

FOR AND ABOUT WOMEN.

DAILY THOUGHT.

We are apt to measure ourselves by our aspiration instead of our performance. But, in truth, the conduct of our lives is only the proof of the sincerity of our hearts.—George Eliot.

The poets always have been partial to hair—and have given it some pretty good write-ups too. But strangely enough it's the hair specialists, in their practical way, who have given it real glory. The poets, you see, persisted all along in thinking of beautiful hair as beautiful privilege (with heroines' rights reserved) while the specialists worked on a theory of distribution which aimed to grow good hair on every woman's head. And with all due respect to the poets, for whom I have the greatest admiration, I am glad to see that their theory is being supplanted—in prose.

There is no doubt in my mind that the general standard in head coverings is 'way above what it was. Women know lots more about hair than they ever used to. They spend much more time and thought on it. And they get results.

We may thank the bob for much of this improvement in hair, for it was the bob that made us all hair-conscious. We were faced with the decision of bobbing or not bobbing. We talked it over and under, we decided it pro and con. At every tea table the question was settled for someone. And all the time the general subject of the hair was kept alive among us.

We bobbed, perhaps—and still we had to think about our hair. For the sleek, well-groomed effect that came in with the bob has certainly demanded attention. More brushing, more massaging, more meticulous grooming has gone into our bobs than most of us dreamed of when we decided to let the barber's shears cut through our hair problems.

And if we didn't bob, our state was not much better; for before us was the example of all these sleek shorn heads. Ours too must be small and elegant. Ours too must be sleek. And good heavens, how much work we found it.

The results, however, have been worth all the money and effort that have, in the last year or so, gone into our hair. We all look neater, better groomed. And the best part of it is that all this furore has not only improved the outward appearance of our hair but has, inevitably, also improved its healthy condition.

We've learned a lot about brushing and massaging and tonic-ing; about waving; about hair dressing; about contour; and about becomingness.

The bob as an agitating question of the day has passed along with woman's suffrage and the old scandals. But the bob as an individual preference has remained. And the helpful by-product of bobbing—the better care of the hair—has remained also. I say that the bob as a crisis is past and by that I merely mean that practically all of the potential bobbers have already done it. Those who found it made them younger, smarter and better-looking will, I fancy, remain bobbed indefinitely—or at least till a fashion equally flattering tempts them to go back to the long-haired state. Those who found it a bad experiment are wisely letting their hair grow out. And along with them you'll find also a good many others—fashionable folk who want the latest, irrespective of comfort and regardless of flattering effect.

For the growers-out, there are pleasant ways and means. Hair to pin on and hide the ugly lower edges of the bob. Transformations which cover all deficiencies. Don't think alarmingly of the interval between long and short as a period of retirement from the world. The people whose business it is to make your heads beautiful on the outside have arranged for everything.

One of the things we take much more seriously and do much more successfully than we used to is shampooing. We've found that methods of washing the hair have real effects on its health and its beauty.

A hair specialist in whom I have great confidence says that the hair should always be washed twice in the process of one shampoo; once for cleanliness, once for beauty. She lathers the hair, scrubs it completely and repeatedly rinses it. Then she goes all over the whole process again. And it's this second washing, so it seems, that puts on the shine.

Of course you know the value of thorough rinsing. The stickiness, gumminess and generally poor appearance of hair after the shampoo is often due to the fact that all the soap has not been rinsed out. It is said also that soap left on the scalp will encourage the formation of that scaly dead skin which we know as dandruff.

Two other facts that you want to keep in mind in shampooing are, first, that a cake of soap should never be rubbed on the hair; (if you use soap, cook it into a jelly); and, second, that the newer idea is to finish the rinsing with warmish water—it apparently makes the hair lighter and fluffier than if you use cold water at the finish.

In shampooing (or massaging) be careful to use the balls of the fingers, so that there will be no danger of the nails scratching or infecting the scalp.

The hair should be thoroughly combed and brushed before shampooing, but after the shampoo do not put comb or brush to it until it is dry. Do not dry your hair in hot, direct sunlight. Fresh air is fine for it, but the direct rays of the sun are apt to streak it. The scalp should be rubbed dry with a towel and the head massaged gently and the hair tossed about until it is dry. Many good specialists use the hot-air dryer.

