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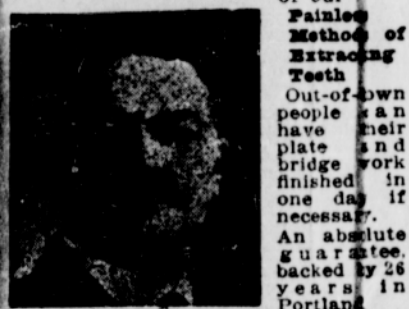
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**THE MODERN WORLD AND WO-
MAN'S FREEDOM.**

What is the peculiar character of the modern world — the difference which chiefly distinguishes modern institutions, modern social ideas, modern life itself, from those of times long past? It is, that human beings are no longer born to their place in life, and chained down by an inexorable bond to the place they are born to, but are free to employ their faculties, and such favorable chances as offer, to achieve the lot which may appear to them most desirable. * * * The old theory was that the least possible should be left to the choice of the individual agent, that all he had to do should, as far as practicable, be laid down for him by superior wisdom. Left to himself he was sure to go wrong. The modern conviction, the fruit of a thousand years of experience, is that things in which the individual is the person directly interested, never go right but as they are left to his own discretion; and that any regulation of them by authority, except to protect the rights of others, is sure to be mischievous. * * *

One thing we may be certain of — that what is contrary to women's nature to do, they never will be made to do by simply giving their nature free play. The anxiety of mankind in behalf of nature, for fear lest nature should not succeed in effecting its purpose, is an altogether unnecessary solicitude. What women by nature cannot do, it is quite superfluous to forbid them from doing. What they can do, but not so well as the men who are their competitors, compensation suffices to exclude them from, since nobody asks for protective duties and bounties in favor of women; it is only asked that the present bounties and protective duties in favor of men should be recalled. Whatever women's services are most wanted for, the free play of competition will hold out the strongest inducements to them to undertake. And, as the words imply, they are most wanted for the things for which they are most fit, by the apportionment of which to them, the collective faculties of the two sexes can be applied on the whole with the greatest sum of valuable result. — John Stuart Mill, in "The Subjection of Women."

GUARD WELL THE TEETH.

One of the greatest surgeons in the world recently told a gathering of learned men in Chicago that the dentist—that butt of ill-tempered jests and target of vicious invective—is just at present the most important man in the medical profession.

Many of us may harbor an unworthy suspicion that the dentist is in his element only in the gleeful manipulation of certain implements of torture, but here is a list embracing some of the woes from which we are told the dentist can save us if only we give him the chance:

Diphtheria, dyspepsia, appendicitis, tonsillitis, heart disease, tuberculosis.

The man who thus glorified the dental profession was Dr. Charles Mayo, one of the famous Mayo brothers, of Rochester, Minn. In an address before a Chicago society Dr. Mayo asserted that "the next great step in medical progress in the line of preventive medicine should be made by the dentists," and then he proceeded to explain:

"Looked at from every standpoint, the mouth may be said to be the great portal of entry for pyogenic organisms. Many species and varieties find a foothold in the tonsils, lymphoid tissue of the pharynx, and about diseased teeth and gums. The cause of many forms of 'stomach troubles' and 'dyspepsia' can be found in infections from the mouth. A case of appendicitis was reported which, upon removal of the appendix, gave a pure culture of the same strain as that cultivated from a diseased tonsil removed at the same time. Endocarditis is an infectious disease producing vegetations and ulcerations on the valves of the heart and injury of some of the larger vessels. This infection is carried to the circulation most frequently from the infected tonsil."

In explaining the importance of a clean mouth and perfect molars Dr. Mayo went deeply into the subject of the mouth as a source of infections that cause a multitude of internal ulcers and growths, many of them very remote from the mouth. It was shown how many ills, apparently constitutional in nature, have been cured by placing the mouth in a healthful condition. But to perform these wonderful results the dentist needs the co-operation of the public and the Scientific Foundation Fund and Research Commission of the National Dental Association has already done much toward teaching the necessity of keeping the mouths of the world clean. The National Mouth Hygiene Association also has elaborate plans for telling the public about dentistry.

