

The Bee's Home Magazine Page

Denominational Teaching of Religion in Public Schools

By CHARLES H. PARKHURST.

When a question keeps arising notwithstanding all efforts that are made to keep it down, the necessary inference is that it will have to be dealt with and considered at a later date. Such a question is that of religion in schools which has again emerged to the surface in connection with the discussion of the Gary system.

It appears that the idea involved in that system is, so far as relates to religious training, to classify the pupils according to their religious affiliations, or better perhaps, according to their denominational affiliations and to train them off into distinct groups to be severally instructed by religious teachers, clergymen, priests or rabbis, according to the distinctive tenets of each group.

Now, not only on religious grounds, but from a statesmanly point of view any method of dealing with this question which creates in the minds of children distinct lines of cleavage, is vicious.

From a religious standpoint it is vicious, for the reason that it necessarily creates in the young mind the idea that religion in and of itself is not one but manifold, three-fold at least, and this too at a time when there is a general movement away from the diversity and multiplicity toward unity.

It is similarly open to criticism from a civic and statesmanly point of view.

Religious divergences and antagonisms are more divisive than perhaps any other. Religion purely conceived so touches the deep places in our nature that rivalries in that sphere, especially if they reach to the point of antipathies, work inharmonious of the most irreconcilable kind and if encamped in the minds of the young can have no other effect than to issue farther on in cleavages seriously impeding civic unity.

It is difficult to see how such cleavages can be more effectively and disastrously started than by the method of frank and emphatic segregation proposed by the Gary system. Now religion is one thing and Protestantism, Roman Catholicism, Judaism, or if you please, Mohammedanism, is each of them a distinct thing—distinct so far as this, that each of them include differing elements of their own, and yet at the same time they are of one with each other in so far as they participate in the one universal conviction of a Divine God.

I say universally because in the comparison the exceptions are so few as to be negligible. Now therein is furnished a common basis. So far forth we stand together. To that extent we have a homogeneity of religious belief. Any three most conservative representatives of the religious bodies just mentioned can come together on that basis and most sincerely fraternize. And not only that, but this same belief in God is the fundamental article of faith in each of the three religions. It is in that upon which all other articles are founded and from which they derive their theoretical or their practical significance.

The introduction of religion to that extent can have no other effect than to create prior objections. But such introduction need not at all involve the idea of making religion a distinct branch of study—a policy which almost inevitably degenerates into something very much like theology. But the Divine Being stands in vital relation to man and nature in all its aspects. He stands behind nature as its Creator and in the active energy of nature and operant there. He is a ruling factor in life and history and in making them subservient to His purposes. It is His will that we respect when we do right and His will that we resist when we do wrong.

Now, any teacher who is a believer in God can make those ideas effective in the pupil's mind while working along the line of usual secular instruction and thus the idea of God and of His relation to everything that is of common earthly concern be made intelligible to the pupils and of influential interest to him without trespassing by so much as a hair's breadth upon territory that is distinctly Protestant, Catholic or Jewish.

A letter has just come to me from a man in Brooklyn, suggested by a statement recently made in this column to the effect that sufficient leisure time should be allowed to the working classes to leave their opportunity for self-improvement. In such matters a practical example works more effectively than precept or theory. A difficult thing becomes easy and an impracticable thing possible when once we have seen it done.

It has seemed, therefore, that I should

do a good thing and a stimulating one to men young or in middle life, and circumstanced as the writer of the mentioned letter has been circumstanced, here I to quote some portions of it.

"About fifteen years ago a good many men working at the trade at which I am employed were laboring ten hours a day. At the present time, thanks to the trade union of which I happen to be a member, these same men are working eight hours per day. Under the ten-hour system we had little time for educational improvement for when one dedicates time taken up by going to and from work, plus meal hours, there is little time left for study, and after a ten-hour work-day a man has very little desire or energy to take up intellectual improvement.

"Since we have been having an eight-hour day I find that I have more inclination to improve myself mentally, morally and physically."

Then follows a statement of the lines of study that these two extra hours of leisure have given him opportunity to prosecute.

"In the last few years I have studied grammar, biology, geology, mathematics and physiology and well as English."

Naturally enough, attention to such variety of subjects has been the occasion of his gathering together quite a little library. He goes on to specify some of its contents.

"In connection with the above I have in my small library 'The Letters and Addresses of Thomas Jefferson,' 'The Life of Abraham Lincoln,' Emerson's Essays,' 'John Ruskin's Sesame and Lillies,' and several other good books, among which are 'Crabb's English Synonyms,' and a large Webster's dictionary."

