONG WITH THIS NOTE IS FILLED WITH CANDY WHICH I AM TRUSTING YOU TO DIVIDE AMONG THE CHILDREN OF THE NEIGHBORHOOD, INCLUDING YOURSELF, OF COURSE IN MEMORY OF THIS DAY MANY MANY YEARS AGO ON WHICH OUR FOREFATHERS (GOSH DARN WHAT DO HE PUT ALL THEM BIG WORDS IN FOR?) AND IT'S PRETTY NICE OF VAN AT THAT TO SEND US SUCH A NICE PRESENT

THE BEST WAY IS TO BRING IT DOWN TO MY CELLAR FIRST AND COUNT HOW MANY PIECES OF CANDY THERE IS IN IT. GEE IT'S HEAVY!

GUESS I'LL TAKE MY SHARE NOW SO IT WON'T BE SO HEAVY TO PACK AROUND WHEN I TAKE IT OUT TO DIVIDE UP.

I'LL PUT THIS REGULER FUZE IN IT AND LIGHT IT BEFORE SHOW IT TO THE GANG IT MAKE IT LOOK MORE LIKE A REAL FIRE CRACKER.

CHEESE IT!

AWWWWWWW!!

COPY OF THE LETTER WHICH VAN WILL RECEIVE THIS MORNING FROM PRESIDENT-SHRIMP FLYNN.

DEER VAN-- THE FIRE KRAKER FULL OF KANDIE WAS VERY GOOD ONLY IT HAD A STRING FOR A FUZE. I HAD TO GO TO A LOT OF TROUBLE TO GET A REGULER FUZE TO PUT IN IT. I PULLED THE STRING OUT WHEN I BURNED THE REGULER FUZE IT LOOKED JUST LIKE A FIRE KRAKER. NO BODY COULD TELL ONLY ME EVERY BODY WAS AFRAID OF IT. EMMIE MORTEN AND SKINNY SHANER AND EVERIE BODY ELSE ALL RUNGED AWAY FROM ME THEY WOOD NOT LET ME GIVE THEM UP SO I HAD TO EAT ALL THE KANDIE MYSELF THANK GOD SEE I'M SICK YURS TROLIE SHRIMP.

THE LITTLE CHAP WEARING GLASSES IS OSWALD HEROD BYLANDT NESTOR VON VOLLENHUSNER JUNIOR, A MEMBER OF VAN'S DANCING GLASS AND HIS CLOSEST CHUM. HE CARRIED THE IMITATION FIRE CRACKER AND THE NOTE FROM VAN TO SHRIMP ALL BY HIMSELF.

Rhymo the Monk--He Undertook a Speech to Make, but Finished with an Awful Break

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Drawn by Gus Mager

UPON THE FOURTH, THAT GLORIOUS DAY,  
I HAVE SOME FITTING WORDS TO SAY.

I'LL MAKE MY WAY INTO THE HALL  
AND MAKE A SPEECH TO STIR THEM ALL!

WHY ARE WE HERE, UPON THIS DAY?  
WHY ARE WE HERE, AGAIN I SAY!

MY FRIENDS, I TELL YOU ONE AND EACH,  
WE'RE HERE TO HEAR ME MAKE A SPEECH!

Will, the Pivot  
of Character

Betties See Big Fight

Drawn for The Bee by Nell Brinkley

Many Men of  
Voting Age



THE CHICAGO GIRL—THE BOSTON GIRL—THE WESTERN GIRL—THE SOUTHERN GIRL—THE NEW YORK GIRL—A RIDDLE FOR THE SPHINX.

Selected by EDWIN MARKHAM. Horatio W. Dresser, Ph. D., in "Human Efficiency," makes psychological study of modern problems applying scientific principles to moral issues. I quote from his discourse upon calling forth will-power, a discourse with large implications:

"All the world is a little queer save thee and me," said the felicitous Quaker, "and sometimes even thee is a little queer."

