



Conducted by "ISOBEL"

Train Up a Child

Many years have come and gone since King Solomon, the wise, sat upon the throne of David and ordered his many households and his splendid kingdom according to his own sweet single will; and in the ordering, so well did he accomplish all, that religious history accords to him the palm of having exercised the greatest wisdom of any man the world has ever seen.

Not least among King Solomon's recorded virtues was his accredited aptitude in the management of children. Solomon's legacy to posterity of "Spare the rod and spoil the child"—"a forward child is a shame to his father"—is a legacy which posterity in its youth at least would have been glad to have escaped.

So thoroughly have those Solomonic maxims, meandering down the ages, been incorporated into humanity by both use and abuse, and so often, too, alas, have they furnished and ossified the last argument against the poor sinner, and congealed the stream of parental mercy which otherwise might have overflowed and washed away the alleged sin through forgiveness and a tolerant dismissal with a "go and sin no more," my child, that it doubtless came as a rude shock to stern advocates of the pliant rawhide, the time honored slipper, the odorous pine shingle, and kindred weapons of correction, so close to the hand of the adamant disciplinarian, to find that a greater than Solomon has fallen among us who claims to have deeper wisdom and more humane counsels for the guidance of unheeding youth.

When Solomon concluded his homily on child training naturally it was thought the last word had been said on that subject. Not so, however.

The New Thought

So helpless are we in the hands of chance or mischance that it was only necessary for a young Frenchman, ambitious for literary fame or notoriety—or both—to cast about for some fantastic schism, the advocacy of which would bring the keenly coveted reward—a world agape, surprised, agitated—and he the conspicuous cause; what more could insatiate conceit demand? Hence it fell out that Rousseau of the facile pen and juggling instincts, figuratively speaking, laid his axe to the root of the tree of youthful ethics that King Solomon had planted and watered and guarded by example for so many thousand years, and in its stead he planted yet another shrub of brighter promise and of sweeter fruits. Though Rousseau's sole impulse and determined aim in publishing his book on child culture was merely to create a sensation by uprooting all established traditions of education; and not to aid or benefit the race, he yet, fortunately for this age, stumbled happily upon an idealistic substitute that every day is proving more worthy of adoption or adaptation. For the ready, all-persuasive rod of Solomon, Rousseau gives a milder scheme of discipline, bearing heavily upon "the sacredness of childhood," also upon its weakness; urges tender regard for its happiness, and submits touching pleas for its protection and guidance.

Though Rousseau well knew the hardships, indeed the iniquities, of child discipline in his own day and heartily disapproved, still he had no expectation that his book on child education would revolutionize the system of the world and attract such disciples as Horace Mann, in America; Spencer, in England; Pestalozzi and Froebel, in Germany; and Madam Necker in France; all educationists of foremost

rank. Yet so it was. With Rousseau began a consideration for the wishes and needs of children never before indulged. "Do not sacrifice the present happiness of children out of consideration for a remote time which may never come," says Rousseau. How many parents live to rue the severity and hardship imposed upon some gentle little soul, so helpless in their care? But with all the beautiful, effusive, idealistic views favored by Rousseau for tenderness and kindness in his recommendation for the management of youth, even he does not appear to be an infallible guide. His "doctrine of consequences," the only means he permits of indirect punishments (and of direct punishments none at all) for the misdeeds of youth is the more or less diabolical suggestion of letting the child have free scope to perform as he pleases and then leave him to bear the full "consequences" of his acts. For instance, should the child break the windows of his room, simply leave him to bear the inclemency of the weather, "even though he takes cold"; "if he break the furniture of his room give him no more," and thus will he learn

than among the so-called cool-headed merely intellectual dictates of the ostensibly pedagogic.

Providence had the matter well in hand when He arranged to sequester the early years of youth under the mother's fostering care, quite evidently realizing that the mother's sheltering love compensated for their lack of "reason," and offered a firmer safeguard and fitter foundation for a life of later usefulness than the frozen rigidities of a Solomon, however great his wisdom, or the more complex and detached schedule of a Rousseau, however shrewd his insight and dispassionate his judgment. Yet mothers owe a debt of gratitude to Rousseau for his unique and splendid advocacy of childhood's cause, which, but for him, might have lain dormant for many more hard centuries, but now they dread less the day that separates from them their cherished progeny, and know that when they pass, as pass they must, a saner and kindlier training system awaits them.

FIRST MEANINGS OF COMMON PHRASES

The phrase "Mad as a hatter" really means as venomous as a viper. "Mad as a hatter" is simply a corruption of an ancient form, "Mad as an utter, or adder." Mad in this case is generally synonymous with poisonous.

Until the day of aquariums it was a somewhat difficult matter to observe a live herring. It is a fish that dies instantly on being taken from its native element. Among fishermen first arose the expression, "Dead as a herring."

