

Comradeship of Girls and Boys.

BY MARY WOOD-ALLEN, M. D.

"I have no trouble in regard to my little girl playing with other girls, but what shall I do about her playing with boys? There are few other little girls in our neighborhood, and she is wild to be with the little boys and to do just what they do. She will climb fences, dig ditches, run races and even turn somersaults, and I tell her it is not ladylike."

Your little girl is not a lady. She is only a child. "Well, I want her to be a little lady, and she seems to be a real tomboy."

"You may think it strange, but in my opinion you should not want her to be a lady, but a well-mannered child. Did you ever think that the burden of sex is put upon girls so young and so constantly that they are made to rebel at being girls? Have you not often heard a strong, healthy girl wish she were a boy? And I want to suggest a still more serious thought, which is that rules for either manners or morals should not be based on sex. The girl should not be restricted in her activities because she is a girl, neither should the boy be pardoned for rudeness because he is a boy. Strictly speaking, sex is a question that should come into consideration only when the child has reached the period where sex becomes an active force in his life.

"The rules of conduct should be based on the abstract grounds of being either just or unjust, polite or impolite, generous or ungenerous, right or wrong. There are no real reasons why the little girl may not run a race or climb a tree or even turn a somersault as well as the little boy. She has as many muscles as he has, as many bones and nerves, and the same law of exercise governs their growth and development. The same potential energy is stored up in her organization, and naturally explodes in bursts of activity which should not be checked. The reasons for checking them are found in conventional rules of conduct and in her style of dress. Let her undergarments be inconspicuous—a dark dress with bloomers of the same material—and her most acrobatic performances will excite no comment in the minds of the little folks."

But would you let her be just as rude and rough as the boys?"

"Why let the boys be rude? He is the trouble with parents. They are very anxious to restrain the girls, but are quite willing to let the boys have liberty, because 'boys will be boys, you know'; that is, they make sex a fetter to one and an excuse to the other. Why not teach both boys and girls not to be rude or impolite? Why not instruct them in the courtesy that will be required of them in mature years, instead of allowing them to acquire habits of rudeness that must be unlearned in later life?"

"In order to do that we should have to teach them to be ladylike and gentlemanly, and you object to that. If we teach the boys to show deference to the girls, that would be basing conduct on sex, wouldn't it?"

"Yes; therefore I would not do it. I would teach politeness and kindness on moral grounds. I would have the boys kind to each other, as well as to the girls, and I would have the girls show politeness to the boys as well as receive it from them."

"Then they would be obliged to learn especial courtesy to women after they are grown. Do you not feel that boys should be taught to reverence womanhood?"

"Most assuredly, and to reverence manhood also. But as a child I would not have the boy taught to base his conduct towards his playmates on a question of sex. He should treat them all as comrades and, boy or girl, should be just and kind to them. I would teach him to reverence womanhood through special courtesy to his mother. The boy who is taught to pick up his mother's handkerchief, to open the door for her, to take off his hat to her, to place a chair for her, will not fall in true courtesy to all women in his maturity. He learns his courtesy to women through his reverence for motherhood, and as he matures will see its application to all women. I would have the girl taught courtesy and kindness in the same way, through her considerate care of her father, and this, conjoined with true politeness towards her brothers or boy companions, will be her guide to conduct in later years."

"But are you not afraid that, growing up in such familiar association with boys, she would lack in womanly reserve, and so be placed in a danger that does not come to boys?"

"No danger from this source comes to a girl that does not also come to a boy. Both need to be taught the self-reverence that will be their protection. Parents must be aroused to see that the familiarities which threaten the safety of the girl are an equal menace to the safety of the boy. They must also be made to see that these familiarities are in reality suggested by the training that bases conduct on sex. Teach both boy and girl modesty because of self-reverence; teach them an equal standard of purity in thought, word and deed; keep their minds free from thoughts of sentimental or romantic association in childhood; let them be comrades, courteous, modest, self-respecting and each-other-respecting, and you will have made life not only more beautiful for them but also much safer."—Sel.

The Young People

Our Juniors.

Grasshopper Green.

