Misdirected Emotional Force.

"Power Through Repose," by Anna Payson Call, is a little book that ought to be useful to persons who are suffering under nervous strain. Miss Call tells us of a German physician who came here to practice medicine. Patient after patient called on him for relief from nervous prostration. It was a trouble he had not known in Germany, and he thought the matter over carefully and finally pronounced the disease "Americanitis." Mearly all in this land suffer from Americanitis, and it is Miss Call's task to tell m how to relieve it.

The "power through repose" which the indicates is simply a relaxation of all the muscles of the body, a simply letting them go, and falling together as limp as a wet towel. Then new power can flow along our nerves to our tired muscles, whether of arm, finger or eye, and we can fill up with force again. As **k** is we keep our muscles drawn up into a tense strain most of the time, whether we are using them or not, and so exhaust ourselves and become miserable wrecks along the sands of time. The true way, according to Miss Call, is to use the muscles the occasion demands. and let all the rest be limp and free, with all power withdrawn from them. So shall we conserve our nervous force.

But most of all we waste our forces in misdirected emotional energy. Especially this is true of women. Most of the emotions over which they wreck themselves are false and morbid; the suffering itself and its disastrous consequences are frightfully real. Miss Call defines the difference between a real emotion and a false and morbid one to be this: If the emotion is genuine and healthful, whether it is pleasant or unpleasant, we shall learn its lesson and gain health and strength of character from it. If on the contrary it is false and morbid it injures the health and weakens the character. So our friends among the young ladies and gentlemen can judge by this token whether their hopeless love is real or false.

The writer speaks in one place of the emotional drunks some persons habitually indulge in, the wild fits of emotion, hysterics, etc., which seem to give so much pleasure to certain individuals. The name by which these fits are known in colleges is "dry drunks." The term decribes a state of intense nervous excitement and want of control. This state Miss Call designates as a condition of sham emotion, and she adds: "It has often seemed to me that sham emotions are a woman's form of getting drunk and nervous prostration is its delirium tremens." "It is an inexpressibly sad sight to see a woman broken down and an invalid for no reason whatever but the unnecessary nervous excitement of weeks and months of sham emotion."

How can one master these sham emotions, so as to grow strong, self-contained and helpful? Miss Call explains how in a paragraph on mastering the

Many of us know the sense of relief which tollows a volleys of indignant words. To say that we can get a far greater and more lasting relief without a word, but simply through relaring our muscles and freeing our excited nerves, seems tame, but it is practically true, and is indeed the only way from a physical standpoint that one may be support or extending dpoint that one may be sure of controlling anadonnt that one may be sure of controlling a high temper. In that way also we keep the spirit, the power, the strength, from which the temper comes, and so far from being tame, it has more for us. We do not tire ourselves, and lose nervous force through the wear and tear of losing our temper. To speak expressively, if not scientifically—Let go, and let the temper slip over your nerves and off. You do not lose it then, for you know where it is, and you keep all the nervous force that would have been used in suppression or expression for latter work.

So with a fit of nerves or blues, or chronic grief and despair. Do not resist and try to fight it back; simply "let go." Relax the muscles of your body all over. Then the worry will pass off and out through your nerves.

Keep still, that all which is good may come nay broaden for use. In this way we can take any broaden for use. In this way we can take all that nature is ready to give us, and will sonstantly give us, and use it as hers and for sor purposes, which are always the truest and best. Then we live as a little child would live only with more wisdom.

The Prince of Wales may possibly get into deeper trouble with the British pubtic than he ever was in before, through this gambling scandal. The prince is and of his little game in a social way, strictly between gentlemen, and the young bloods and even some of the old tadies among the nobility have followed his example and habitually indulged in their little games, too, until the sober British public, although the most loyal of England's subjects, begin to clamor that the prince is responsible for the prevalence of gambling. He ought to set a better example before his sons.

"All penal sentences for unsuccessful attempts at suicide are senseless and unjust," writes Henry Labouchere. "All that I have commented on, however, are eclipsed in senselessness and injustice by one passed last week by E. H. Leycester Penrhyn, Esq., who conlemned a young woman to three months' hard labor for throwing herself into the aver, after having been severely knocked

When a man is not guilty, why should he run away?

A machine has been invented which, it is claimed, will extract good binding twine even from banana skins.

Indian and German is a queer mixture of blood, yet the Wild West show has in its domestic arrangements such a Bear, is married to a German wife. It will be interesting to know whether their sons will be more inclined to scalping or metaphysics.

The step from the sublime to the ridiculous has certainly been taken by a brother-in-law of Dr. Koch. While the great German professor has been drawing the eyes of the world upon him by his discoveries in lymph his brother-inlaw has been serving out a sentence in the Southern Indiana penitentiary for stealing a watch.

Truly we live in wonderful times. When the body of King Kalakaus was sent home to Hawaii a gentleman of combined commercial and scientific tastes followed the mourning cortege with a first class phonograph. His idea was to hang around the spot where the funeral services were in progress and turn his phonograph on. Undoubtedly wails and howls of grief would ascend on the air. The phonograph would catch the lamentations and transmit them faithfully, and thus future generations would know how his people howled for Kalakaua. This is one better than the classic tear bottle of the ancients. Let us see. How many great men in public office have we in the United States whose remains would be wept over loudly enough for the wails to be caught by phonograph?

The day seems not far off when Greek will be on a par with Sanscrit as far as the study of it in ordinary colleges is concerned. Mr. Welldon, head master of the famous English school of Harrow, emphatically advocates abolishing Greek as a compulsory study both in school and college. A singular reason he offers for this is that it is in the interests of the Greek language itself. If Greek is an elective study then only those who are attracted to it from love of it will take it up. Consequently they will become accomplished Greek scholars, while the boys who are pulled into it against their will never reach anything but indifferent success in this language. He would therefore leave it free to attract by a natural elective principle those who would expand and nourish Greek scholarship. In place of Greek he would substitute either modern languages or scientific study.