When we say a person is "Not worth his salt," we are using one of the oldest phrases in the English language. This expression has come down through the centuries from Roman days. The



Homesteaders Shack near Fort Peck, Mont.

the value of window and furniture and respect both when he realizes their value, and "it is better that he take a cold than be a fool."

How to Do It

To show how far from normal even the kindest dispositioned detached child-trainer may be, it is only necessary to declare that Rousseau's doctrine "consequences" takes the following course on occasion: He says to the boy: "Tomorrow we will go fishing at six in the morning. Would you like to go?" The boy expresses delighted assent. In the morning "he awakes too late and finds me gone." This is his plan to teach the boy to awake of himself. What heartless and unnecessary meanness! How altogether inconsistent with real tenderness such a course would be to disappoint a child for what was not his fault, and cause him to pay the penalty of a sacrifice of health for a broken window.

Whatever may be said of the weaknesses of parents, especially mothers, in consenting to or permitting indulgences, damaging to the health and ethical training of their little ones, certain it is that no more glaring inconsistencies can be found among them

origin of the phrase is the same as that of our word salary, both having come from the Latin *salarium*, or salt money.

The phrase "He's a brick" originated from an Eastern ruler, who, while visiting a neighboring principality, asked his host to show him the fortifications. Waving his hand toward his troops, which were drawn up in soldierly array, the prince said to his guest: "These are my fortifications; every man is a brick."

The word "scot-free" is a survival from ancient Anglo-Saxon. Scot in this sense comes from the old English word "scot," meaning a portion of tribute or taxation, and it is still in use in the Scandinavian languages to signify treasure. In modern English, however, it occurs in only two expressions, the legal phrase, "To pay scot and lot," and the ordinary word, "scot-free."

An official of the Smithsonian Institution was speaking of the origin of some well-known phrases, and pointed to a small mounted bird. This bird was a French gray on the back, drab breast, black wings, and with a small but conspicuous white spot at the base of the tail.

"That is a wheatear," the official

said. "It is very common in Scotland, where it is known as the 'clacharan.' You will notice the location of the only white feathers on its body—they can be seen only when the bird is flying away from you."

The phrase, "When you are in Rome, do as the Romans do," is traced to a saying of St. Ambrose. He was once consulted by a woman who asked him whether or not it was right to feast on Saturday in Milan, since in Rome the day was held as a fast day, and as such strictly observed.

The saint could do no better than to give her the advice which he followed himself; "for," said he, "when I go to Rome, I fast on Saturday as they do in Rome; but when I am here I do not fast." The good saint might have justified himself with St. Paul's decision on a similar point.

THE HOUSEHOLD FAIRY

Have you heard of the household fairy sweet,
Who keeps the house so bright and neat?
Who enters the rooms of boys and girls
And finds lost marbles and smooths out curls?
Who mends the rents in a girl's frock—
Or darns the hole in a Tomboy's sock?
If you don't believe, it is true, I say,
You may search and find her this very day
In your home.

You must not look for a maiden fair,
With starry eyes and golden hair;
Her hair may be threaded with silver gray,
But one glance of her eyes drives care away,
And the touch of her hand is so soft and light
When it smooths out a place for your head at night.
If you know of someone just like this
My household fairy you cannot miss—
It's mother.

ALICE B. HULING

NURSERY RHYMES OF ANCIENT ORIGIN

Slang phrases, in course of time, become absorbed into the vernacular, just in the same way that nonsense rhymes and nursery verses become institutions. Take the following examples. The famous lines:

Mother, may I go out to swim?
Yes, my darling daughter;
Hang your clothes on a hickory limb,
And don't go near the water—
are at least thirteen hundred years old, being found in a book of jests of the sixth century, compiled by Hierocles. "Humpty Dumpty sat on a wall," etc., has come down to us from the days of King John. "The Rabes in the Wood" dates from the fifteenth century, being founded upon facts, an old house near Wayland Wood, Norfolk, having the whole story in carvings on a mantelpiece. "Little Jack Horner," "Little Miss Muffet," "Old Mother Hubbard," "Mother Goose" and "Goosey, Goosey, Gander," are each traceable to the sixteenth century.

"Pussy cat, pussy cat, where have you been?" belongs to the reign of Queen Elizabeth. "Three Blind Mice" first appeared in a music book dated 1609. "A Froggie Would a Wooing Go" was licensed to be sung as far back as 1650. "Boys and Girls, Come Out and Play," and "Lucy Locket Lost Her Pocket" both hail from the period of Charles II. And last of all, "Cinderella," "Jack the Giant Killer," "Bluebeard," and "Tom Thumb" were published by their author, Charles Perrault, in the year 1697.

CONCERNIT

(By Ethelyn Brewer DeFoe)
I sometimes feel that in some former stage
I must have been the darling of my age,
Else, why these inward feelings of renown
Who, here, have never scribbled half a page!

This feeble flicker I, within me, feel
By patient tending, may it not reveal
One radiant spark throughout time's
endless dark,
As I go round and round with fortune's
wheel?