A recent issue of the bulletin of the Chicago School of Sanitary Instruction gives a concrete example of how disease results from uncleanness of the mouth. A case of diphtheria was reported from a Chicago orphanage, and laboratory investigations pointed to the toothbrush as a possible carrier of infection. A quarantine officer noticed a long row of tooth brushes, some of which were filthy and choked with debris. He ascertained the number of the brush used by the diphtheritic inmate of the orphanage and from this

made a number of cultures. The laboratory findings positively indicated the presence of diphtheria bacilli in large numbers.

In this connection a simple method of sterilizing the tooth brush is suggested by the health department: Take a one-point Mason jar and fit three or four thicknesses of blotting paper in the bottom of it. Saturate the blotting paper with a 40 per cent solution of formalin, renewing the saturation weekly, or oftener if necessary. Keep your brush in the jar and keep the jar covered. Each person should have his own jar, and, preferably, two brushes, alternating in their use. A brush saturated with diphtheria bacilli placed in this kind of a holder will become sterile in about twenty hours.

BROAD EDUCATION NEEDED.

In entering this new and large field of educational endeavor one thought pervades my mind — though the problems of education are intricate, they are not unsolvable. Immediately following the thought is the question, Who can solve them?

Teachers and parents are struggling to find the answers. Daily they are confronted by unexpected conditions arising out of the variations in temperament, in mentality, in attitudes and dispositions of different boys and girls, and oftentimes of the same child passing from the stage of childhood into that of adolescence.

Associations of teachers, parent-teachers' associations, individual teachers in the school, individual parents in the home are trying to find out how to control conditions, often most undesirable. By what manner of means can they find out?

Philosophers like a John Dewey may see, plain as the light of day, the wondrous powers by which the mind of the child develops into the mind of the man or the woman. They lay down for us guiding principles by which the voyage of life is charted. The infinitesimal, the perplexing, the dimly understood that limit, expand, and modify the problem can be best understood through careful consideration of questions, descriptions, and solutions offered by teachers, parents, onlookers, in the many schools and homes in this city or, better yet, in this country.

Will you, the reader, help in this effort to weigh and to work out a practical solution of the problem of education? Will you join in the search for an answer to the twentieth century demand of the economic, the social, the moral life of our children and youth—of our wee ones, our boys and girls, our young men and women? With my experience I will strive to construct the material gathered into a practical, working solution of our problem of education.

ELLA FLAGG YOUNG.

HOW MANY MARRIAGES ARE SUCCESSFUL?

In the January American Magazine Ida M. Tarbell writes a remarkable article entitled "A Court of Hope and Goodwill." It is a description of the work of the Court of Domestic Relations in Chicago, a court which has to do particularly with the settling of differences that arise between husbands and wives. Concerning the marriage relation Miss Tarbell says:

"There are in the city of Chicago, let us say, five hundred thousand pairs of men and women who have undertaken to spend their lives in the appalling intimacy of marriage — to create homes where they may rear children. However convinced one may be that the greatest development and the most abiding satisfaction come to the average man and woman through the family, he cannot but be staggered by the demand it makes on freedom, effort, capacity. At one point or another of the alliance both the man and woman almost invariably break down. All depends then on character, the sense of the obligation to correct, to take fresh hold. There is an amazing percentage of fair success in marriage. Personally I am inclined to believe that it is in this relation that life's most terrible battles are fought and the most stupendous victories gained. Nevertheless, failures are many. They range in degree from patient acceptance of the situation to open rupture."

HOUSEHOLD HELPS

One yard of sheeting will make a pair of pillow cases, and will cost much less than pillow tubing.

Spirits of turpentine will remove most spots from silk, but care must be taken to be sure that the dye is fast.

When washing one-piece dresses hang them over a coat hanger to dry; they will dry evenly and hang much straighter.

To sharpen a knife, fold a piece of emery paper in the center and draw the knife rapidly back and forth several times.

