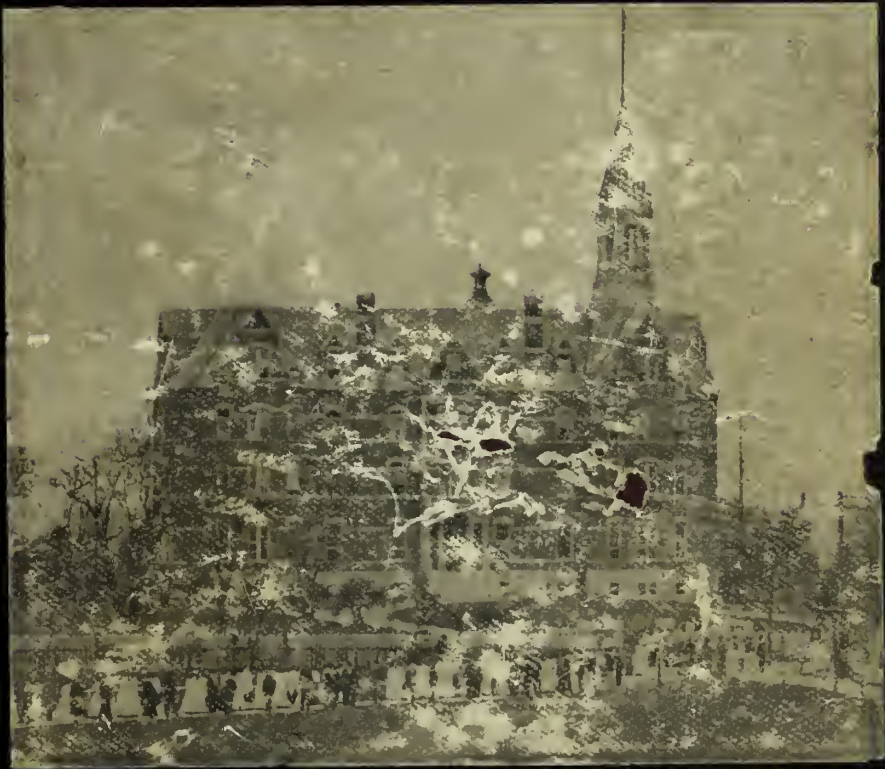


SELF-EDUCATOR FOR A RISING RACE



SHOWING PROGRESS
OF THE
COLORED AMERICANS

DUKE
UNIVERSITY

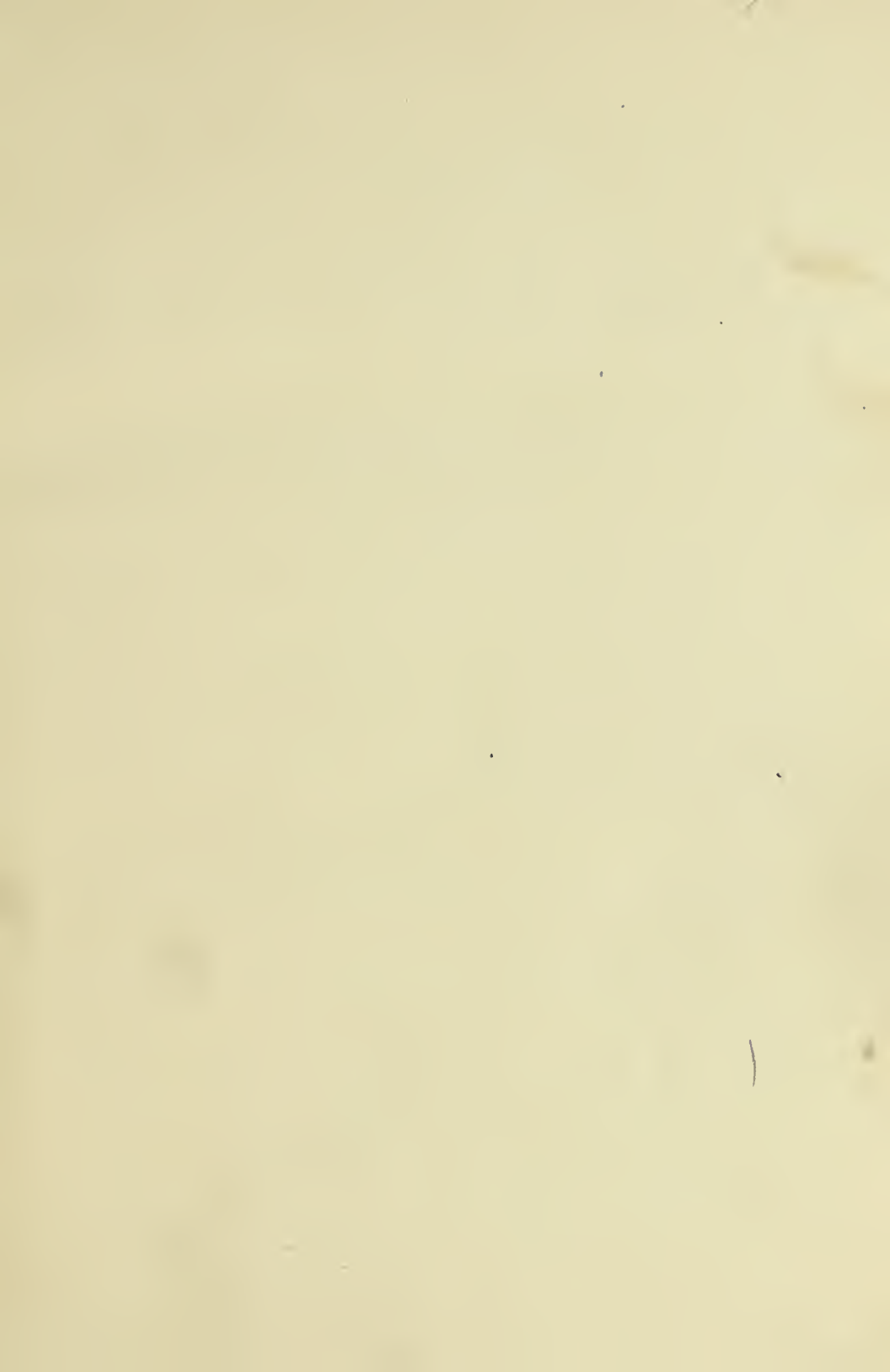


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CONTAINING MANY ATTRACTIVE PICTURES

SELF-EDUCATOR

FOR A

RISING RACE

A PRACTICAL MANUAL OF SELF-HELP FOR
THE FUTURE DEVELOPMENT OF AMBITIOUS
COLORED AMERICANS

BEING A COLLECTION

OF INSPIRING ESSAYS

ON THE

GREAT OPPORTUNITIES OF A NOBLE PEOPLE

LESSONS FROM THE ANCIENT AND GLORIOUS HISTORY OF THE RACE AND THE
WONDERFUL CIVILIZATION OF OUR ANCESTORS AS AN EXAMPLE TO
FUTURE GENERATIONS . . . WORDS OF WISDOM FROM THE
WISEMAN'S PHILOSOPHY AS A GUIDE TO A
HAPPY AND SUCCESSFUL LIFE

TO WHICH IS ADDED

LIFE LINES OF KNOWLEDGE

PRESENTING A SERIES OF VALUABLE INSTRUCTIONS FOR THE SELF-
IMPROVEMENT OF THOSE WHO ARE AMBITIOUS TO
KEEP STEP WITH

THE PROGRESS OF THE RACE

ILLUSTRATING THE PROSPERITY AND ACHIEVEMENTS OF
COLORED AMERICANS AS TOLD BY THE CAMERA

WRITTEN AND COMPILED BY JOSEPH R. GAY

Assisted by Many Eminent Writers

COPYRIGHT 1913
BY JOSEPH R. GAY

We have spent the greater part of the first fifty years of FREEDOM thinking of the past. Let us spend the next fifty years thinking of the future.

326.81
G-2,853

Publishers' Preface



SUCCESS in life through self-help, should be the key-note of all human endeavor. What opportunities have we for success in life? What does the future hold in store for us? What can we do to better our present conditions? How can we help each other? These are the all important questions that concern and interest the ambitious, progressive Colored American, seeking intellectual, spiritual and material welfare.

Volumes have been written about the past, but—except for the lessons taught, the past is almost like a dream.

Let us start the second half century of freedom by looking to the future; by casting about for present opportunities and making the most of them. Let us begin anew in the light of past experience and with the advantage of progress already won. Let us forget our past troubles, both real and imaginary. Let us bury the failures, misfortunes and mistakes of the past half century and make a new, fresh start for greater success in life. Let us think, and take advantage of, the wonderful possibilities that are open to us now. Let us remember that knowledge brings efficiency, and efficiency brings power; that power commands and creates new opportunities for those who seek it along the **LIFE LINES OF SUCCESS**; and that God helps those who help themselves.

We must realize that **THOUGHT IS POWER**, and teach the principles of right thinking. Thought is the force with which we build and shape the whole future of our lives, whether for good or ill.

If you desire to develop your own greatest powers, if you have a son

or daughter about to assume life's more serious duties, if you have a friend who can be helped by wholesome advice, then this book has a message of inspiration for you and a note of encouragement for the friend who seeks to grasp **LIFE LINES OF SUCCESS**.

The teachings of this work will help you understand **THE VITAL LAWS OF TRUE LIFE**, true greatness, power and happiness, but the striking feature of the book is—after all, the solid, sensible, healthy exposition of the one theme it is written to enforce and open up: "Opportunity." Therefore it is "**A PRACTICAL MANUAL OF SELF-HELP**."

This volume is a real survey of the vital questions that affect us in everyday life. The department presenting a series of instructions under the title of "Life Lines of Knowledge" is interesting and stimulating, dealing with the **INDIVIDUAL** and his latent powers and of his practical relations with mankind. It offers many sane and practical suggestions, tending to a richer personal life.

There are pages brimful of fragrant thoughts; beautiful ideals that cheer and inspire to nobler aspirations and loftier undertakings; practical suggestions that point the way to success; spiritual truths that intensify faith in yourself, in your fellow man and faith in all that is divine.

Each subject is written in the simplest, clearest language, in a way that will prove helpful in developing the powers of the rising generation. The idea is to teach the creative power of thought.

Full of good cheer and uplift, this book points the way to a nobler life and broadens human affection. It explains this mystical life of ours; teaches the practical things of life; tells what all the world is seeking to learn. It is a book for living men. It will carry you on to the winning of your highest ambitions, and above all—will keep you in touch with yourself and with the infinite God.

THE PUBLISHERS

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The Story of a Rising Race Told in Pictures



PHOTOGRAPHED FROM LIFE

Special
Collection
A

INDUSTRY
COMMERCE
FINANCE
INSURANCE

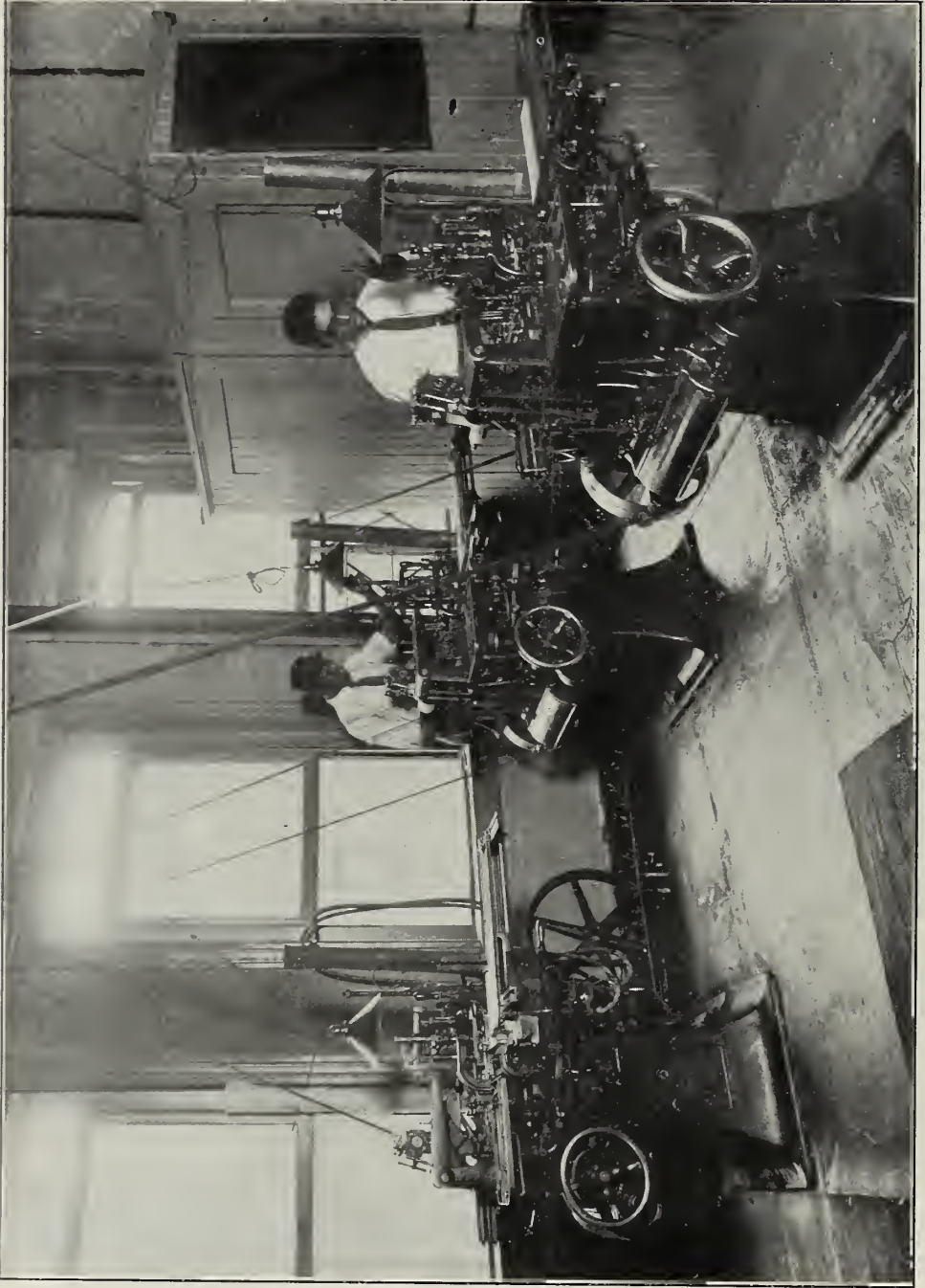


CAPABLE OFFICE STAFF
Bookkeeping Department, National Benefit Association, Washington, D. C.



ENTERPRISING BUSINESS MEN

The Executive Committee of the "National Negro Business League." The purpose of this league is to bring the business men together for mutual co-operation and trade advancement.



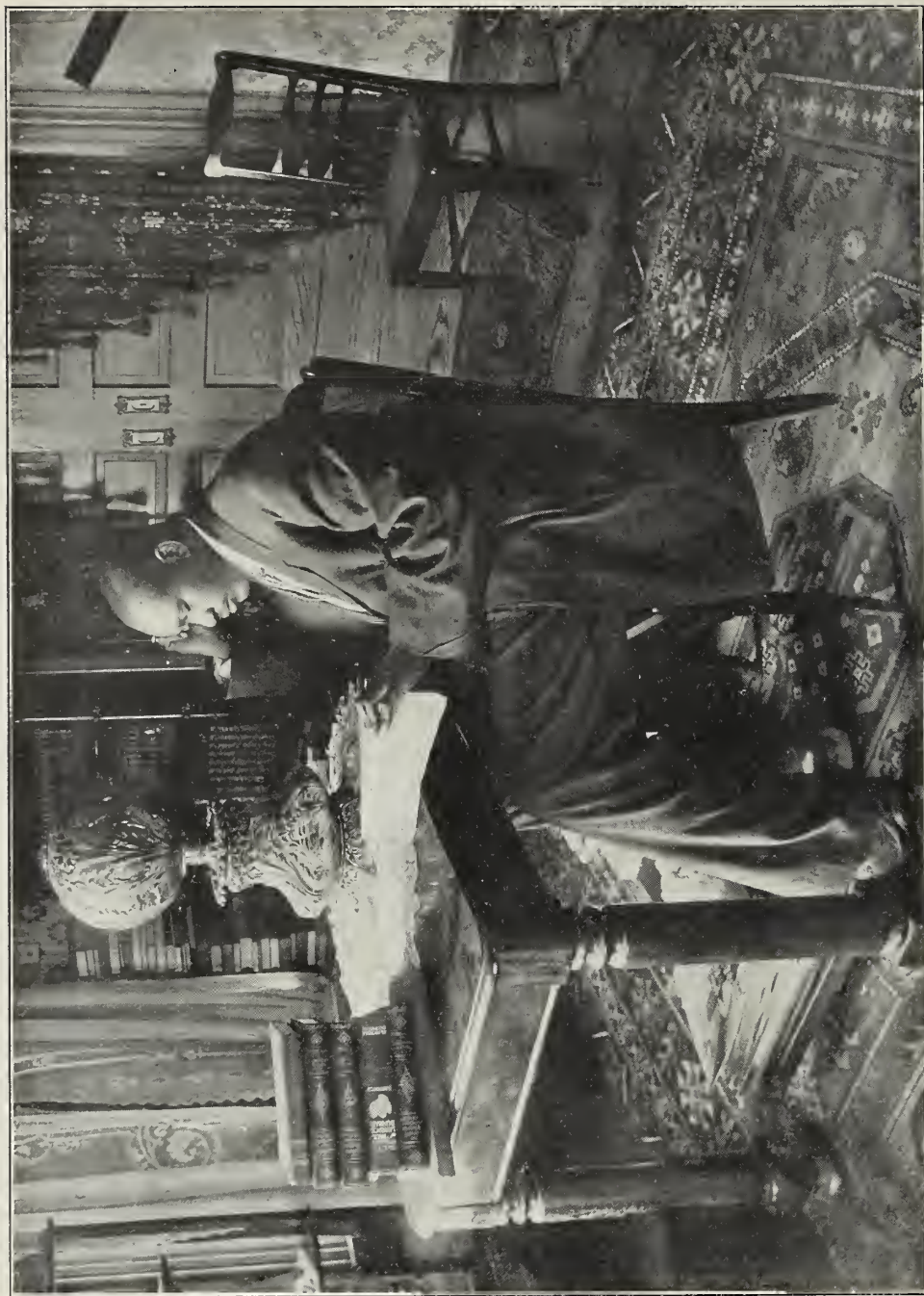
MONOTYPE OPERATORS

Modern typesetting machines. A. M. Sunday School Publishing House, Nashville, Tenn.



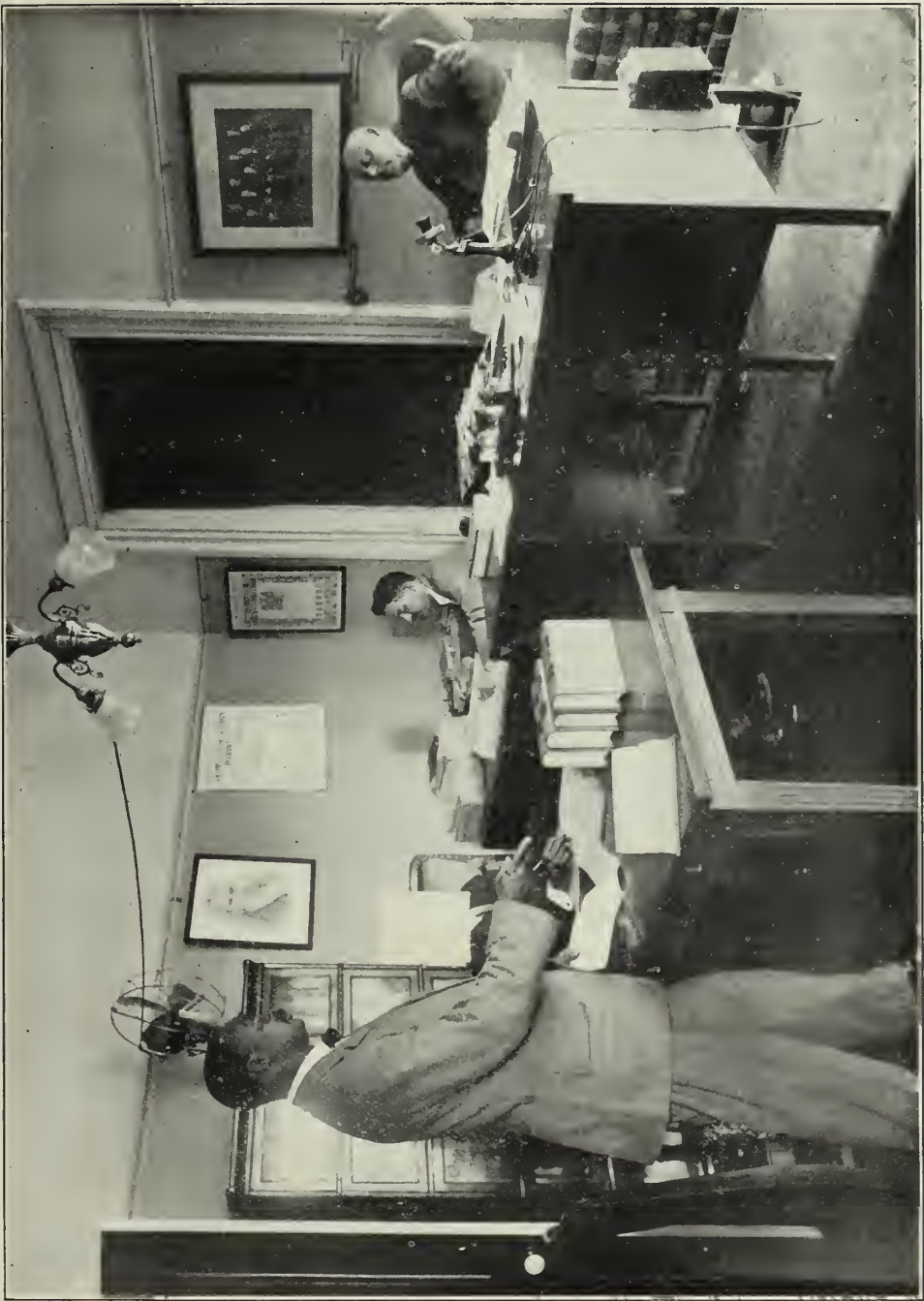
MEN OF FINANCE—BANKERS

Members of The National Bankers' Association. The men who control trust funds and provide means for business and agricultural expansion.



PRIVATE LIBRARY OF A PROSPEROUS HOME

Refinement and culture is here shown in the home of Chas. Banks, Mound Bayou, Miss.



SUCCESSFUL IN LAW PRACTICE

A prominent lawyer presenting his case to Judge R. H. Terrell, who is a colored Judge of a Municipal Court in Washington, D. C.



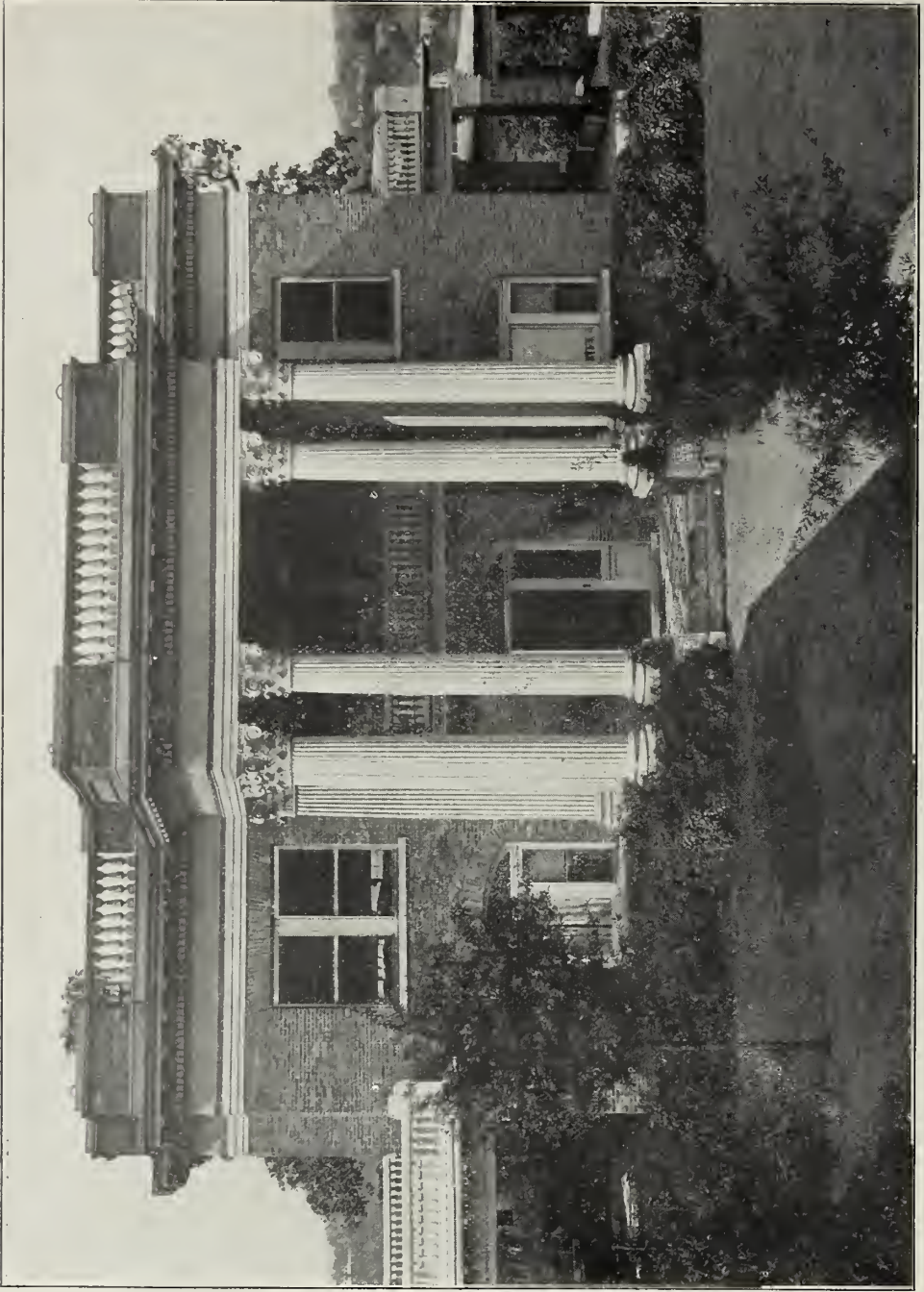
STENOGRAPHY IN A WELL EQUIPPED OFFICE

The type-written letter in business correspondence is almost a necessity, hence the great demand for intelligent and experienced stenographers.



BUSINESS ACHIEVEMENT

Vandehorst's Shoe Store, Jacksonville, Fla. Evidence of the opportunity for success in the shoe business.

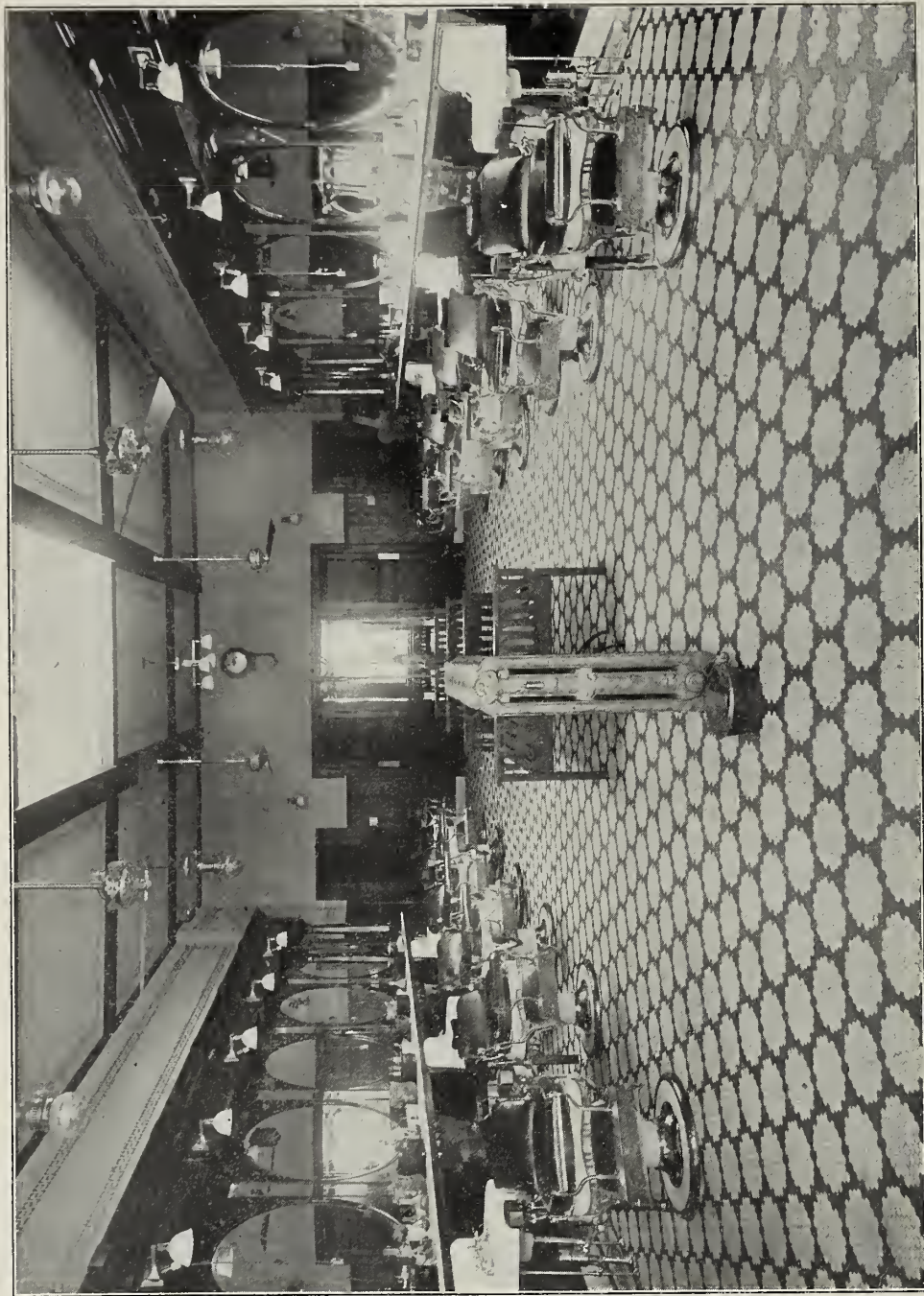


THE REWARD OF THRIFT AND ENERGY

The palatial residence of J. F. Herndon, a prosperous Colored citizen of Atlanta, Ga.



AN ELEGANT AND WELL-APPOINTED LIBRARY
An interior view in the home of a noted physician, Doctor George Cabaniss, Washington, D. C.



LUXURY AND COMFORT

An elegantly appointed Barber Shop owned and patronized exclusively by Colored citizens.
Birmingham, Alabama.



AN UP-TO-DATE STORE

An example of Mercantile Success, showing possibility and prosperity. Owned and operated by A. H. Underdown, Washington, D. C.



COMMERCIAL PROSPERITY
One of the largest Fish Markets in the South. Jacksonville, Fla.



REPRESENTATIVES OF THE OVERGROUND RAILROAD

Here are lined up in their uniforms some of the brightest Parlor Car porters of the Chicago and Northwestern Railroad.



SITE OF THE FIRST HOUSE IN CHICAGO
ERECTED ABOUT 1779 BY JEAN BAPTISTE POINTE DE SABLE
A NEGRO FROM SANTO DOMINGO
PROPERTY OF THE FRENCHMAN LE MAI 1788-1804
PURCHASED BY JOHN KINZIE AND BY HIM OCCUPIED
FROM 1804 UNTIL THE FORT DEARBORN MASSACRE 1812
REOCCUPIED BY JOHN KINZIE FROM 1818 UNTIL
HIS DEATH IN 1838
ABANDONED IN 1834 THE HOUSE SOON FELL INTO RUIN

WITH THE CONCURRENCE OF THE CHICAGO HISTORICAL
SOCIETY AND OF THE SOCIETY OF THE DAUGHTERS OF
THE AMERICAN REVOLUTION
THIS TABLET IS DEDICATED IN HONOR OF JOHN KINZIE
AND OF THE EARLY INHABITANTS OF CHICAGO
ON THE CENTENARY OF THE FORT DEARBORN MASSACRE
THIS 150 DAY OF AUGUST 1912

THE COLORED MAN AS A PIONEER

The first house in Chicago was erected by a Negro.

LIFE LINES OF SUCCESS

PART I.

THE COMING MEN OF THE RACE

Our Young Men Will Be Our Future Leaders

Who are to be our leaders this coming generation?

We have had brilliant and faithful leaders in the past, men who labored under adverse circumstances, but who succeeded in reducing opposition, and brought the race up to a higher standard. They were the pioneers in a great national movement. Their names are honored and will be honored as long as the race exists.

Their preliminary great work done, they passed away leaving its continuation in the hands of other noble men and women, who are still among us.

Remember, we are now in the second generation of uplift, and the mantle of the leaders of the first generation of freedom, passed to those of the second generation, has been spread over a vastly wider field, and shows room for still wider extension.

The history of man shows that in all great human movements for betterment, there have been pioneers who commenced the work, and carried it to a higher point. Then came a succeeding line of leaders who took up the work and carried it higher still.

Neither the pioneers of the Colored people of the United States, nor their successors, the present leaders, could do all or can do all that is to be done in the way of elevation or betterment, because it has grown to enormous proportions.

For this reason we must look about us and see who are to be the future leaders of the Colored Americans.

We now have able leaders, men of great character and ability, men whose loss would be keenly felt, but they know, and we know, that in the course of nature all must pass away, and we have it from their earnest utterances that their great hope is to have successors in the

leadership. Many of them are ready to train others to walk in their footsteps. There are thousands of men, children in our schools, youth beginning college life, and young men who have completed their course and are ready to take up a position as commanders in the battle of life.

Here are a few of our present leaders, between whom no invidious comparisons can be made, and to whose number may be added a thousand or more working in more or less conspicuous positions to fit their people to become leaders. They are shining examples of success and merely mentioned to show your own opportunities.

Look at and study this list earnestly, it concerns you:

EXAMPLES OF SUCCESS

Rev. S. G. Atkins, President of the State Normal and Industrial College of North Carolina.

Dr. R. F. Boyd, physician and surgeon, Nashville, Tenn.

Hon. H. P. Cheatham, Recorder of Deeds of the District of Columbia.

Dr. D. W. Culp, A. M., M. D., author of "Twentieth Century Negro Literature."

W. E. Burghardt Du Bois, editor "The Crisis, A Record of the Darker Races."

Bishop G. W. Clinton, A. M. E. Zion Church, Charlotte, N. C.

Prof. J. M. Cox, President Philander Smith College, Little Rock.

E. E. Cooper, Editor "Colored American."

Prof. A. U. Frierson, Professor of Greek, Biddle University.

Prof. N. W. Harllee, Principal High School, Dallas, Texas.

Dr. Lawrence Aldridge Lewis is a rising physician of Indiana, who made the highest record in a competitive examination for the city hospital of Indianapolis against 107 applicants.

Prof. R. S. Lovinggood, President Samuel Houston College, Austin, Texas.

Kelly Miller, Professor Mathematics Howard University.

D. W. Onley, D. D., Dentist, Washington, D. C.

I. L. Purcell, Attorney and Counselor at Law, Pensacola, Fla.

G. T. Robinson, Attorney and Counselor at Law, Nashville, Tenn.

Bishop H. M. Turner, D. D., LL. D., A. M. E. Church, Atlanta, Ga.

Rev. O. M. Waller, Rector Episcopal Church, Washington, D. C.

Prof. H. L. Walker, Principal High School, Augusta, Ga.

Prof. Booker T. Washington, President Tuskegee Institute.

Prof. N. B. Young, President Florida State Normal and Industrial College.

The foregoing are a few leaders in the professions. There are numerous others whose names and deeds have already made history and fame.

The present field of leaders in the professions is large, but there are other fields of leadership in the business world. These men are successful and point the way to others to follow, and they must lay down their leadership with the others:

Charles Banks, Cashier Bank of Mound Bayou, Mound Bayou, Miss.

E. C. Berry, hotel man, Athens, Ohio. Said to keep one of the best hotels in the United States.

Rev. R. H. Boyd, President National Doll Company; also of the National Baptist Publishing House, Nashville, Tenn.

William Washington Brown, Founder of the "True Reformers' Bank, Richmond, Va.

Junius G. Groves, "The Potato King." Edwardsville, Ky.

Deal Jackson, Albany, Georgia, the great cotton king.

John Merrick, founder of the North Carolina Mutual and Provident Association, the strongest Negro insurance company in the world; North Carolina.

W. R. Pettiford, founder of the Alabama Penny Savings Bank, Birmingham, Alabama.

The following condition of the Colored American opportunities will be of assistance in suggesting fields of leadership:

The number of colored men now engaged in business and professions are as follows:

Agricultural pursuits	2,143,176
Professional occupations	47,324
Domestic and personal service.....	1,324,160
Trade and transportation.....	209,154
Manufacturing and mechanical pursuits.....	275,149

This is close to 25 percent of the entire colored population of the United States.

But this enormous field of opportunity, is not the limit. You have aspirations toward music and the fine arts—singers, painters, sculptors, actors and poets. Here are a few leaders to be followed by you or your children, relatives or friends:

MUSIC COMPOSERS AND PIANISTS

Harry T. Burleigh, New York, composer of "Jean," "Perhaps."

Robert Cole and J. Rosamond Johnson, New York, musical setting to Longfellow's "Hiawatha," "Idyll for Orchestra," "Dream Lovers," (operetta).

William H. Tyers, composer of "Trocha," a Cuban dance and other noted compositions.

Will Marion Cook, New York, "The Casino Girl," "Bandana Land," etc.

De Koven Thompson, Chicago, composer of "Dear Lord, Remember Me," "If I Forget," etc.

James Reese Europe, founder of the Clef Club Symphony Orchestra.

Among pianists is Miss Hazel Harrison, of La Porte, Indiana, who is making her mark as a student of the piano under the celebrated greatest living pianist, Ferruccio Buconi, of Berlin.

These and other leaders in their art succeeded many illustrious composers. And you are called upon to prepare to follow the present leaders.

VOCAL ARTISTS AND PRIMA DONNAS

Remember the Black Swan, that wonderful prima donna whose voice had a range of three octaves and was frequently compared with Jenny Lind at the height of her fame.

Madam Marie Selika, of Chicago, achieved enormous success in Europe, a marvelous singer whose voice "trilled like a feathered songster," and whose "Echo Song" has not yet been surpassed.

You have heard the "Black Patti" (Madame Sisseretta Jones) who was a success in Europe, and has her own company of which she is the head, "The Black Patti Troubadours."

There is Mrs. E. Azalia Hackley, of Detroit. This lady has been a prominent singer for years. She studied in Europe, and is the author of "Guide to Voice Culture."

PAINTERS

William Edward Scott, of Chicago, should be noted for his extraordinary works in America and Europe. Born in Indianapolis in 1884, he graduated from the high school in 1903. From 1904, when he entered the Chicago Art Institute, until the present time, he has been prolific in paintings, three of which were accepted at the Salon des Beaux Arts at Toquet, and others elsewhere. His work may be seen in three mural paintings which decorate the Felsenthal School in Chicago.

This field is rich in artists of the colored people:

E. M. Bannister, the first Negro in America to achieve distinction as a painter. One of his pictures was awarded a medal at the Centennial Exposition of 1876 (Philadelphia).

Henry O. Tanner, the son of Benjamin T. Tanner, Bishop of the A. M. E. Church, is one of the most distinguished artists of the present day. He resides in Paris but is a native born American. During the

past three years his paintings have been on exhibition in the leading art galleries of the United States.