One might infer from the wide area over which his studies have extended themselves that he must have been a superficial rather than a thorough student. That appears not to be the case, for he indicates that he has been indulging his scholarly tastes for several years and states at the close of his letter that he is now 35 years of age.

Unless we have given special thought to the matter we cannot realize into how large an aggregate a steady accumulation of little will amount up.

Were one to read, for example, but five pages a day the year's end would show as result the perusal of eight fairly sized volumes. And if each of the eight was thoughtfully written and thoughtfully read it would give the reader a stock of information that would put him quite outside of the circle of such associates as make no honest and earnest use of leisure moments, and five pages a day is not many and a year is not long. I trust that some of the readers of this article will find in it something that seems worth taking to heart.

Women Must Combat Age with Charms of Love.:::::

By ELLA WHEELER WILCOX.

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As we grow older the natural impulse seems to be to grow more critical. We call it growing more discriminating in our ideas. We imagine we have a clearer perception of the right and wrong of conduct, and actions which we once passed by without giving them a second thought we now regard as sins and failings which should be condemned by right-thinking people.

But let us beware lest we are simply giving vent to a very disagreeable human propensity to find fault with our fellow beings. This propensity usually follows forgetfulness of our early youth, its faults, follies and idiosyncrasies. Were we to hear our own conversation repeated in a phonograph, the conversation in which we had indulged in early years, what amazement, humiliation and even shame would envelop us.

Could we trace our early years through filmy paths back to early youth how astonished we would be at many of the scenes in which we then figured.

And might we not find ourselves less critical of the present generation and less severe in our own condemnation of their words and actions?

It is especially unfortunate when a woman who has passed 40 develops this tendency to judge and condemn. Until a woman is 40 she may if she possesses many attractions, mentally and physically, keep a certain popularity and a coterie of friends, even if she is inclined to be critical, and is quick to see the flaw in the armor of others.

But from middle age onward woman cannot rely upon her physical charms or her outward accomplishments to interest and entertain the rising generation, or to hold her place among people of her own age.

She must add the agreeable and the spiritual qualities of love, sympathy and faith, in order to endure herself to others as she goes toward the westward slope of the mountain. She must have love for the creator and all creative things; she must have sympathy for the weak and the erring, and she must have faith in worlds and beings invisible, and she must have charity and patience and kindness in her heart.

There are few elderly women in whose society the young find pleasure. There are few in whom men find pleasure. Men like children in many respects. Men like to be entertained and amused, and however much they may be inclined to carp and criticize themselves they dislike that quality in a woman, especially in a woman who has no glamor of youth or seductions of beauty to blind them to her faults.

Time is a marauder who believe himself invincible, and he strides over the centuries intent upon destroying youth, beauty and attractiveness. But if we guard love, sympathy, faith, charity, cheerfulness, kind speaking and good will toward all, we defeat time; we retain and make friends, and we blunt the sting of age.

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New York's Stage a Mirror, Reflecting Fashion's Fads

Players a School of Instruction in What to Wear and How to Wear It—Latest Models Seen Behind Footlights

A type of stage dress that finds ready adoption on the other side of the footlights. Miss Elise Alder wearing a gown of rose-splangled tulle, with bodice and scarf-train of jet, the latter with ostrich fan termination.

Refined in its simplicity of lines and fabric is the frock worn by Miss Georgia O'Raney. White tulle embroidered in crystal beads and gold sequins. The wrap is of yellow velvet and white fur, lined with blue satin.



Showing a charming combination of black, gold and red are costumes worn by members of the chorus. The skirt drapery offers worthwhile suggestions for afternoon frocks.

There is vivifying effect in the show-girl dresses of shades of red, subdued a bit by the black collar and arm strip passing from the neck to wrist.

Advice to Lovelorn

By GERMAINE GAUTIER.

Anyone in search of good ideas on which to model dresses, wraps and hats could find no better school of information or instruction than that found in certain of the plays now running at the New York theaters. Every one knows that ever since that far away time when women were permitted to play feminine roles in place of men who attempted to interpret those parts, the stage has been as a mirror reflecting the fashions of the past, the present and even projecting those of the future.