It is best to buy fresh meat and vegetables. A can of salmon costs as much as a beef stew, and is not half as nourishing or satisfying.

Never turn your faucets on with a jerk. Turn slowly and gently when turning the water on or off. The faucets will wear twice as long.

If the enamel inside a rusty teakettle is not cracked, it may be thoroughly cleaned by putting in soda and cold water and bringing to a boil.

THE SPIRIT OF DISCONTENT

By Mabel Fluke-Bassett.

One afternoon a company of young schoolgirls were playing a game called "Are You Satisfied?"

All the girls were told to stand, and while in this position they were asked if they were satisfied with their lives. "Those who are may be seated," announced the leader.

Thereupon one sat—only one. It was smiling, dimpling, good-natured, homely Mary. "Happy Mary" she was nicknamed among her schoolmates. The girl who had the least of all over which to be happy, and yet the one who was forever radiating sunshine everywhere and lending her cheerful aid to everyone.

"I just knew Mary'd sit down at that," whispered one pretty and well-dressed girl who looked as if she had much more over which to be happy than Mary. "But, believe me, I shan't sit, for I'm anything but satisfied," and she pursed her pretty lips into a charming pout.

"Now, all those who are not satisfied may remain standing until they are," concluded the speaker of the group.

"Is that the way you would serve us in our misery?" clamored her schoolmates, in a mighty chorus.

But did they not deserve it? Or was it ignorance more than downright ugliness of heart that made them so discontented?

The state of mind of these schoolgirls simply reveals that of many another growing girl who has been led by indulgent parents to believe that she is too attractive and too talented to remain in the narrow confines of her home. And it is not girls alone who feel this way, I regret to say, but women everywhere, the maiden sister, the wife, the mother of the home. Whether it be a city or a country home it is the same. At every turn one meets this evil-working parasite, discontent among the women of today. Why is it? Why does the evil thing so thrive on women of this age? The answer is not hard to solve.

Sometimes the maiden's yearnings are undefined. She is grasping for something vaguely, blindly, dazedly, knowing neither its source nor its aim. She only knows as she progresses toward womanhood that she is discontented with her life, unhappy, filled with a vague, unaccountable spirit of unrest. Usually the girl becomes discontented by longing for something that is impossible for her. It is frequently a matter which would appear trivial indeed to those about, but which to her distorted vision is a crisis in her life. She may send herself into a paroxysm of grief over the fact that she cannot wear longer dresses, do her hair up as do some of her acquaintances, she may yearn for more money with which to dress and have larger amusements; if kept too busy to suit her fancy she may long for more leisure, often she wishes for more company or friends of a different sort—more after her own choice—and not infrequently it is the stage or some activity in city life for which she pines. She is unable, generally, to gratify her desires, in which event she is apt to mope and complain at home constantly, making herself a nuisance instead of a pleasure there, and what is worst of all, tarnishing if not ruining the greatest jewel with which she is blessed—her disposition.

On the other hand, if she has parents so indulgent as to gratify her notions, and shift her possibly to another life, what happens then? Is she able to hold a place in her new environment? Failure is the usual result. She does not often surprise the world as she thinks she can. Why not? It is not always for lack of talent. It may be for lack of the qualities that would make her able to grasp her opportunity.

Her life has been spent in self-interest, self-love. She has not learned the art of considering others and reaching out her help to them, she has not learned a clear sense of others' rights, a keen sense of honor, of punctuality, she has not learned to surmount difficulties and to shake off with only a laugh troubles that are merely trivial. She is utterly unable to exclaim with Landor:

"From you, Tanthe, little troubles pass, Like little ripples in a sunny river." In short, she is not great enough to embrace her opportunity. So what can come to a nature so warped but failure and added discontent?

Young woman, your unhappiness is caused by your distorted view of life. It is not environment that makes you a beacon light. It is you yourself. No one carves out your life but you. If you are great enough to soar above obstacles you will do it, and do it anywhere. If you are not you will fail. And you would fail just the same in another environment as in your own. Look into the lives of the great men and women of America and see if in most instances their surroundings were not less favorable than yours. It is the innate greatness of the man, the woman, which causes their work to be great, and greatness you will see is based on love of others, not of self. Was it not love for God and humanity that made the Bible a world masterpiece? Was it not love for his fellow-men that made the works of Dante great,

of Shakespeare, Dickens, Thackeray, Balzac, Mrs. Browning, and those of a multitude of other men and women? When you learn to live out of yourself, cease striving for the unreachable, the intangible, cease longing for some new experience in life—often so vague you know not what—and do just as well as you possibly can whatever lies at your feet, you will find life assuming a roseate hue for you. Was little Mary of the schoolgirl group lacking respect and love—the respect of all who knew of her, the love of her classmates and friends. Was she not happier than you? Why? Consider the reason well.

School yourself to daily repeat with the sweet poet of America:

"Lives of great men all remind us, We can make our lives sublime; And departing leave behind us, Footprints on the sands of time."

And then try to so shape your character that these lofty words may apply to you. Search for your opportunity right where you are, if you feel that you are especially gifted in some line, and see if it does not present itself. Make it, if you think it does not. What did Lincoln do when a boy at home in his frontier hut, too poor to buy paper on which to pen his thoughts? He did not repine and relinquish his efforts because he could see no opportunity. Silently, he went outdoors and wrote on boards, and for so doing he received a rich reward. There was not an unlimited supply of boards, hence it was necessary for him to economize space by expressing himself in the briefest and clearest manner possible. No better practice in writing could he have had than this. In later years his mastery of language, his ability to express the salient idea in the simplest manner and fewest words, was doubtless largely due to his laborious early training.

Wives and mothers, rich and poor, discontented with your lot? How can you be when yours is the greatest and the noblest calling in the world? Does greatness for a woman consist in shining at the club or delivering a brilliant speech at the suffrage gathering? Emphatically it does not. It is not brilliancy, not cleverness we most admire in a woman, not how capable is she of competing with men, not how winsome is she outside her home; but how wise is she, how good is she, how kind is she, how does she carry herself in her home, how capable of ministering to those she loves and of inspiring greatness in those committed to her care.

One of America's recent Presidents declared it was not he who guided our nation, it was his wife. That never a perplexing question arose that he did not seek her advice.

Assuredly the noblest responsibilities, the greatest and widest opportunities for a woman lie within the small and peaceful compass of her home. If home is not ideal, make it so. It is largely within your power.

Mothers, can you not accept joyfully the divine gift of motherhood and fully realize that "The hand that rocks the cradle is the hand that rules the world."

What beautiful examples of motherhood American history offers us. They should inspire us to press forward against all difficulties, all discouragements.

"If such are the matrons of America, well may the country boast of illustrious sons," said a British general, on meeting Mrs. Washington.

No woman could have greater commendation than was rendered Mrs. Lincoln by her son. "All that I am I owe to my mother," was his oft-repeated sentence.

Never can we forget the mother of Emerson, who kept a boarding-house in Boston, that she might support and educate her four sons, and Mrs. Garfield, as well, who through unremitting labor furnished the same advantages for ten children left to her care.

There is an ancient monument that will stand forever in commemoration of the true home-maker, the true wife, the true mother. Many times we have heard the lines, but their profound significance is never dimmed through frequent repetition.

"She openeth her mouth with wisdom And the law of kindness is on her tongue;

She looketh well to the ways of her household,

And eateth not the bread of idleness. The heart of her husband trusteth in her,

She doeth him good and not evil all the days of her life.

Her children rise up and call her blessed;

Her husband, also, and he praiseth her.

Women May Preach.

The synod of the Protestant church of the canton of Neuchatel, Switzerland, by a vote of 74 to 22, has decided to admit women to the faculty of theology.

The Frivolous Audience.

Oh, Wisdom stops and sheds a tear As it orates from day to day Because the crowd would rather hear The things the street pianos play.

Three Great Leaders.

Moses stood for justice. Christ stood for truth. Lincoln stood for freedom.