Grasshopper Green is a comical chap; He lives on the best of fare, Bright little jacket, trousers and cap, These are his summer wear.

Out in the meadow he loves to go, Playing away in the sun; It's hopperty, skipperty, high and low, Summer's the time for fun.

Gladly he's calling the children, I know, Out in the beautiful sun, It's hopperty, skipperty, high and low, Summer's the time for fun.

Setting the Clock Wrong.

"Now, mother," said little Ellen, "I know something the boys did at school yesterday that was awfully naughty."

"Do you, dear? I am sorry," said mother, and as she put her arm about the little telltale, she was afraid that Ellen was rather enjoying this wickedness of somebody else.

"Yes, mother, they set the clock wrong. Made it go fast, you know, while Mr. Saunders was out of the room, so when he came back he let school out a heap too soon."

"Oh! that was an ugly thing to do," said mother, and looking at Ellen she still saw that little Pharisee look as if she were saying, 'I'm glad I'm not that sort of little girl. I wouldn't set a clock wrong.'"

"I think I saw a little girl set her own clock wrong the other day," said mother then.

"On purpose, mother;?"

"Yes, I am sure she knew better."

"Who was it, mother?" Ellen looked up suspiciously into her mother's smiling face; she had been caught this way, or taught this way, before.

"It is the little girl you and I know best."

"What sort of clock was it?" asked Ellen presently, for she was thinking that if mother meant her she did not have any clock.

"I suppose you would call it a watch," said mother, "for she carries it about with her all the time; it does not say, 'Tick-tick; it says, 'Do this; don't do that; it says, 'Yes, yes,' or 'No, no,' and we call it a conscience clock."

"When did you see that little girl set her clock wrong, mother?"

"She took her mother's white fan out of the drawer, when she knew she was not allowed to touch it. I suppose she said to conscience, 'Don't bother me, I will not hurt it, and I will put it back right away'; in that way she set her conscience clock wrong, and the clock must have quit trying to make her do right, for the fan was found down on the floor, with two dolls, some little cups and saucers, and a Noah's ark."

Ellen hung her little head, but mother did not say anything more about the fan; all she said was: "I think it is worse to set the conscience clock wrong than the schoolroom clock."—E. P. ADEN, in Sunbeam.

The First Wrong Button.

"Dear me," said little Janet, "I buttoned just one button wrong, and that makes all the rest go wrong," and she tugged and fretted as if the poor button were at fault for her trouble.

"Patience, patience, my dear," said mamma. "The next time look out for the wrong button, then you'll keep the rest all right. And," added mamma, "look out for the first wrong deed of any kind; another and another is sure to follow."

Janet remembered how one day, not long ago, she struck baby Alice. That was the first wrong deed. Then she denied having done it. That was another. Then she was unhappy and cross all day because she had told a lie. Look out that the first button does not go wrong.—Sel.

"He that Hath."

What a man has helps to regulate that which he can get. In the very nature of things it is true that "he that hath, to him shall be given." To a person who was expecting to take a tour in Europe it was well said that what he would carry away from there would depend on what he took with him. The man who has never heard of Martin Luther gets very little from a visit to the Wartburg, and he who has never heard of Napoleon gets comparatively little impress from a visit to his tomb. A child's money-bank, adjusted to open when it contains exactly fifty dimes, cannot be opened if it contains forty. Ten more dimes must be added in order to make the other forty available. It is an art to bring our present possessions and our desires into proper adjustment. What a child has already learned through experience determines that which we can bring to the child to increase his knowledge, and in this we are all children.—S. S. TIMES.

EDITORS, - - - - - { J. D. FREEMAN. G. R. WHITE. KINDLY ADDRESS ALL COMMUNICATIONS FOR THIS DEPARTMENT TO REV. G. R. WHITE, FAIRVILLE, ST. JOHN.

Prayer Meeting Topic—August 7.

B. Y. P. U. Topic.—What more could God do for us? Isa. 5: 1-7; Matt. 21: 33-40.

Daily Bible Readings.

Monday, August 8.—Isaiah 8: 1-18. Waiting for the light, (vs. 17). Compare Isa. 54: 8.

