

Pale, Tired Mothers Should Beware of Chronic Fatigue

Many a discouraged mother thinks that her thin, pale, tired-out condition is due to exhausting housework and care of children—when as a matter of fact the real cause of all her distressing ailments is chronic fatigue.

Don't confuse chronic fatigue with the ordinary fatigue you feel after a good long walk. Chronic fatigue comes from within. Your organs and muscles have become debilitated due to lack of sufficient organic iron in your blood. To conquer chronic fatigue you must strengthen your system by restoring this organic iron to your blood. But don't take the older mineral iron medicines which many doctors now say do little good. Take organic iron—Nuxated Iron—which is like the iron in your blood and like that in spinach and lentils. Unlike ordinary mineral iron it will not injure the teeth or disturb the stomach, but is promptly assimilated.

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ON EDUCATION.

On conversing a short time ago with a prominent and enterprising business man, he spoke in the following terms:—

"We have entirely lost the markets for some of our produce. We are destroying the partridge-herry market by our deception and carelessness; the markets for herring and lobsters are gone and likewise that of the squid, through the failure of curers and the exporters to produce an article of food such that repeat orders would testify to its edibility. I don't know whether it's through lack of education or not, but give a Newfoundland rope enough and he'll hang himself."

Here is a matter for grave concern. The habit of exploiting our fellow-men by trying to foist on them food-stuffs that are not what they are expected to be, is equal to the offence of obtaining money under false pretences. Honesty of method inculcated into young minds would have a beneficial effect on this baneful habit. Our schools provide an opportunity for the exercise of this desirable trait.

Education is defined as the development of all the powers of man. The unintelligible sounds issuing from the infant's lips are an indication that he has begun his education which will continue as long as life lasts. Education, therefore, does not begin after that, at any specific period in life. It is not, as it is generally supposed to be, an interruption in the general flow of life. Rather it is the taking advantage of the provision that has been made for the broadening out of life's river, where depth of thought is cultivated and practised and where breadth of view is obtained. The narrow, singular mind is given an opportunity to broaden out so that its tentacles may secure a hold over the plurality of subjects which relieves life of its monotony and insipidity. Viewed superficially, there may be nothing particularly educative in the

perusal of a history, or the study of geometry, or the reading of a book of English prose; but the apparent insignificance of these acts will be productive later of a deeper appreciation of our civil liberty; a better realization of our inter-dependency; a truer statement of fact, a more logical process in the proof; a quickened aesthetic faculty, an improved power of expression.

The development of mankind finds its parallel in the growth and expansion of the individual mind. The human ancestor lived in a continual terrifying fear of the natural elements. Natural phenomena were to him the expression of the disapproval or displeasure of fierce and vengeful gods. They must be pacified and propitiated. The best was none too good to obtain their favor or to abate their anger. Consequently, the flower of the tribe or family suffered an ignominious death to appease the wrath and vengeance of these supposed omnipotent deities. It took many thousands of years of mind development before a certain one nation of people realized that all mankind had a common conscience and was still is—pursuing a common destiny under a God of Righteousness. The mind of the juvenile in its earliest stages sees no aim or purpose in life. Truly, he lives in the present. The business of knowledge is to fit him in the right place so that he will not be a discordant note in the harmony of the universe.

The writer contends that it is the duty of the state to see that all its future citizens have acquired at least an elementary education. If the children's guardians and parents are so careless as to allow their children to grow up without being able to read or write, it is the duty of our rulers to compel them to change their minds. Any legislator who has the welfare of his country at heart will recognize the truth of this and will do his best to see that illiteracy is ob-

literated in the oldest British Colony. Of course it is always easier to pass by a difficulty than to face the issue fairly and squarely. It requires men of conviction, of persistency of purpose and standing on the ground of sure conviction to advocate a reform which may prove a bit arduous and distasteful. The time seems to be opportune for a few men of calibre to test the opinion of the people of this small Dominion as to whether they are satisfied to allow illiteracy to prevail in the land. The dividends accruing to the time and effort spent in this much needed statutory law would be sure and certain. They would be seen in the lasting benefit conferred on those whom it would reach. A marked improvement in the cultural life of our communities would be the result. We would be held in higher esteem by our sister dominions and by foreign countries. There would be progress in all the different phases of our national life. The humiliation of being debarred from another country because of the inability to read and write would become a thing of the past.

The argument is sometimes advanced that our people are fishermen and on this account do not need to be educated. What a fallacy! Fortunately its supporters are few. Besides, the argument is easily nullified. Is a fisherman any the worse for pursuing his calling because he can do a bit of calligraphy or read a newspaper? Rather is the opposite the case. We have known fishermen to be fifty per cent. better in their labours because of the early training given to their mental faculties. True, others without this requisite have made a success in various occupations, but how much better would they have performed the same work if the basis of reason had been laid in early life. Besides, the opinions of others engaged in the same calling could be consulted. Much can be learned about any job through study and comparison; and so our contention that all men should be literate is again supported.

There has been a legacy bequeathed to present and future generations by those who have lived before us. Every individual born can lay natural claim to it. But before it becomes of any value he must be able to enter in and take possession, but preparation much precede participation. The duty, then, devolves upon someone to prepare the legates for the inheritance of this priceless treasurehouse of knowledge stored up by the giant intellects of the past.

"Stone walls do not a prison make Nor iron bars a cage." So wrote one of our poets. He was voicing a spiritual and a moral truth. Liberty of spirit and freedom of mind is in direct proportion to the individual's capacity for exercising his mental faculties. In a material sense we are chained to the atmosphere that surrounds us. It is impossible to escape from the cords that bind us to our surroundings. If man rises in the air and passes the limitations marked out for him, he pays the penalty with his life. The bounds are set, over which we cannot pass. It is not so in the realm of the mind. There is no delimitation there. Hawthorne wrote that Newton may be said to have spent the greater part of his life up among the multitudinous worlds that appear as pin points of light above our heads at night, so much was he taken up in the contemplation of the order of the universe. The soul of man cannot be circumscribed by outward circumstances. You may imprison him, but if he is innocent his freedom is as great as ever. But first he must know what constitutes freedom of spirit. The embryonic seeds of conscious liberty must have the soil of tried and tested knowledge for their growth and the sunshine of an enlightened and intelligent leader to promote it. Solid and informative knowledge obtained from good text-books and capable and efficient instructors will lay the foundation of that truth which makes us free indeed.

True patriotism manifests itself in a desire to promote the welfare of our native land. True religion shows an inclination to improve the moral and spiritual life of the people. When the two combine the impossible can be achieved. But there must be prophetic vision. A common aim and a common objective welds together a people and is the outcome of that desirable condition of things when none is for a party and all for the State. An anticipation for intellectual uplift and a little work performed to bring it about, will ensure that our vision will not have been in vain. The old Jewish prophets were undismayed by their depressing surroundings and peered into the future, envisaging a state where better things could be expected. Without this anticipation the desert would have never blossomed as a rose. Whenever true patriotism lies in our hearts, when there are philanthropic tendencies, they must be expressed verbally or literally that the sense of responsibility may be quickened in the ordinary citizen on the vital subject of national education. The "common consciousness of the community" must reach out to, and long for, the time when the paralyzing influence of illiteracy will be forever banished from the land; when we will be too "wise" to be regarded as ignorant; when claiming interest in nothing except "logs, dogs and boys." Elementary

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