There's a new shampoo that has just been put on the market by some very good scalp specialists in New York. It is an olive oil, castile preparation which is, as you know, a gentle and effective cleanser and gives the

The Moral Law.

What is it? Come now—you are an intelligent citizen—just what is the moral law? Where is it written and who promulgated it?

All great writers mention it and appeal to it; it forms a large part of the stock in trade of philosophers; all shades of religion claim it as inseparable from their faith.

But when you come to analyze it you will find it indefinite and hazy. It is a tremendous reality, yes, but the form thereof who can declare?

Are you thinking of the Ten Commandments? The Moral Law is far older than they are. Is the superb but much ignored Constitution of the United States a part of it? Deny it if you dare! Is the Eighteenth amendment—pshaw! Let us not be frivolous.

Our social customs are the shadow of this law, and it is a sad fact that multitudes of the unenlightened mistake the shadow for the substance.

Is it perhaps only a high sounding expression for what we have always known as "conscience"—that innate sense of right and wrong, of good and evil? They are, it seems to me, very closely related if not identical.

But conscience is not invariable nor everywhere the same. The conscience of an Australian bushman is not like ours; could we behold it as a bodily shape we would flout it as "a thing of rags and patches." Nothing is plainer than that conscience varies with times and places. It can be educated; it can be refined; it can also retrograde.

And so we arrive at a fairly correct view of the matter. The moral law is as old as mankind. As soon as men cohered in groups and clans it was there; anything conducive to the safety and well-being of the clan was right; the opposite was wrong. The clan had to act as one man in hunting food and in fighting or fleeing from enemies; the recalcitrant and stragglers suffered death. A rude and simple law it was, but effective—and so far, good.

When scarcity of game compelled men to gradually adopt agriculture, the wandering clans settled down to more or less permanent abodes, and slowly, very slowly, something like what we call civilization was achieved. Duties and obligations multiplied, and the primitive moral law grew more complex.

Long before this, however, man's fear of the aspects and forces of nature—storms, thunders, waves, glacial cold, comets and eclipses, seismic shocks and terrific volcanic eruptions—induced the cult of the supernatural. The gods had to be reckoned with; to appease their anger and win their favor became the paramount concern of men. The will of the gods was thus interwoven with the moral law and gave it the mystical character which it retains to this day.

Was it Immanuel Kant who said he was filled with awe when contemplating these two things: The starry heavens above and the moral law within? This invisible law, only partially, never fully expressed, persisting from age to age and from country to country, we too may well venerate and follow. Crude and imperfect at first, it grew to such prominence that a great political and religious leader endeavored to codify and engrave it on tables of stone for the guidance of his people; the Hebrew prophets enlarged and refined it; the Greek philosophers, Socrates especially, discussed and taught it; the Chinese and Hindus of old had knowledge of it; Jesus of Nazareth reaffirmed it and gave it a new interpretation and vitality beyond the possibility of human betterment.

So let it be—the law of love—now written in our hearts and by us to be transmitted to all our friends and enemies alike. But remember: It does not demand and force obedience by any violence whatever. You cannot put it into an amendment to the Constitution; such an attempt would surely result only in mutilation.

PLINTHOURGOS.

hair a lustrous, clean and healthy look after the shampoo.

Over-shampooing is to be discouraged. Hair, of course, must be washed when it is dirty, but you can, if you will, prevent it from becoming so dirty that it needs over-shampooing. A good hairbrush, intelligently used, is a help. The hair should be brushed not only over the top surface but also from underneath, upward and outward with firm, even strokes. Between strokes, wipe off the bristles of your brush on a clean towel.

The use of a tonic adapted to the particular needs of your scalp is a cleanly habit that I recommend. The tonic is applied to the scalp and along the hair with bits of cotton. If carefully prescribed by a specialist who understands your particular scalp condition, it will not only cleanse but also act as a corrective and beautifier.