This condition is so thoroughly appreciated that the stage has very often been used as the medium for introducing new styles, whereby some hitherto unknown artist has become famous. There was a time when less publicity was given to the designers of stage costumes than is permitted today. Now it is conceded that the laborer should be worthy of his hire, and the artist who designs stage costumes has quite as much to do with the success or failure of a play as the librettist or the composer.

Of necessity stage clothes are apt to be exaggerated in style, particularly when they are intended for a musical comedy or an extravaganza. Nevertheless, they always convey ideas for dresses that may be worn by the average woman either in the street, in the boudoir or at the opera. In many instances dresses are literally copied with, perhaps, a mere change in color or in some minor detail to distinguish them from the stage original. This is not so much a compliment to the actress who wears them or the designer who thought them out as to the taste and sartorial judgment of the woman who sees in them exquisite knowledge of lines and colors that she may adapt for herself.

Everyone thinks she is more or less familiar with the term "pannier style" means. As a matter of fact, there is no truer pannier type extant than the little costumes worn by the "Around the Map"

chorus in act two. The panniers are real baskets, made, it is true, of lavender satin, wired to extend the top well beyond the hips, and from this top float long scarf-like draperies of pale blue chiffon.

The original inspiration for the pannier gown was taken from the baskets slung to the saddle of the mules or horses owned by peasants, who brought their wares into market places in such baskets, and who returned home with the panniers filled with the things for which they had bartered or exchanged the original contents.

The nearest approach to these which I have had have been the frocks slung up at the sides, but without any basket or pocket service. Then there is the hoop dress, worn by Miss Alder, and made of pale blue velvet, trimmed with white fox over panthelette of silver cloth. Already the panthelette dress has found its way into society off the stage. Its endorsement will doubtless lead to a greater vogue, which will ripen into a natural fashion before many weeks have passed.

Miss Georgia O'Raney, the "discontented Lulu" of the play, wears her gown delightfully. It is lady. One of her gowns is of white maline, very simply made in two-flounce effect, embroidered in white crystals and gold sequins. With this is worn a gorgeous wrap of yellow velvet, bordered with fur and lined with imperial blue satin. The counterpart of such a cloak may be seen almost any night at the opera house or the theater.

There were whole oceans of suggestions in the hats, the scarfs, the odd gauntlet gloves, with their wealth of embroidery, and the jeweled trimmings; and, above all, the woman looking for an oddity that is not too bizarre will be glad to adopt the train idea expressed in Miss Alder's final costume of rose-satin, tulle and sequins, with bodice and scarf-train of the jet.

The train hangs from one side of the back, and its unique feature is the fringe of long black ostrich plumes of unequal length shaped to look like a half-open fan. When the train is caught over the wrist by means of the attached loop it suggests the easy use of the fan-tailed end to keep one cool and happy, whether at the dance, the opera or the stately reception.

It is something of satisfaction to the woman whose slogan is "America first!" to know that the wonderful array of clothes that form so gorgeous a spectacle at this particular play was designed in America.

Money can be made honestly if a fellow is modest in his desires.

Little Stories of Big Men

By H. H. STANSBURY.

Senator Ollie James of Kentucky is telling this one during the idle hours. He was traveling through the mountainous section of his district recently and had to put up over night at the only hotel the rural community afforded. He said to the clerk when he entered: "Where shall I autograph?" "Autograph," queried the clerk. "Yes, sign my name, you know." "Oh, right here."

As he was signing his name in the register he came three roughly clothed, unshorn mountaineers. One of the trio advanced to the desk.

"Will you autograph?" asked the clerk, his face aglow with the consciousness of superiority.

"Certainly," said the mountaineer, as he faced no less radiant than that of the clerk: "mine's bourbon."

Money can be made honestly if a fellow is modest in his desires.

To forget, first of all make up your mind to forget. Then look your trouble square in the face and say to it: "You aren't so very bad after all! Anyway, you are over and done with. And you're certainly not important enough to remember."

After that has been said a few times, you will believe yourself and the unwanted and neglected memory of what was once so painful will sink away into oblivion.

When you have unveiled a few times at the good times of life and beckoned to them in friendly fashion, you will actually be able to laugh honestly and simply—at what hurt you once, but with a full faith in the fact that it can hurt you no longer.

Overcoming Trouble

By BEATRICE FAIRFAX.

Build for yourself a stronghold. Fashion each part with care. When it's as strong as your heart can make it.

Put all your troubles there: Hide in it all thought of your failures. And each sorrow that you fear, Lock all your heartaches within it—Then sit on the lid and laugh.

