

collings, he becomes extremely patient
the defects in others.

Confident men and women make of
human relationship in which they enter
thing rich and rewarding. In marriage,
ample, they display the deep under-
standing that husbands and wives have dif-
ferences, oftentimes go through strange and
moods—that we all of us carry
of past defeats in childhood and in
presence with us and that, therefore,
times we are lovable and sometimes,
we are almost unbearable. Such per-
spective the wisdom to make of their homes
in the desert, places of rest and refresh-
ment where the wounds that life inflicts upon
human beings are healed by undiscour-
aged affection.

who has learned to love himself wisely
also know how to love his neighbor
to understand all about the other per-
son to like him as well as to love him—
him with his weaknesses and short-
comings as well as his charm, goodness, wis-
dom. This is the real meaning, perhaps, of
"neighbor": to know all about him,
to like and treasure him nevertheless,
to "love thyself properly" is a command-
ment of sanity in these tense days. Let me
suggest that you tack two comforting mot-
tos on the inner walls of your individual
home. The first is: "Respect thyself." The
second: "Trust thyself." Respect yourself
for your achievements and shortcom-
ings. Trust yourself to master the undesir-
able aspects of your character, and to achieve

both relative inner decency and outer confi-
dence. Such knowledge and trust will tend to
eliminate the all-too-human tendency to self-
contempt. They will be fertile sources of that
true self-regard which neither exaggerates its
powers nor minimizes its worth.

Ultimately the genuine and wise self-love
that breeds self-confidence is the ability to
look at oneself with a kind of detachment
and a friendly interest in one's potentialities
and limitations. A person knows how to love
himself properly when he recognizes that he
is a frail and fallible mortal whose life goal
should be *growth*, not *perfection*. He has at-
tained true self-regard when he has achieved
the mellow maturity that is tolerant of the
many moods—good, bad and indifferent—
that chase across the firmament of one's soul
like shifting clouds on a summer day; when,
in the reassuring knowledge that we are all of
us peculiar in one degree or another, he has
become wise enough to be forgiving, not only
of the foibles of others, but of the occasional
eccentricities and peculiarities of himself.

A man or a woman has learned at last how
to love himself or herself properly when he
lives by the golden mean between extremes;
when he has attained a kind of equilibrium,
with room in his life for work and play and
laughter and friendship; and when, like a
philosopher, he anticipates both the peaks
and the valleys, the summits of achievement
and the lowlands of failure and depression.
And when, having anticipated them, he ac-
cepts them, as part of the price of human
growth and fulfillment.

THE END



SCHOOLTEACHER AND MOTHER ANALYZES "THE HELLER"

Woburn, Massachusetts.

Dear Bruce and Beatrice Gould: The
story, a perfect illustration of what ails
modern youth, was printed to help par-
ents understand and solve the delinquency
problem. Unfortunately, many parents
read these stories and shrug them off with
a blank goodness *our* kids aren't like
that! They have *no* idea how to solve
the problems, and while many illustra-
tions of present conditions are furnished
in a few articles deal with actual causes
and remedies. Here is my analysis of
the "lacks," based on my observations
of a teacher in public school, Sunday
school and the N. Y. State Reformatory,
as a mother.

Life is typical only of one social
stratum, a semisunshiny environment.
Her life was full of spiritual lack. Her
teacher, not sufficiently companionable,
failed to gain her confidence, and instead
of counseling and guiding Anne from early
childhood, scolded her. Anne lacked a
stable social life. Modest parties and
at home where her parents could meet
friends would have meant more self-
respect and social graces. Sunday morn-
ing her family should have attended
together, and Anne should have
participated during the week in promoting
youth activities to develop her
social obligation. Her teacher and par-
ents should have encouraged any personal
interests she possessed, to provide whole-
some hobbies.

Our lives consist of habits we have
formed, good or bad, all habit-forming
habits must begin in earliest youth, con-
solidating steadily but tactfully through ado-
lescence. Every action is preceded con-
sciously or subconsciously by thought,
the habit of sitting the "wheat from
chaff" in our thinking must be ac-
quired early. As a man thinketh in his
heart, so is he: a fundamental truism in
training.

The power of wholesome influence, good
deeds and worthy aims upon young,
impressionable minds is incalculable. All
that is lacking. Parents have a definite
obligation to their children, spiritually and
physically, that they tend to minimize.
To combat evil temptations, must
be equipped with adequate ammunition—
a sound philosophy of life.

There was an unwholesome undertone
in the general thinking in Anne's school en-
vironment. Her companions were "off
the piece." Youth follows the mob

instinct, and a few bad apples contaminate
the whole barrel. Had Anne's parents re-
moved her to a better environment or
gained the co-operation of other parents
in organizing suitable youth activities to
utilize their abundant energies, Anne and
her comrades would have been busy with
constructive interests and had no time for
less wholesome thoughts. In pioneer days,
the strenuous exigencies of life—hunting,
farming, spinning, cooking—left no sur-
plus of strength to be wasted upon de-
vitalizing amusements. Today, an outlet
must be found for this vast dynamic re-
serve of energy, else "the lid is bound to
blow off" in undesirable activities. It is
far less expensive to finance social youth
clubs and classes than to maintain re-
formatories.

Anne is also an example of the complete
lack of inhibitions and self-control preva-
lent today. For four thousand years
civilization has built up a system of stand-
ards intended to raise us above animalism.
Self-control is a vitally essential quality
that grows stronger with use. Construc-
tive self-expression is salutary, but can be
carried to destructive extremes. Only
worth-while ideas should be expressed in
action—which reverts again to right
thoughts proceeding. Anne expressed what
her life had provided her mind. Her in-
herent kindness, her desire for unselfish ex-
pression, was finally demonstrated in her
devotion to Betsy. In club work Anne would
have blossomed into a useful woman.

Anne was not a typical girl. She be-
longed to a segment of unfortunate chil-
dren for whom society has done little, and
does not represent the many children who
have had adequate home and social oppor-
tunities.

Many young folks excuse their immoral
acts on the grounds that they are estab-
lishing new customs. Old codes of ethics
are outmoded, they tell us. Church and
organized leadership should explain, and re-
affirm widely, definite codes of conduct
and religious ethics—and make real ex-
planations and decisions to meet the ques-
tions and needs of modern youth.

Concerted action of churches, schools,
and fraternal and social organizations can
eliminate the sources of evil that menace
our children.

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upon the high standards it maintains in
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