A tonic for dry hair that many business women like has the pleasant quality of not making the hair sticky-looking. If used at night, its outward effects have disappeared by morning without the aid of a shampoo. This is an advantage to women who must be up and out at business or who hate keeping social engagements under a sticky halo.

To the tight, dry, brain-worker's scalp, I especially commend massage to loosen up the old bone-bound head-covering and set the blood dancing. You can buy this from a skilled masseuse and it's a beautiful, restful way to spend money. But failing this opportunity, it is perfectly possible to massage your own scalp at home.

A good massage method is as follows: Sit down in a low-backed easy-chair. Rest your elbows on your dressing table if that's more comfortable. Loosen your hair. Slip both hands with extended fingers up through the hair at the sides back of the ears and grasp the scalp firmly. (You can get the best results by working on the theory that the scalp and the hands should move together). Using the whole hand, palm and finger tips, gently but firmly move the scalp over the bony structure. A rotary motion is most effective. Progress to the top of the head. Then start in front of the ears and work upward in the same way. Never slide the hands over the scalp or rub hard.

The massage is, of course, a heap more potent if used along with the proper tonic.

Hair, like hats, should do nice things for your face; so the question of how you should wear your hair is not so much a question of fashion as of nose and chin. I should never urge, in a "sleek" season, ringlets over the ears. On the other hand, I think every woman should reserve the right to make of herself an exception if it serves her face to do so. The ideal hair arrangement is so simple that with slight concessions to the mode it is not only always becoming but also always sufficiently in fashion.

Just now the chic woman, especially if her hair is black, is wearing a smooth, straight or flatly marcelled coiffure. If her hair is short it is shaped to her head by clever under-cutting, discreet waving or religious brushing. If long, the knot is usually worn low. The horizontal figure-eight roll or flat, cross-over coiffure, or the round low knot are all possible. In front the hair may go straight back or be parted in the center or at one

side. The side part seems most in favor. Ears, if good, are often allowed out, especially in the evening. A bit of hair dressing such as brilliantine is frequently used to set the marcel or to give to sleek, brushed straight hair that flat and shining look.

For the woman who is neither Greekly beautiful nor Frenchly ugly—with that piquant ugliness that may dare anything—I advise not too severe a coiffure. Light hair; thin hair; lank hair, the pretty face and the tired face need fluff. The water wave is increasing in honor; and if your hair has any inclination toward curliness it is wonderful what you can do with a few combs. The term water wave, however, is getting to be rather a misnomer, for hairdressers mostly recommend using some sort of lotion which will not dry out the hair like water.

For instance, there's an excellent vegetable compound which helps to set the waves in hair that is inclined to curl, and also acts as a beautifully decorative dressing for the hair. This lotion, incidentally, is made by a permanent-wave specialist in New York and used in his establishment for setting the waves with combs in permanently waved hair.

The permanent wave apparently has not been affected by the popularity of sleek hair. There are so many, many women who simply cannot wear their hair straight. And, besides, the permanent has been perfected to such a degree that it no longer implies fuzziness, as it once did. In fact, they've got to the point where they can really do a clever imitation of the marcel. And they tell me that the day is not far off when they will put in a marcel effect that's not only good-looking, but that will last as long as a permanently waved round curl.

My last word to you, however, must be anything but partisan. For I do not ally myself with the permanents or with the straights. I take sides with neither the shorts nor the longs. Methods must suit the case.

But back into dusty oblivion have passed the "straggles" and the "strings." Every woman must hold up her head to the critical gaze of a critical world.—Woman's Home Companion.

"Is this a speedometer?" she asked as she tapped on the glass which covered that instrument.

"Yes, dear," I replied in a sweet, gentle voice.

"Don't they call this the dash light?" she queried, fingering the little nickel-plated illuminator.

"Yes, honey," my words floated out softly as before.

"And is this the cut-out?" she inquired.

"Yes, Toodles," as I took my foot off the accelerator. Not more than 200 feet away our course was blocked by a fast moving train.

"But what on earth is this funny looking pedal?" she said in curious tone, as she gave the accelerator a vigorous push with her dainty foot.

"This sweetheart is heaven," I said in a soft, celestial voice, as I picked a gold harp and flew away.

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