It never did people any good to talk about their troubles. But how many people do you know who fail to get a morbid sort of delight out of living their troubles over and over again?

It seems to me that it is rather an ignoble thing to want to bother other people with your sorrows. It ought to belittle you in your own eyes to find yourself forever weakly, sharing with others your most secret sorrows. To be identified at all, sorrow ought to be secret, and the minute you can talk about it, it becomes rather a petty thing, such as well may be despised by large-souled folk.

Care and worry are weeds that ought to be uprooted from the garden of your soul and not watered by the salt of tears and constant attention. If you have a sorrow in your life, and focus your attention on it, it grows as your sense of proportion shrinks. If that sorrow were hidden away from sight and ignored, it would actually wither in the uncongential dark of forgotten things and come at last to be only the weak little ghost of the great live pain it once was.

Laughing at trouble isn't as hard as it sounds; nor are the people who suggest it utterly hard-hearted and unsympathetic. It is just a philosophic and utilitarian principle suggested by wise folk who know that a tooth always aches most when you have nothing better to do than to think about it.

If you can resolutely fashion for yourself a large chest of forgetfulness and, playing the game with yourself honestly, can congeal to it all your regrets for the lost yesterdays and all your sufferings because of mistakes and unkindness and mischance, you are in a fair way to live in the happy possibilities of a bright tomorrow rather than in the bitter memories of a gloomy yesterday.

What possible good did it ever do anybody to sit and remember how painful the convalescence from serious illness was? In fact, when did it ever fail to retard convalescence for the patient to recall and recount all the painful horrors of his sickness?

Life is very frequently a convalescence from painful operation or serious illness and getting well is closely related to ceasing to be sick. Forgetting the unpleasant symptoms and concentrating on possibilities of joy has a lot to do with recovery. And why any one under the sun should willfully and wantonly retard the period when he can go out into the sunshine of life and be happy is almost more than any sane person can comprehend.

Buy Christmas Presents Without Wasting Your Time

Church Fair

THE BEE BUILDING

Where ladies of 24 church have a large and beautiful selection of useful, ornamental and fancy articles suitable for all purposes.

MOTHERS AND SISTERS Always have and always will know how to make and select the best there is in Christmas Gifts—let them do it for you now—save time, money and disappointment by buying from them, this year as thousands did in past seasons. Satisfaction guaranteed is their slogan.

- This Incomplete List Shows the VARIETY OF ARTICLES FOR SALE
- Home Made Candy
 - Home Cooking, all kinds
 - Comforts
 - Mince Meat
 - Embroidered Towels
 - Pin Cushions
 - Fruit Cake
 - Aprons, fancy and plain
 - Underskirts
 - Jelly
 - Corset Covers
 - Dust Caps
 - Stuffed Dates
 - Doll Clothes
 - Stocking Bags
 - Cakes
 - Leather Goods
 - Washable Rugs
 - Doughnuts
 - Fancy Bags
 - Dolly Hops
 - Pies
 - Handkerchiefs
 - Handkerchiefs
 - Children's Cases
 - Preserves
 - Children's Muffs
 - Table Mats
 - Dressed Dolls
 - Hand Painted China
 - Infants' Wear

EVERY DAY THIS WEEK IS A Bargain Day at the 1915 CHRISTMAS FAIR

Don't Merely "Stop" a Cough

Stop the Thing that Causes It and the Cough will Stop Itself

A cough is really one of our best friends. It warns us that there is inflammation or obstruction in a dangerous place. Therefore, when you get a bad cough don't proceed to dose yourself with a lot of drugs that merely "stop" the cough temporarily by deadening the throat nerves. Treat the cause—heat the inflamed membranes. Here is a home-made remedy that gets right at the cause and will make an obstinate cough vanish more quickly than you ever thought possible.

Put 2 1/2 ounces of Pinex (50 cents worth) in a pint bottle and fill the bottle with plain granulated sugar syrup. This gives you a full pint of the most pleasant and effective cough remedy you ever used, at a cost of only 54 cents. No bother to prepare. Full directions with Pinex.

It heats the inflamed membranes so gently and promptly that you wonder how it does it. Also loosens a dry, hoarse or tight cough and stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough.

Pinex is a highly concentrated compound of Norway pine extract, rich in quinine, and is famous the world over for its healing effect on the membranes.

To avoid disappointment, ask your druggist for "2 1/2 ounces of Pinex," and don't accept anything else. Genuine Pinex is absolutely satisfaction, or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind.