

## French Writer on Courage

## You Must Do Something!

PERFECT bravery and thorough cowardice are tyo by La Rochefoucauld. hends all other kinds of courage, between which there dispositions, he pointed out. "There are some men who expose themselves readily
at the commencement of an action, and are disheartat the commencement of an action, and are
ened and discouraged by its duration; some are content as soon as they have satisfied their reputation with the world, and do very little beyond this.
"We see some who are not at all times equally "We see some who are not at all times equally
masters of their fears; others suffer themselves to be carried away by general panics; others go to the charge because they dare not remain in their posts.
"We find some in whom an acquaintance with petty danger strengthens their courage, and prepares them to expose themselves to greater ones.
"Some are brave when sword in hand, and yet dread the fire of musketry; others are steady under fire and dread the sword. "All these different species of courage concur in "All these different species of courage concur in this, that night, by augmenting fear and concealing good
or bad actions, gives'the privilege of being discreet.
"There is another species of discretion which is more "There is another species of discretion which is more
general, for we never see a man ${ }_{8}$ perform as much in general, for we never see a man ${ }^{\text {p }}$ perform as much in
an encounter as he might do if he were sure of coming an encounter as he might do if he were sure of coming
off safe; so that it is evident that fear of death sub-
tracts something from courage." tracts something from courage.
Perfect valor, thought La Rochefoucauld, is to do
unwitnessed what we should be capable of doing before unwitnessed
all the world.
Love of glory, fear of shame, the design of making a fortune, the desire of rendering our lives easy and
agreeable, and the envious wish of lowering the fame of agreeable, and the envious wish of lowering the fame of
others are often the causes of that valor so clebrated
in men, says La Rochefoucauld.

It should be added: Vanity, shame, and, above all,
temperament, are often the causes of courage in men,
LIFE consists in moveñent, says Aristotle; and he is that Schopenhauer had in mind when he wrote: ."We exist, physically, beeause our organism is the seat of constant motion; and if we are to exist intel-
lectually, it can only be by means of continual occulectually, it can only be by means of continual occu-
pation-no matter with what so long as it is some form of practical or mental activity.
"You may see that it is so by the way in which
people who have no work or nothing to think about people who have no work or nothing to think about
immediately begin to beat the devil's tattoo with their immediately begin to beat the devil's tattoo with their,
knuckles to a stick or anything that comes handy." The truth is, as Schopenhauer points out; that our
nature is essentially restless in its character: we very nature is essentially restless in its character; we very
soon get tired of having nothing to do; it is intolerable boredom
"The impulse to activity should 'be regulated, and some sort of method introduced into it, which of itself
wiil enhance the satisfaction we obtain," Schopenhauer says. "Actívity-doing something, if possible creating something, at any rate learning somethis how
tunate it is that man cannot exist without that! "A man wants to use his strength, to see, if he what effect it will produce; and he will get the most complete satisfaction of his desire in he can make or
construct something-be it a book or a basket.
"There is "There is a direct pleasure in seeing work grow
under one's hands day by day, until at last it is finished. This is the pleasure attaching to a work of art or a
manuscript, or even mere manual labor; and, of course, the higher work, the greater pleasure it will give."

Let everyone, then, do something according to the measure of his capacities, To have no regular work,
no set sphere of activity-what a miserable thing it is!

| Allan Water |
| :--- |
| On the banks of Allan Water, |
| When the sweet spring-time did fall, |
| Was the miller's lovery daughter, |
| Fairest of them all. |
| For his bride a soldier sought her, |
| And a winning tongue had he. |
| On the banks of Allan Water, |
| None was so gay as she. |
| On the banks of Allan Water, |
| When brown Autumn spread his store, |
| There I saw the miller's daughter, |
| But she smiled no more. |
| For the summer grief had brought her, |
| And the soldier false was he, |
| On the banks of Allan Water, |
| None so sad as she. |
| On the banks of Allan Water, |
| When the winter snow fell fast, |
| Still was seent the miller's daughter, |
| Chilling blew the blast. |
| But the miller's lovely daughter |
| Both from cold and care was free. |
| On the banks of Allan Water, |
| There a corpse lay she. |
| Mistaken |
| Mist |

## The Mirror of Character Your Manners Reveal All

$\mathbf{B}_{\text {Bimage, }}^{\text {Eition is a mirror in which every one shows his }}$ schaften"),
The power of manners is incessant-an element as unconcealable as firee As Emerson said, the nobility
cannot cannot in any country be disgused, and no more in a
republic or a demorraey than $\overline{1} \mathrm{a}$ a kinglom. No main republic or a democracy
can resist their influence.
"There are certain manners whlch are learned in good soietey, "rote Emerson, or that forse that if
a person have them, he or she must be considered and
and a person have them, he or sie must be considerew and
is everywhere welcome, though without beaut, wealth
ond is everyuns
of
genius.
gives hive the madress and ancomplishments and your gives hi
he goes.
"He
Ho has not the trouble of earning or owing them;
hey silicit him to enter and possess.
hey solicit him to enter and possess.
"We send girls of a-timid, retreating
the boarding school, to the ball-room, or wheresoever they can come into acquaintance and nearness of leading persons of their own sex; where they may learn
address, and see it near at hand. The power of a woman of fashion to lead and also to daunt and repel, derives
from their belief that she knows resources and behaviors not known to them; but, when these have mastered her
secret they learn to confront her, and recover their self secret th
"Every day bears witness to manners' gentle rule mediocre circle learns to demand that which belongs o a high state of nature or of culture. Your manners are always under examination, and by committees little suspected, a police in citizens' clothes, who are awarding
or denying you very high prizes when you least think
or 1 .
"We talk much of utilities, but 'tis our manners that
associate' us. In hours of business we associate us. In hours or business we go to him who we do not let our taste or feeling stand in the way. But this activity over, we return to the indolent state, and wish for those we can be at ease with; those who wil
go where we go, whose manners do not offend us, whose social tone chimes with ours.
"When we reflect on their persuasive and cheering
force: how they recommend, prepare, and draw people orce; how they recommend, prepare, and draw people
together; how, in all clubs, manners make the members how manners make the fortune of the ambitious youth that, for the most part, his manners marry him, and or the most part, he marries manners; when we think lessons and inspiring tokens of character they convey,
and what divination is required of us for the reading of this fine telegraph-we see what range the subject has,

## Once On a Time

Once on a time I used to dream
Strange spirits moved about And I might catch a vagrant gleam, Their lives were mingled So far they roamed, so near they drew And when 1 from a child had grown,
cor one is clad in coat of fur And one is decked with fe A sober suit of Quaker gray And that your servant from his birth, And this one lovesss you must please, And that one likes to share your ease
gracious creatures, tiny souls! Yet while the cloudland round us rolls,

## The Poet's Song to His Wife

How many summers, love
Have I been thine?
How many days, thou dove,
Hast thou been mine?
Time, like the winged wing
When it bends the flowers,
When it bends the flowers,
Hath left no mark behind,
To count the hours.
Some weight of thought, though loth
Some lines of care round both
Perhaps he weaves;
Some fears-- a soft regret
Some fears-a soft regret
For joys scarce known;
Sweet looks we $h$
All else is flown
Ah!-With what thankless heart
I mourn and sing!
Like sudden Spring!
with tongues all sweet and low,
Like a pleasant rhyme,
They tell how much I owe
They tell how much I owe
To thee and Time! SAVED

There's a certain Hollywood doctor who is not above prescribing for some patients, who only imagine they're Hence when a pretty movie widow came to him with vague complaint he was right on the job.
"My dear," he murmured, "you are slightly morbid. You should look about you, and marry again."
"Why, doctor," beamed the little woman, "is-is this proposal?" " "My dear woman," protested the doctor, in alarm,
"Me me remind you that a doctor prescribes medicine,

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