

THE HABIT OF INTRO-SPECTION.

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Intro-spection is tersely defined as the act of looking within, or specifically, the act of self-examination.

From the amplifying latter part of the definition it is clear that the physical contortion of turning the eyes backwards in their sockets is not meant, and the first part relieves us of the suspicion that what might be meant is a minute examination of one's person and nether garments in search possibly, of the elusive and persistent *pulex irritans*, or common flea.

Having decided what it is *not*, let us find out what it *is*, and why it is a subject worthy of the attention of His Majesty's O.M.F.C.

Intro-spection is essentially personal; no one can help us in it; it is something psychic, pertaining to the mind or soul; and since the soul is really a production of the mind (it has never been located elsewhere by anatomists, surgical or spiritual, neither has it been touched, weighed or measured), then perforce, intro-spection must be of the mind.

In everyday life, intro-spection is the art of using the odd few moments which even the busiest can spare in the course of a busy day, for the purpose of glancing back over the road we have travelled, ahead over the road yet to be travelled, and around about us at the road we are traversing. If this habit were cultivated so that when the odd few moments of freedom occur, the thoughts would naturally drift backward and forward over the path traversed and to be traversed, there would be fewer failures, fewer repentings, fewer heart-burnings, more poise, clearer vision and greater contentment.

To prove my contention. It is said that success is the getting of the desirable things of life. What, to you, are the desirable things of life, will determine the measure and quality of your success. In your striving for success you continually receive little jostles or set-backs, which, in themselves are trivial, but which in the aggregate affect your progress either by direct check, or by deflecting you from the straight course you have laid out to lead you to success. In your moments of intro-spection you will figure out just why you received those set-backs; if the fault was yours, whether they were errors of judgment, lack of tact, procrastination, or one of the other hundred-odd weaknesses that the flesh is heir to; if the fault was that of another, whether it could have been avoided, and how. The result is that you will be prepared for the future; serene and strong in the knowledge that those particular traps will not catch you again.

The busy man of affairs, who, at the close of the day's work can push back his chair, and with unbiased mind survey the day, yesterday, to-morrow, and his progress generally, is the man who can lock his desk and go home with a clear mind to enjoy the hours of recreation instead of taking his office, in tabloid form, home with him, there to occupy his time and thoughts to the exclusion of his family and his own rest and recuperation.

Intro-spection is more than the mere planning of one's work, which should be a part of the day's routine. It is the broader,

larger review of your progress—your life as a whole—to keep constant to your mind the answers to the oft-recurring questions, What am I? Why am I? Where have I come from? Where am I going? and am I on the right road?

So often one meets the man who is blown hither and thither like chaff at the mercy of the prevailing wind. He does not seem to have any definite anchorage, nor any settled plan of progress. Is it not simply because he accepts the buffeting of the world as Heaven-sent, without inquiring the reason why, and because he drifts from this to that, from better to worse, without "looking within" to see what manner of man he is, and why he is not making progress along the road which leads to the attainment of the desirable things of life?

THE NOVEL IN ANCIENT EGYPT.

The novel has existed in one shape or another from the earliest period of which history has preserved the record, writes H. H. Boyes. By the novel I mean fictitious narrative in prose or verse; and when the art of writing was still unknown, the spoken took the place of the written. Bards, rhapsodists, scalds, troubadours, ballad singers, improvisatori have at different times ministered, and, in part, do yet minister, to this innate craving for fiction among the classes which are never reached by literature in the strictest sense. Whether there have been found culleiform novels on the sun baked bricks of Babylon and Nineveh I do not know; but the fragments of mythological poems which have been discovered suffice to show that the cuneiform equivalent for a novelist was not wanting. As for the Egyptians, their ingeniously elaborate style of writing must have been a sad restraint upon the hieroglyphic novelist when he was inclined to be prolific; and that may be one of the reasons why no hieroglyphic novels have been unearthed in temples or pyramids. The king had apparently (if we may judge by the extravagant actions concerning himself and his deeds which he inscribed upon the public monuments) a monopoly on novel writing, as on everything else that was pleasant and profitable. The priests worked out his plots in prose and verse, and supplied heroic embellishments ad libitum.

WANTED HER CHANGED.

The weary and pallid little man entered the drug store.

"Do you keep 'Rixie's Reviver'?" he asked.

"Yes," said the druggist.

"Gimme six bottles for my wife!"

"Tried all other remedies without success, eh?" said the druggist, conversationally.

"No; she ain't ill at all. But I saw in the advertisement where a woman wrote, after taking six bottles, 'I am a different woman'!"

UNCERTAIN RELATIONSHIP.

As Softhead walked down the street one morning he met an Irish friend who told him that he had just received a letter saying that his sister had been blessed with an addition to the family.

"Boy or girl?" asked Softhead.

"That's just what is bothering me," was the reply. "Bedad, they don't say in the letter, and now I don't know whether I'm an uncle or an aunt."

METHOD OF DEMOBILISATION.

The Ministry of the Overseas Military Forces of Canada has authorised the following statement from Lieut.-General Sir Arthur Currie, G.C.M.G., Commanding the Canadian Corps, as to the demobilisation of the Canadian Troops in France:—

As long as the Corps constitutes part of a larger military organisation, such as an army of occupation, it must remain a fully organised unit from a military point of view.

For that reason it is impossible to demobilise any part of it in a manner which involves men being withdrawn for any other consideration than a military one. If men were withdrawn on account of length of service, occupation, etc., it is conceivable that all administrative services of the Corps would break down, and the Corps become immobile. These Services are made up in many instances of men who have been withdrawn to a particular service after long experience in the firing line.

Therefore it follows that to make ready any part of the Corps for demobilisation you must set aside a complete unit. As the Division is the tactical unit, it has been considered wise to demobilise the Corps by Divisions, and for the purpose of discipline it is essential to retain them intact.

The principle governing the demobilisation of a Division is that the men should be sent home by units, in order that the organisation under which they had been controlled, supplied and fought, should remain in existence as long as possible. It is believed that men will arrive in Canada happier and more contented, and with discipline better maintained if the unit organisation is adhered to until the last possible moment.

When asked to nominate the order of return of units, the Corps Commander recommended that they be demobilised in the order in which they were formed, viz., First, Second, Third and Fourth. For that reason the First and Second Divisions were sent to the Rhine first, because at that time it was the intention that all Canadian Divisions should go to Germany, and if the First and Second went first they could later on be relieved by the Third and Fourth, after which they would be moved to the base and there got ready for demobilisation.

On account of factors governing the military situation it was not found possible to send the Third and Fourth Divisions to Germany, and as it was impossible to relieve either the First or the Second by either the Third or the Fourth, it became necessary to nominate either the Third or the Fourth as the Division to be demobilised first.

For a similar reason to that which governed the first nomination the Corps Commander recommended the Third Division to be demobilised first, to be followed by the First, Second and Fourth in the order named. A certain proportion of Corps Troops and Troops on the Lines of Communication will accompany the Divisional Troops to Canada.

There are so many members of the Canadian Corps who were originally resident in the British Isles, and who wish to see again relatives and parents before they return to Canada, that more applications for leave to England were received than could be granted. Cordially sympathising with this desire on the part of the men, and in order that all might be treated on the same basis, it was found that the only possible way in which to meet the wish of the men was that the Divisions should be returned to Canada via England. This has been arranged.