A rising young artist is to be found in Richard Lonsdale Brown, a native of Indiana, but who spent many years of his life among the hills of West Virginia. Not yet twenty years of age, he is on the road to fame and has received the ecomiums of artists as a young artist of rare qualities with the precious gift of vision which indicates artistic instinct.

SCULPTORS

The two great sculptors of the colored people are women:

Edmonia Lewis, of New York, now a resident of Rome, where she turns out noted sculptures sought for in the great art galleries of the world.

Meta Vaux Warrick (Mrs. Fuller, wife of Dr. Solomon C. Fuller of South Framingham, Mass.). She first attracted attention by her exquisite modeling in clay in the Pennsylvania School of Industrial Art. Rodin, the great French sculptor, took her under his charge, and her work is the admiration of the art galleries of the world.

Mrs. Mary Howard Jackson may also be mentioned as a rising sculptress.

ACTORS AND POETS

Ira Frederick Aldridge, of Baltimore, was a pupil of the great artist Edmund Kean. Aldridge appeared as Othello and other characters, and received a decoration from the Emperor of Russia.

Phyllis Wheatley, the first woman white or black to attain literary distinction in this country. While a child she began to write verses, and received the endorsement of the most distinguished men of her time, including General Washington.

Paul Laurence Dunbar, a noted poet born in Dayton, Ohio. He showed poetic ability while at school, and soon became known as a writer of ability.

All the foregoing actors and poets have passed away, but there

are many treading and to tread in their footsteps. Success and fame must come to them by utilizing their gifts to the best advantage.

We give you merely the edge of the field to be filled by you or some one you know and hope to see attain it. It is a thickly sown field, and if you cultivate it, you will be rewarded with an astonishing harvest.

INVENTORS

The evidence is accumulating every day that the Colored citizen, under favorable environments, has performed his whole duty in the work of benefiting mankind, whether in arduous labor or advancing the world by his thought.

The records of the United States Patent office show more than four hundred inventors and inventions among the Colored people. Many of these inventions are of the highest value and utility. These inventions are for devices of every conceivable use, from a rapid fire gun, invented by Eugene Burkins, a young colored man of Chicago, down to a pencil sharpener in common use today. In the line of humanity, life saving guards for locomotives and street cars have been invented. All of this goes to show the trend of the Colored man's mind, and what he can do by thinking and the proper use of his brain.

As an inventor Mr. James Marshall, of Macon, Georgia, has attracted national notice through his novel flying machine which he has had patented. Mr. Marshall has introduced what is called a "Circumplanoscope," which renders the flying machine non-capsizable, and which will enable it to stand still in the air.

R. W. Overton, a sixteen-year-old student of the Stuyvesant High School, within the past year won the long distance record for model aeroplanes against more than twenty competitors from all the high schools of Greater New York and vicinity.

It was said that the pioneer leaders of our Colored Americans struggled up and carried their people up with them. The questions presented them, the problems they were called upon to solve were new and the lights given them to solve them was somewhat dim. They worked

for betterment by this dim light, but the light grew stronger as they advanced, and when they came to lay down the lamp of leadership, it was taken up by their successors burning brightly, and with added wisdom to carry on the great work.

Who can tell then, the names of the leaders to succeed them? They were in process of training, however, just as there are other leaders being trained or growing up to follow in the footsteps of the present leaders. They appeared and have expended and are expending their labors in elevating their fellow citizens, but they will eventually be obliged to lay down their mantle of leadership for others to take up. This means that in the present Colored Americans there are those destined, or who will make themselves fit to become great leaders in every department of uplift.

Conditions have improved during the past generation, and the new generation looks upon an enlarged field, with more varied prospects, greater development, and opportunities that did not exist before, and which have naturally sprung from the gradual progress of the race.

GREAT DEMAND FOR WISE LEADERS

There is a greater demand for a skilled and wise leader now than ever before, and in preparing for that leadership, let each man of the race look to himself as a possible aspirant and successor to the present leaders. The very thought of such a possibility, based upon the necessity for such leadership, is an inspiration, an incentive to action, and a motive to take advantage of the opportunities. The path has been cleared and you can not lose your course.

Let us revert to the question: "Who are the coming men?" Who will take the places of the men now leading the race, when they have done their work, fulfilled their mission loaded with honors and fame? They can not go on forever, for they are human and must yield to the inevitable.

Perhaps you are one of the possible leaders to reach honor and fame. Why not? Many a man living in apparent obscurity has sud-

denly come forth out of his retirement at the call of demand following opportunity. This is life and the natural progress of the world. You are living under auspicious circumstances, surrounded by events that must cause you to think, and know just what is required to advance along the lines of human betterment.

Every man thinks he knows just what he would do under certain circumstances if he had the opportunity, and that he has the power to do it. Very well, here are the opportunities, and if you develop your natural ability and capacity and take hold with a firm hand, you will attain the power. It is characteristic among all men, an attribute of modern affairs, that to obtain anything an effort must be made to get it. Everybody knows this by experience. It has been the experience of all men, and of all nations. A man must reach out and take what is before him within his reach. A wise man never attempts to try to take what is beyond his reach. Children do that, but a modern man is no child. There is an old maxim which says: "A bird in the hand is worth two in the bush." Wherefore, take the bird in hand and hold on to it, and you will get the two in the bush by and by.

FUTURE LEADERS NOW UNKNOWN YOUTH

Even now in some humble home, there is a youth, a mere child with possibilities unknown to him or to you, who may develop into a leader. Many great men have sprung from such sources, and made the world ring with their exploits. What has been done can be and will be done again. It is not fate, nor is it perhaps destiny as some may think, it is opportunity.

Do you suppose that the poor child who looks on at the amazing things of life, the things going on around him, does not think about them and feel ambitious to be or do something that will make as good a showing?

It may be that he plods back and forth after his morning chores, to some little elementary school with his few books under his arm, and which he has pored over the night before or in the early morning. He knows that he is learning, and his small ambition leads him to learn

more. His interest is aroused and he represents the seed, the foundation of a leader or of some of our leaders who will make their mark, an advanced man to take the place of some who will soon pass away.

He may have left the plow and the little elementary school to go to college; there are opportunities for this, and when he gets to this college, his mind expands, and he becomes fertile in resources to embrace opportunities before him. The more he learns, the more rapidly does his mind quicken, and the more his mind quickens the more he advances along the goal.

PERHAPS YOUR BOY WILL LEAD THE RACE

He is your boy, perhaps, your son for whom you have the highest ambitions, and your bosom swells with pride at the thought that he is your boy, and that you have opened the door to opportunity for him.

Some young man just out of college, just out of the refining process, is on the high road to position and honor, and is already making a name for himself, may become the leader or some leader along the many fields open to him.

Can you say that it will not be yourself? Who knows that it may not be you, your brother, nephew, cousin, or some valued friend? Give yourself the benefit of the doubt if there be any doubt, and there need not be, and take hold of the intellectual plow, and till the field of opportunity. It is waiting for you and for yours.

Do not throw straws in your own and in the way of those you know and to whom you may be related by the ties of blood or friendship. Why not put them and yourself in the way of opportunities? Give yourself and them a chance to prepare for opportunity, every one possesses the chance, and he must prepare for it, it is in the future, perhaps it is waiting now, are you ready for it? Do you think you will be ready when it calls? If not get ready by keeping your ear close to the ground and watch for the signal. Keep in touch with the people, their needs, necessities and demands; observe the signs of the times and study the shaping of events.

These are progressive times, and age of hustle, and the man who stands out in front will win the race, for he has the advantage of place and position, also readiness to start at the first sound of the signal.

THE CHURCH OFFERS HIGH INDUCEMENTS

The Church offers the highest inducements to a life of usefulness and honor. It is guided by men of distinguished ability and humanity. The Bishops and clergy of the various denominations have taken advantage of the new lights of the twentieth century, and are striving to bring their fellow men of the same race, up to the highest standard of right living.

The heights they have attained must be maintained like a protective rampart in a great battle. Their successors are the ones to continue the work of defence, and advance the lines still farther into the country of the enemy of humanity and morality.

The army and navy have had their share of brave Colored men, and has opened its ranks to more of them who are distinguishing themselves and ennobling their race. In the school of army and navy discipline, the Colored man has proven himself to be a man in every sense of the word. Faithful and true to his duty, he honors and loves the country under whose flag he is ready to draw his sword, and lay down his life.

YOUR CHILDREN MAY BECOME DISTINGUISHED

You or your children may be the fortunate ones to be offered an opportunity to become distinguished for bravery and generalship, for the way has been prepared and those now striving to uphold peace will have successors. Remember this point, that the longer the test and the greater the perseverance, the more and the higher facilities will be given you to reach the leadership.

It must be plain from the mere birdseye view that has been given that many leaders will be needed in the near future. Indeed, some of

our present leaders as they grow older will lay down their armor, and others must be ready to take it up and wear it.

The filling of the ranks is almost imperceptible because it is so gradual, but it goes on continually, and the time to prepare for stepping into a vacancy is now. There is always a leader, and the coming men, it is plain, are those who make themselves ready, and prepare for immediate and future emergencies.

Have no fear that there will be no place for the lowly boy in the humble home; the lad with his school books plodding his way to the elementary school; the youth at college, or the newly made graduate. The wheels of life are not going to stop, they are ever turning, and there is a vast upward tendency which comes with every succeeding generation, the last an improvement upon its predecessor, and the next one a still greater improvement. So will go the world until the last whisper of time shall beat against the gates of eternity.

THE TURNING POINT

The Progress of the Colored American; His Chance in the Business World

There are three points upon which every colored citizen may base his chances for success in the business world:

First—From their inability to engage in any business whatever a generation and a half ago, the Colored race now numbers about five hundred thousand members engaged in trade, transportation, manufacturing and mechanical pursuits.

Second—The Colored race having increased from about four millions of people a generation and a half ago, to nearly ten millions of people in 1913, the commercial field has vastly widened for exploitation.

Third—Under the now accepted doctrine announced by Rev. Charles H. Parkhurst of New York City, the field is still farther enlarged and bids fair to become unlimited.