Tuesday, August 9.—Isaiah 8: 19; 9: 6. The light flashing forth, (9: 2) Compare Eph. 5: 14.

Wednesday, August 10.—Isaiah 9: 7; 10: 4. The light shut out, (vs. 19). Compare Isa. 5: 30.

Thursday, August 11.—Isaiah 10: 5-19. The destructive light, (vs. 17). Compare Isa. 66: 15.

Friday, August 12.—Isaiah 10: 20-34. An end of destruction, (vs. 25). Compare Dan. 11: 36.

Saturday, August 13.—Isaiah 11: 1-9. The eternal branch. Compare Jer. 23: 5.

B. Y. P. U. Prayer Meeting Topic—August 7th.

"What more could God do for us?" Is. 5: 1-7, Matt. 21: 33-48.

God's vineyard, favorably located, carefully safeguarded and fully equipped with working plant, should produce great results. Location, a very fruitful hill. Safety, fenced, and a tower built. Equipment, vines planted, winepress made. Expectation, good fruit. Realization, wild unprofitable fruit. We naturally look about for some cause to produce such abnormal results. Responsibility, "O inhabitants of Jerusalem, and men of Judah, judge I pray you." The vine-dressers and caretakers have not done their duty as faithfully as the Master of the vineyard has done His part, hence the small return for care expended. Neglected opportunities, unused talents—of time or money, unappreciated blessings will be taken from us and given to those who will use and prize them, Matt. 21: 41. God has done all that was necessary to be done, otherwise he would be quite ready to supplement the deficiency. Query, What can I do? Acquaint myself with God's claims upon me. Enquire how I can best serve Him. And try to grasp the idea fully that "apart or separate from Him I can do nothing." Side by side with this is the equally potent thought, "I can do all things through Christ who strengtheneth me." N. A. MACNEILL. Hampton, N. B.

The Maritime Tour.

The schedule for Dr. Chivers' trip throughout the Provinces, holding rallies in the interests of our B. Y. P. U. work, will remain as follows, viz: St. Stephen, Aug. 5; Fredericton, Aug. 6; St. John, Aug. 8; Yarmouth, Aug. 9; Bridgetown, Aug. 10; Halifax, Aug. 11; Truro, Aug. 12; North Sydney, Aug. 14; New Glasgow, Aug. 15; Charlottetown, Aug. 16; Moncton, Aug. 17; Convention at Amherst, Aug. 18 and 19. Let all interested give attention to the above order. And will pastors and other workers in communities adjacent to the points of meeting co-operate in having the meetings well announced.

TRAVELLING ARRANGEMENTS.

For the lecture at St. John, Aug. 8th, the I. C. R. will issue excursion return tickets from Hampton, and intermediate stations, into St. John on the 8th, good to return on the 9th, and from stations east of Hampton to Sussex, inclusive, excursion tickets to parties of ten or more, or tickets on the standard certificate plan regardless of the number of tickets purchased on the certificate plan. These certificates must properly be filled out and signed by the secretary or other authorized person at the place of meeting. For the lecture at Truro, Aug. 12th, the I. C. R. will issue excursion tickets from Shubenacadie, and Londonderry and stations inclusive, good to return on the 13th. For lecture at Moncton, August 17th, excursion tickets will be issued from Petitediac, and Dorchester, and stations inclusive good to return the 18th.

H. G. ESTABROOK, Sec'y-Treas. M. B. Y. P. U. Petitediac, N. B., July 27th.

Fairville, N. B.

Tuesday, July 26th, was a Temperance evening in our Union, when the following resolution was discussed:

Resolved, That the moderate drinker does more evil and makes more drunkards than the hard drinker, or so called drunkard.

There were twelve speakers who had prepared addresses or papers on the subject pro and con, and others followed with off hand speeches. So lively was the debate that two hours passed in a comparatively short time. The speakers showed much ability and revealed much latent talent, and warmed up as the debate went on. When the house divided those in favor of the resolution were in the majority easily. We would recommend our Unions to discuss in like manner Missions, Home and Foreign, Education, etc. JESSIE R. FOWLER, Sec'y.