A College Student's View of It. Mr. Thomas E. Chappell won the prize for oratory at the Nebraska State university. His oration was on that question over which statesmen and sages men of oratory, and if statesmen and sages north and south could persuade themselves to take his rose colored view of the negro's future they would be saved sleepless nights and anxious days. We print here the close of Mr. Chappell's oration, in order to encourage young people to try to be orators:

The north is no longer an oversympathetic champion of the negro's rights. She is taking a broader view of the situation. She is beginning to sympathize with the south and to consider her welfare as well as that of the negro. The

to sympathize with the south and to consider her welfare as well as that of the negro. The south is now entering upon a new era of prosperity and development. In the near future, by a union of the labor of the negro, the capitat of the north and resources of the south, she will lead the world in the multiplicity and importance of her industries. She is beginning to realize her dependence upon the negro. She sees that he is peculiarly adapted to her climate and to the labor she needs. In short, that he is an inseparable part of her future greatness.

The view that the negro is taking of the situation is indeed encouraging. He is beginning to see that there is no high road to civilization; that he must ascend the ladder of material, moral and intellectual progress, as other races have done; that he must begin at the bottom and make the slow and painful ascent round by round; that ne war measure, no stroke of political power, no amount of legislation will enable him to reach the top at a single bound. In his own words; "We believe that our future depends infinitely more upon ourselves than upon any other agency. It is high time for us to cease following the ignis fatuus of politica and to begin the work of development along those lines only on which real progress is possible. The politician has long since exhausted his storchouse for us."

The thoughts of the negro are no ionger upon revenge. His face is turned toward the future.

sible. The politician has long since exhausted his storchouse for us."

The thoughts of the negro are no longer upon revenge. His face is turned toward the future—a future full of realization for his noble aspirations. He full of hope, peering out through the darkest night of oppression, believes that even now he see, though dimly, the first rays of the sunlight of freedom—harbinaers of his gial day of liberty. He knows that his greatest fees are ignorance and superstitution. He sees arrayed against him an unalterable color line, the prejudices of his white brethren, and that fiercest of human passions, race antiparty. But on the other hand, he musters for the conflict patience, endurance, industry, education, religion. He sees upon his side the hearts and tongues of a vast multitude of loyal men and women, who are ever arrayed against injustice—pious Christian hearts that beat in unison with the pulsations of freedom in his own breast. He calls up before him that long line of heroes who freely poured out their blood that the tree of liberty might be nourished.

The voices of Harriet Beecher Stowe, of Wendell Phillips and of Abraham I handle of the see the search of the color of the

about by her sister-in-law."

Observe this sentence from The Nebraska State Journal: "The two versions of the battle of Wounded Knee are radically different, but the soldiers have a little the advantage in the fact that they were on the spot and saw the whole thing, while the Indiana now surviving were not present.

Colorado's irrigation works are doing wonders for her in the realization of her makes the principle of universal brotherhood of man triumphant. He has won for himself a useful and honorable postularly, without respect to race or color. He sees the principle of universal brotherhood of man triumphant. He has won for himself a useful and honorable postularly, without respect to race or color. He sees the principle of universal brotherhood of man triumphant. He has won for himself a useful and honorable postular in the government and in society.

A Story on Senator Vance.

Senator Vance, of North Carolina, unquestionably the champion story teller of the Senate, has a broad stripe of Calvinism down his back, though he is not a communicant of the Church. It is told of him that riding along in Buncombe county one day he overtook a venerable darkey, with whom he mingling. That big chief, Standing thought he would "have a little fun.

"Uncle," said the Governor, "are you going to church?"

"No, sah, not edzactly-I'm gwine back from church." "You're a Baptist, I reckon-now"

ain't you?" "No, sah, I ain't no Baptist, do most of the brederen and sisters about here has been under de water."

"Methodist then?" "No, sah, I ain't no Mefodis', nud-

"Campbellite?"

"No, sah, I can't errogate to myseff

de Cammelite way of thinkin.' "Well, what in the name of goodness are you, then?" rejoined the Governor, remembering the narrow range of choice in religions among North Carolina negroes.

"Well, de fac' is, sah, my old marster was a Herruld of de Cross in de Presbyterian Church, and I fotch up in dat faith."

"What! You don't mean it? Why, that is my church."

The negro making no comment on this announcement, Governor Vanee went at him again:

"And do you believe in all of the Presbyterian creed?" "Yes, sah, dat I does."

"Do you believe in the doctrine of presdestination?"

"I dunno dat I recognize de name, "Why, do you believe that if a man

is elected to be savedhe will be saved. and that if he is elected to de damned he will be damned?' "Oh, yes, boss, I believe dat. It's

gospel talk, dat is."

"Well, now, take my case. Do you believe that I am elected to be sav-

The old man struggled for a moment with his desire to be respectful and polite and then shook his head dubi-"Come, now, answer my question,"

pressed the Governor. "What do you

"Well, I tell you what 'its, Marse Zeb; Ise ben libin' in dis hyah world nigh on 50 years, and I nebber yit hyard of any man bein' 'lected 'dout he was a candidate."—From the New York Tribune.

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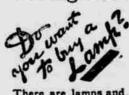
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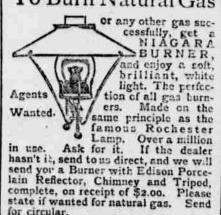
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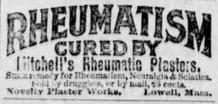
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