Again, we hear it said that all men are more or less insane. Perhaps this explains why so few have seriously undertaken to examine all the conditions that make for sanity.

Every specialist is said to be insane concerning his specialism. To make sanity a subject of direct study might be to render a person open to still more serious charges. Sanity at any rate pertains to the whole of life; whereas most of us are narrow, one-sided, often wilfully loyal.

Is it possible to be wholly sane yet do our work in the world? It would seem so, if we can attain the right adjustment between the individual and society, between the particular and the universal. This is, sanity, would appear to be largely a question of will; for although to be sane is to be rational, nevertheless the actual adjustment of the will to the forces that play upon the organism is the real test. Therefore it is important to undertake a more thorough inquiry into the nature of the will.

A friend whose sister was moderately insane made a tour of institutions in which the demented were cared for, and in the hospital which had the largest percentage of cures she was told by the physician in charge that he traced insanity in many cases to a will that had never been controlled. That is, the condition dated to childhood, to the time when the child should be taught to obey.

In order to teach obedience this wise physician deprived his patients of various comforts and articles of food until they should learn to respect not his will but the unwritten laws of the institution. He then proceeded to build on this initial structure of obediences.

My friend's sister was of the self-assertive type, so was my friend, and she knew that this conclusion in regard to the untrained will was perfectly just, how be it there had been a special cause for her sister's illness. This is indeed a painful discovery to make late in life.

If there were wisdom, instead of trying to break our wills, or giving up as too difficult and allowing us to be obedient, our parents would begin by studying and mastering the will in themselves, for we acknowledge that no one can command who has not learned to obey.

The foundation of obedience is knowledge that no one can command who has not learned to obey.

The foundation of obedience is knowledge and acceptance of natural law. One learns to obey, not people, but the universe, the moral law. The universe speaks through instinct, through pain, remorse, doubt, desire, a thousand mental and physical reactions through which we are brought in contact with real life. If I learn the lesson through actual conduct I shall be able to give others the

benefit of my experience. Hence it should be possible to aid the will in childhood to evolve into obedience and usefulness. For the will, striving through all the experiences of life, is the power that eventually enables us to attain. The difficulty usually is that our knowledge of the successive conditions does not equal the power that struggles and strives.

As we have before noted, the will makes its appearance as the central activity in the stream of consciousness, intimately allied with desire, receiving incentives from instinct, guided by the heart, and assuming progressive forms through our aspirations or ideals and the achievements of the intellect. At once a source of misery and of strength, the whole history of human character is involved in its actions and reactions.

We are most likely to understand it by considering certain of its simple phases and then as we turn to its more complex life by taking care not to separate its contests and victories from the

moral issues in which the heart of human experience is involved.

In some people, for example, the problem of the will is inseparably allied with an exceedingly sensitive temperament. On the surface this appears to be a question of weakness of will.

Then there are those who are temperamental positive, hence of strong will. The one appears to make too little of the will while the other makes too much. Yet self-assertion plays its part in both types. Then there is the question of the obstinate will, the problem of freedom, and of moral regeneration.

"Could you lemme look into yo' dictionary a minute, Kuhne?"

"Dictionary?" replied the Colonel, "what do you want with the dictionary?"

"Well," replied the old darky, "I jes' want to find a couple of words to add to my lode-office title. Dey done chose me, last night, to be gran' high most worthy exalted imperial plenipotentiary. But it struck me dat sounds jes' a little bit cheap."—Louisville Post.

possible. When ill we are content to have the utmost made of our aches and pains, unless experience has taught us more than common wisdom.

The wits of physicians and ministers of all schools are taxed to the utmost in the endeavor to arouse the selfish will.

The problem of the arousing of the will is indeed the problem of human life.

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Looking first at the will on the side of

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acknowledge that, whether sensitive or

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us all a fairly large element of inertia

bound up with this lump of clay. Most

of us like to be waited on, and if we

can command the resources we are not

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