The exact bearing of this increase in the population upon business chances lies in the increased consumption, greater demand and advanced civilization—that is a greater variety of objects are necessary to comfort or pleasure. This makes more customers, and all things being equal, perhaps they should be a trifle better, it is quite on the cards to believe that the Colored American will get his increased share of the trade of his fellow Colored Americans. If he does not, then he is probably in fault through inferior goods, poor service and lack of prompt delivery. The business is in his hands at any rate and the opportunity is at his call.

The first proposition is to the effect that business chances are now at high tide, where a few years ago there were no chances of any sort. We are speaking of the subject of business chances exclusively, but may venture to add such employments as miners, masons, dress makers,

pavers, iron and steel workers, stationary engineers, engine stokers, etc. In these latter occupations there are more than one hundred thousand Colored Americans employed, a gain of over 85 per cent in ten years, or rather since 1890. The other trades have fallen off somewhat owing to the introduction of machinery.

To limit this question to commercial pursuits, it may be well to state that economic progress has reached a high water mark among Colored Americans. There are one hundred twenty-five and more Colored business men's local Leagues in about every State in the Union, with eleven State Colored men's business leagues in the Southern States.

These leagues are composed of bankers, merchants, and dealers generally in goods, wares and merchandise—dry goods and groceries, hardware, etc., and are all at the top notch.

THE SIGNS OF THE TIMES

It is evident from the signs of the times, the business situation, our interstate commerce laws, and the domination of the trusts and combines by the Federal government, that there will soon come a great change in our business methods, and practices.

We are expecting that competition will be restored to the place it occupied before men were forced out of business by overpowering interests and vast aggregations of capital. It will certainly happen in the near future that any man will be able to open a modest store, or engage in a quiet and reasonable business without being driven into bankruptcy and poverty.

Our Colored Americans are not men of large capital, nor can they control large amounts of capital, consequently they have been unable to make any headway against great combinations, but here is an opportunity and if you wish to grasp it make ready. Prepare for this turning point, for it will be the turning point in the fortunes of many of our people who never had such a chance before, and will not again if they permit others with more sand and hustle to jump in and take up every valuable claim and chance.

THE PROGRESSIVE COLORED AMERICAN EARNs RESPECT FOR HIS RACE

What Other Races are Doing to Rise—Persistence and Determination Will Win

In a country like the United States where there are so many different peoples gathered together, it is difficult for all of them to live in perfect harmony.

In view of what is said in other parts of this book, it must come that all men will be united as one nation, with one set of rules and laws applicable to all alike and without discrimination against any branch of the human family, and without regard to his color.

There are not so many prejudices against races as was formerly the custom, or rather habit, and the signs of the times are that prejudice and opposition are diminishing every day.

Colored citizens have had to fight against all kinds of prejudice and even submit to humiliations that ought to rouse their manhood and compel them to inquire when or whether it will ever end. Every Colored American who reads this book may feel assured that the end is in sight, and that his children will witness a great diminution in the slights put upon his race and color. It will be effected by personal influence based upon education and high standards of living.

Not so very long ago, the Jew was about as humiliated a race of men as exist in the world. Driven out of public places because they were Jews; unable to do business with others on account of their race, they were made a byword and a laughing stock in every occupation of life, and held up to the world on the theater stage as objects of derision and caricature.

The Jew was a "Sheeney," a "Shylock," an "Ol' clo' man," a "Christ killer," and given other choice epithets to bring him into disrespect and excite prejudice, even abhorrence.

All these epithets and others equally as cruel and vulgar, were applied to the whole race of Jews, and it did not make any difference whether he was an honest Jew, or one of education, and of high repute, he was still a "sheeney."

But a change has taken place and the Jew is no longer a "Sheeney," unless he merits the epithet, but stands as a man among the other men and is entitled to and gains their respect. Jews, as a race, are no longer "Sheeneys," or "Shylocks," only those individuals of the race that are in bad repute among their own people are such. Hence we perceive that prejudice against the Jew as a race is diminishing.

THE FLANNEL MOUTHED IRISHMAN

Not very long ago, an Irishman was considered a "Paddy," and to call a man "Irish" was to provoke a fight in which blood was spilled. To call an Irishman a "Flannel mouth" meant a broken head to the speaker. It was a term of reproach. The Irishman also was caricatured on the theatrical stage and held up to derision. "O, he is only an Irishman," was an explanation for every outburst of disorder.

We find that these opprobrious epithets are now limited to certain Irishmen, and not to the entire nation or race of Irish. To call an Irishman a "Mick" does not hurt his feelings as it once did, because he knows it does not apply to him as a member of the Irish race.

The Italian "Dago," and the Chinese "Chink," were epithets applied to the entire nation or race of Italians or Chinese. But a change has come over the situation. There are Italians who are not "Dagos," Chinese who are not "Chinks."

Epithets cruel and vulgar have been and still are applied to Colored men, and we often hear our Colored Americans styled "Nig-

gers." Of course this is slang for Negro, and although the word "Negro," means a high type of Ethiopian, nevertheless it hurts the Colored American. Why should it hurt his feelings?

BECAUSE HE ALWAYS APPLIES THE VULGAR EPITHET TO HIS RACE

That is what the Jew used to do when he was called a "Sheeney," and it hurt the whole Irish race of people to call one of their number a "Flannel mouth." The Italian did not like to be called a "Dago," and he always felt for his dagger intending to kill for this insult to his whole people. So too, the Chinaman does not mind being called a "Chink," because he now understands that the opprobrious word does not mean the whole race of Chinamen.

When one white man calls another a "liar," a "scoundrel," a "thief," a "briber," or other vulgar epithet, the whole white race of Americans do not rush to arms to wipe out the insult to the nation, because such epithets have nothing but a personal application, and the white man, who is none of the things covered by the vulgar word, merely laughs.

Let us extend the idea to religion:

If a wayward boy or man casts a rock through a church window, he is charged with sacrilege and an enemy of religion. If a man even on provocation slaps the face of a clergyman, he is also a desecrator of religion, and an enemy of God. This is ridiculous, and we begin to see how ridiculous it is to attach to an entire system a mere petty detail of local or personal insult. Religion can not be harmed by breaking a church window, nor is the majesty of God insulted by an assault upon a clergyman. If that does happen, then it is mighty poor religion that can not stand so small a thing.

Applying the idea to racial epithets:

You do not offend a Jew now, by speaking of "Sheenies," because

he knows that there are Jews who are Sheenies, that is, disreputable Jews, and he is as anxious to get rid of them as you are.

When you mention "Dagoes" to an Italian, he shrugs his shoulders as much as to say: "O, yes, there are Dagoes just the same as there are grafting Yankees." The Yankee to whom this is said does not get angry because he knows that the Italian does not mean the Yankee nation.

It is the same with the Irishman and the Chinese. They laugh at the application of vulgar terms to members of their race that deserve the appellation—they do not take it to mean the whole race.

There is a reason for this diminution of racial prejudice against the other races. That reason lies in the fact that education has put the races upon the same plane of intelligence and good citizenship. When it comes to caricaturing their race in order to create prejudice or excite animosities against the whole, they protest and their protests are heard because they are founded upon reason and common sense, as well as business sagacity.

The movement among the Jews and Irish to stop the caricaturing of their race upon the theatrical stage is bearing fruit and is doing much toward eliminating race prejudice.

All the Jewish organizations have combined to prevent caricatures of the Jewish traits of character which are notoriously bad, in theaters of all grades and to punish their representation. It is a business proposition mainly, but it is effective. "You make fun of the bad traits of my people," intimates the Jew, "and I will not trade with you."

Likewise the Irish organizations are unanimous in their movement to prevent and punish caricatures of the bad traits of the Irish people. Says the Irishman, "You keep the Flannel mouth off the stage, or off goes your head at the next election." This is the loss of political influence mainly.

So with the other nationalities: "You let us alone in your caricatures, or we will not trade with you, work for you, or vote for you."

The consequence is, that high minded people, or those who have an eye to profits and success in their business ventures, find that there

is less to be gained from encouraging the immature, or half educated, the bigoted, and the ignorant whose race prejudices are based on mere personal dislike or neighborhood animosity, gossip, or lies repeated until they are regarded as gospel truth, than in the business of the educated and cultured classes, or those who believe in equality of opportunity.

The people who cater to the public are discovering that honey catches more flies than vinegar and gall.

Comic and even sharply satiric portrayals of Jewish, Irish, or even Negro foibles are appreciated by these races themselves, just as Americans of other race strains are amused by caricatures of themselves. But there are limits beyond which race enmities and prejudices are fostered, and those limits are to be respected, and will be respected when the race affected establishes a high standard.

This can only be done by education and self-respect. The body of men or the race that does not respect themselves, can not expect to command the respect of others.

There are drones in every hive, and they live on the work of the busy members of the hive. If you know anything about bees, you must know that these drones are killed off and thrown out as useless members of the bee colony.

Among men, if a man refuses to work when able, and nothing but laziness is his trouble, he is quickly thrown out and becomes a "tramp," and when a man becomes a tramp, why then, an ignominious life and an ignominious death are his portions.

The Colored Americans have it within their power to rise above any race prejudice just as the Jews and other races are doing. They made a bitter fight, and finding that the Constitution, while giving them political rights, could not give them the respect of other fellow citizens, they turned to education, business, employment and embraced every opportunity to get on top in progressive influences and they succeeded. They made themselves kings of finance and are deeply concerned in scientific investigations, appropriating large sums of money to the cause of education.

The Irish stand in the front as builders and workers, and none can point his finger at any particular successful Irishman and call him a "Flannel mouth" in derision. "Paddy" can refuse to eat meat on Friday, or eat it as he wishes without calling forth any vulgar remarks—he is respected as a race worth respecting.

So with the Italian, he is a worker and a fruit and produce caterer. He is no longer a mere member of the "Dago" race, he is a respectable member of the community. He does something.

The once despised "Chink" has arisen out of ages of superstition into an enlightened member of a great republic. He is no longer a "washee-washee," but a man. He has cut off his pigtail and put on civilized clothing. At a banquet or gathering, the chairman is proud to introduce to the audience "My friend Wun Lung, who started out as a laundryman in the Fifth Ward, and has risen up to the presidency of the great Ginseng Company." The Chinese are doing things and none of them is sitting around waiting for something to turn up. They go after opportunities and seize the one nearest and hold on to it until another and better one comes along and then they grasp that.

We are all living in the present laying up treasures or preparing for the future, and the Colored American stands in the same category as every other race. The petty details incident to human nature of every kind, go away with the present into the past. Every footstep made in the mud yesterday is sunk out of sight on the morrow. What you are called today, is nothing tomorrow, if you hold your position in the world's respect. Keep on doing something, and if the epithets of the vulgar offer obstacles in the way of your progress, then give battle as have the Jews, the Irish, the Italians, and the Chinese. You belong to a race entitled to respect if you yourself respect it.

INCREASE OF OPPORTUNITIES FOR COLORED AMERICANS

Trades, Business Occupations, and Professions Opening
Up in Every Part of the United States—Four
Hundred Millions of Acres of Fertile Land
Waiting for the Tiller—Agricultural and
Mechanical Facilities Multiply—Honor
and Profit Within the Grasp of
Every Colored American

Nearly every occupation known to the world of endeavor, that is to say: the trades; arts and sciences; commerce; business; manufactures; skilled labor, and others, are now filled by Colored Americans with success and profit.

There are at least one hundred and fifty different occupations and professions utilized by Colored Americans, and not a single occupation can be mentioned or thought of that is not open to them.

One colored citizen in any business, occupation, or profession, means another one, and the field grows more extensive every year, with the advantages offered by institutions of learning, trade and mechanical schools and colleges, and every industry represented by an institution of learning.

The Colored American is to be found in the Army and Navy of the country, and the walks of life which are not menial are so various that one is almost tempted to disbelieve the evidence of the record.

There are 17 State Agricultural and Mechanical Colleges in the United States, and in all of them, the Colored American stands on a par with the other races, often at the head of his class.

Distributed through the various States, are one hundred and eighty-four special Normal and Industrial schools of the highest class, specially maintained for the benefit of the Colored Americans.

To these add 14 schools of law, medicine, dentistry, and pharmacy, and it will be seen that the colored citizen has opportunities within easy reach.

If he does not want to fit himself for a high position, then the training in the public schools gives him an insight into business which makes him the equal of any other race in the struggle for existence.

We must put the Colored American upon the same basis, or foundation, as the other races, and in doing so, and giving him the same advantages, it is most astonishing to find that he is improving along the same line, and in the same ratio as the other races. That is, the Colored citizen is the intellectual equal of the other races, when given equal opportunities and advantages.

It must be admitted, to be strictly just, that without advantages of education or uplifting environment, the races are also equal in ignorance and prejudice. A perusal of any of our great daily newspapers easily demonstrates this as a truth.

TRAINING SCHOOLS FOR WOMEN

There are 36 institutions for the education of Colored women, and in addition, there are 63 Training schools for nurses conducted by Colored Americans.

It has been proved numberless times by actual experience, under the most trying circumstances, that our Colored women make the very tenderest of nurses. In these training schools, are to be found the most important factors in the improvement of the health of our Colored Americans. Indeed, their services are so valuable that they are not limited to their own race.

At the close of the Civil war only five per cent of our Colored Americans could read and write. In the year 1900, the number had increased to 55.5 per cent, and in 1910, the number reached 69.5 per cent. This is an astonishing increase in education, and it proves the reason why our Colored Americans are forging to the front in the arts and

sciences, trade, commerce, and the professions. It is stupendous progress when we consider that scarcely two generations were required to bring about this uplift of an entire race. It takes the banner of racial improvement.

It appears that the manufacturing and mechanical pursuits are very attractive to our Colored Americans, the increase during the last ten years being about 40 per cent. If we may make the comparison, it is on record that 62 and $\frac{2}{10}$ per cent of all our Colored Americans are engaged in profitable occupations, whereas, there are forty-eight and six-tenths of the White Americans so engaged.

TRADE AND MANUFACTURING PURSUITS

The employment of Colored Americans in domestic and personal service is becoming less and less every year, under the influence of education, and is being changed into trade and transportation, mechanical and manufacturing pursuits. This means as plainly as anything, that our Colored Americans have found opportunities, and that they are taking advantage of them. And where there have been opportunities to permit such a transformation, there must be others equally as advantageous and numerous—that is a law of trade and of progress. One business or occupation successfully carried on always begets another.

THE JEW, THE IRISHMAN AND THE ITALIAN

In considering the various occupations, trades, etc., in which our Colored Americans are engaged, the locality must be taken into account. The colored man, like the Jew, the Irishman, and the Italian, meets with more prejudice in one than in another locality, and he must govern his occupation in a great measure by that prejudice, until he is strong enough to overcome it, and intelligent enough to find a way to overcome it.

There are many who hold that the Colored American in the South finds less opposition and prejudice against him in the trades and occu-

pations than in the North. There is less also in the East than in the West, except that in the Middle West, or the northern portion of Mississippi Valley, where there is less prejudice against the employment of Colored Americans outside the large cities where the trades unions prevail and control. Owing to this diminution of prejudice in the Middle West, the number of Colored Americans in that part of the country is increasing, likewise improving.

In the South, it is said, the differences between the two races is not so much prejudice against employment, as a political idea that the Colored Americans are on the way to obliterate the color line.

Notwithstanding this opposition, the Colored American readily finds room for his labor where he would be impeded in the North and West from the opposition of the great labor unions, the great aim of which is material progress and not intellectual.

It is for the Colored American, therefore, to govern his choice of a business, trade, or profession by the locality in which he lives or purposes remaining during his natural life. In that selection, he is afforded advantages to rise to any limit of perfection and thus obtain profit from his talents and capacity.

THE SKILLED WORKMAN

The man who limits himself to become a skilled workman, or a successful tradesman anywhere, must drop his personal grievances, and not attempt to father the evils and troubles of the race upon himself.

Who cares about the downtrodden condition of Ireland? The Irishman who is constantly calling attention to the heel of the oppressor upon his neck, makes a poor workman and remains stationary in the lower level.

The Jew who talks about the sufferings of his race receives but little sympathy because he is referring to ancient history. So it is with the others and so it is with everybody who attempts to take upon his own shoulders the ills and burdens of the whole. In the first place, it is not his business, and in the second place, people around him are

fighting their way up, while he is always looking down to see how far he must fall, and he gets dizzy and does fall.

It is an old but true saying applicable to Colored Americans as it is applied to everybody else: "Laugh and the world laughs with you; weep, and you weep alone."

There is one subject of the greatest importance to Colored Americans, because the opportunities are enormous, but they will be lost in the course of time, and can never be regained.

That subject is the land question; the farm problem.

It is almost like sounding a tocsin to repeat what everybody is saying, every economist urging, and every civic reformer giving as the remedy for overcrowded cities, and a cure for vice and crime: "Back to the farm."

In the "Wise man's philosophy," every Colored American is advised to become a land owner. Get an acre, two acres, ten acres, twenty acres, forty acres, and so on. Why? There are two good reasons why:

1. Every man must have a home of some kind unless he prefers to be a tramp or a beggar with his hand held out for pennies.
2. There is no possible uplift without being a producer of something, and land offers the easiest solution of the production problem.

FORTUNES TO BE MADE

The enormous markets of the country in our great cities, make such a heavy demand upon production, that the commonest vegetables and fruit are brought from great distances at a high cost of transportation. Within reach of every populous center, there is to be found vacant land that could be made productive with very little labor, and the result would be profitable, for the supply must keep up with the demand. But out in the vast territories of the Mississippi Valley, there are fortunes to be made in producing cereals, cotton, tobacco, live stock, butter, poultry, and fruit. There is an unlimited field, and every one who has ventured into it finds a large reward in a good bank account. A man cannot begin and then, when he gets tired, lie down in the fur-

row and expect nature to pull him out. It never has and it never will as many know to their cost.

It is estimated, that in the Mississippi Valley and its adjoining territory, outside of mountain tops and rivers and lakes, there are in the markets, four hundred million acres of land as fertile as the valley of the river Nile. It is beyond the reach of present railroad transportation and therefore it has been left untilled.

It matters little whether this enormous quantity of land exists or whether it is exaggerated by one-half, it is a fact that millions upon millions of acres of land are left untilled and can be had for small sums of money. There are lands in Texas as an illustration, which can be purchased for from one to four dollars an acre, with forty years to pay for it in. This is not only the case in Texas, but cheap land can be had even in the State of Illinois, or New York. In the great corn belt, the farmers raise corn only, and even buy and bring their butter, eggs and fresh vegetables from Chicago or St. Louis. Whoever heard of such a thriftless condition? It is true, corn pays, but there is such a thing as getting too much of one thing and not enough of another.

Investigation and inquiry shows that if a man should start a small vegetable garden anywhere, on rented land, and supply the corn barons with vegetables, eggs and butter, he would make a good profit and get a large trade.

The idea sought to be conveyed is, that by taking advantage of a demand where there is no supply, there is an opportunity to be seized without arguing about it. It is there.

The advent of the motor truck, which runs into localities fifty or a hundred miles distant, carrying from five to ten tons of a load, and trailing as much more, offers an opportunity for several workers to club together and carry their products to market at small expense.

Our agricultural and mechanical colleges are turning their attention in that direction, and preparing to fill the field. But it is a large field and can not be fully occupied in a hundred years to come.

It is worth thinking about when a Colored American is in doubt what opportunity to seize.

The main object in every man's life, if he has any manhood and intelligence, is to produce something. He may use his hands or he may use his brain, but the result is that something is produced, and whatever is produced possesses some value.

THE FIELD OF OPPORTUNITY

Ten per cent of our population is made up of Colored Americans. This number creates a demand that it would be profitable to supply, but when it is considered that the other ninety per cent, or ninety millions of people are constantly demanding something, and take everything that comes along, there is an everlasting field of opportunity into which every Colored American can fit in some capacity if he makes the slightest effort.

THE COLORED AMERICAN IN THE EMPLOY OF THE UNITED STATES GOVERNMENT

The Army, Navy, Government Services, and Legislatures
—Opportunities to Colored Americans to Distinguish
Themselves—Heroes and Patriots Furnished by the
Race—The Advantage of Discipline in the Forma-
tion of Character—Avenues to Honor and Renown.

The Federal government is a large and generous employer of men of every nationality where brains and capacity are shown to exist. In fact, there is no country in the world where so many opportunities are offered to its people of every class.

Not only subordinate positions may be sought with perfect confidence of a raise in rank or grade, but the very highest positions are within reach. This pertains to our Colored Americans without distinction.

IN THE ARMY AND NAVY

In the Army and Navy, beginning with the revolutionary war, Colored Americans have taken an active part side by side with their other fellow citizens in removing the foreign shackles from the limbs of the nation.

The War of 1812 also brought out Colored Americans to drive the foreigner from our shores, and in both great wars the fighting ability and courage of Colored Americans have been amply tested, weighed in the balance, so to speak, and not found wanting.

The heroism displayed by thousands of Colored Americans in the great Civil War, not only convinced the world of the sincerity and patriotism of Colored Americans, but impressed the nation as well. The result of this devotion to country and its interests, opened the eyes of the government to an element of strength which it had recognized but had not fostered to any great extent.

It is different now, for the government takes from the ranks of Colored Americans its best and ablest men, satisfied from experience that whatever duties are imposed upon them will be ably and intelligently performed.

FORCE OF CHARACTER

Along this line, the struggle of Colored Americans to acquire by force of character and education, a high station and to fit themselves for any position of honor in the government, has met with success.

Not only in the army and navy, but in the halls of Congress, the Colored American has demonstrated his wisdom, sagacity, and statesmanship.

It is historical that the first martyr in the Boston massacre, a resistance to British tyranny, was the Negro, Crispus Attucks. In the War of Independence so many of the Colored Americans made themselves conspicuous in their fight for national independence, that they were recognized by Congress and the States as national defenders.

At the siege of Savannah, October 9, 1779, it was the Black Legion under Count D'Estaing that covered the retreat and repulsed the charge of the British, saving from annihilation the defeated American and French army.

In the War of 1812, the Colored American was conspicuous for his bravery. One-tenth of the crews of the fighting ships on the Great Lakes were Colored Americans. In the great picture of Perry's victory on Lake Erie, may be seen a Colored American sailor.

Two battalions of five hundred Colored Americans distinguished

themselves under General Jackson at the Battle of New Orleans. In 1814, 2,000 Colored Americans enlisted for the war and were sent to the army at Sackett's Harbor, where they performed deeds of valor.

RECORDS OF THE WAR DEPARTMENT

During the great Civil War, 178,975 Colored Americans took up arms and fought side by side with the men of the North to maintain the nation. The records of the War Department at Washington show that the Negro troops were engaged in many of the bloodiest battles of the war, distinguished themselves more especially at Port Hudson, Fort Wagner, Milligan's Bend, and Petersburg.

In the late war with Spain, in 1898, Colored American soldiers took a more conspicuous part than in any other war waged by the United States. In the famous battle of San Juan Hill, the Ninth and Tenth Cavalry and Twenty-fourth Infantry rendered heroic service. Col. Roosevelt delights to tell of the part the Colored Americans took with his Rough Riders. It is even said, that without the aid of the Colored troops, the gallant Colonel would not have gone up the hill.

All this is evidence of physical prowess, patriotism and courage. History has been made, and now the country is ready for the results of a glorious history and as honorable a record as that exhibited by any race on earth. Out of it has come a regular demand of the government to make Colored Americans a part and parcel of its army and navy, and the ranks of many regiments of infantry, cavalry, and artillery are filled with heroes who have won their baptism of fire in the Philippines, and others who are ready and fired with zeal to earn their spurs in some well contested field of battle. They have but to ask, to be received.

Out of this also, has grown a confidence that has made the Colored American a man of energy, fired him with an interest in improvement, and a seeker after education. Out of his noble history has grown a spirit of emulation, that impels him to aspire to high position not only as deserved but because he is fitted to fill it.

With the twenty-five United States Senators and Congressmen who have done good service for the nation at large, and have been faithful to the traditions of their race, the record is augmented.

In the executive branch of the government, Colored Americans are conspicuous for their ability in highly responsible positions.

IN THE GOVERNMENT SERVICE

In the Treasury Department, the Attorney General's Department, the Auditor of the Navy, Customs Department, Internal Revenue, Land Office, and others, there is no dearth of efficient Colored Americans performing onerous duties and engaged in unraveling intricate governmental details with as much ease and intelligence as if to the manner born.

In the diplomatic and consular service, the Colored American is fast making his way upward, many important posts being now filled by them with honor to the country, and dignity to their positions.

With all these advantages in the way of opportunities, it can not be said that Colored Americans are being crowded to the wall. Where prejudice does hold him back, it is in small localities where there is prejudice against everything, not the making of the prejudiced people themselves. There is a prejudice against the Creator Himself, and to expect all persons to drop prejudice is to expect more than the Almighty can cure.

It is a fact that a blind man must be able to perceive, that the bitter prejudice is becoming less aggravating. The rough edges of personal opposition are being worn down smooth, and in the course of less than another generation, the prejudices against Colored Americans will be almost a horrid dream of the past.

THE DIGNITY OF THE RACE

It is for the Colored American to help smother the remaining shadows of former prejudices by maintaining the dignity of his race, and by education, fitting himself to stand beside any race on the earth. He

has done it, is doing it, and the incentives are offered for still doing it.

Remember what Colored Americans are doing; the positions they are filling by their education and energy; none of them are asleep in the furrow but are busy harvesting—doing something. If they do nothing else, they are demonstrating that Colored Americans can do the same things, fill the same positions as the other races, and that they possess an equally balanced intelligence, and have the same brain power as others. They never spend their time quarreling with fate, but overcome fate, and manufacture opportunity and ride upon destiny as upon a fiery steed, curbing it with the whip and the lash of education and intelligence, mingled with energy and persistent determination.

These are the reasons why the Colored American must win if he tries.

The Story of a Rising Race Told in Pictures



PHOTOGRAPHED FROM LIFE

Special Collection B { RELIGIOUS
PHILANTHROPIC
EDUCATIONAL
FRATERNAL



IN THE SERVICE OF GOD

A meeting of the officers of the various churches of all denominations.

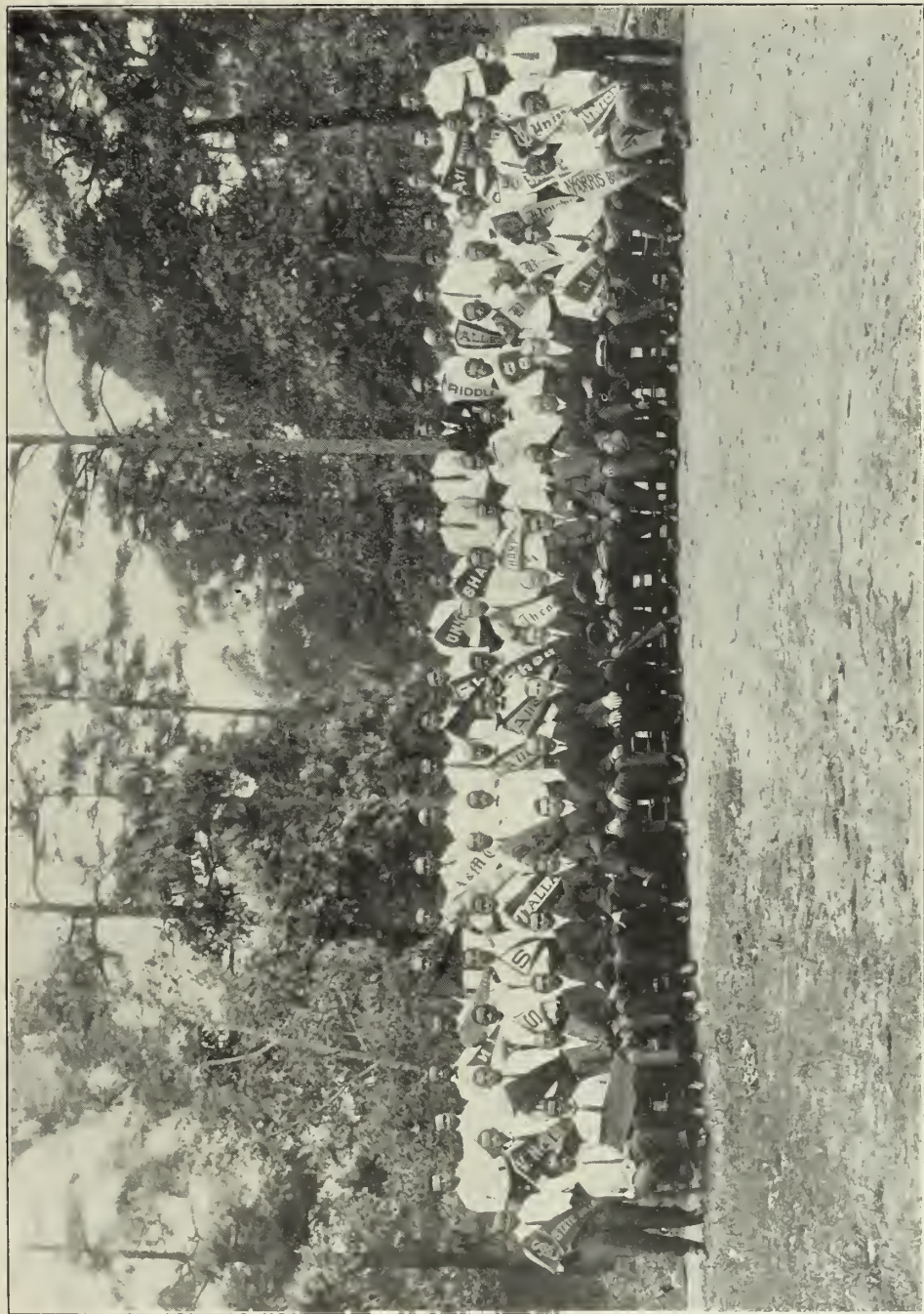


UNITY IN RELIGION

Bishops and Officers of all the Negro Churches in America, all denominations. Conference at Mobile, Alabama.



SEEKERS AFTER TRUTH
Graduating Class of the Bible Training School, Theological Department, Tuskegee Institute.



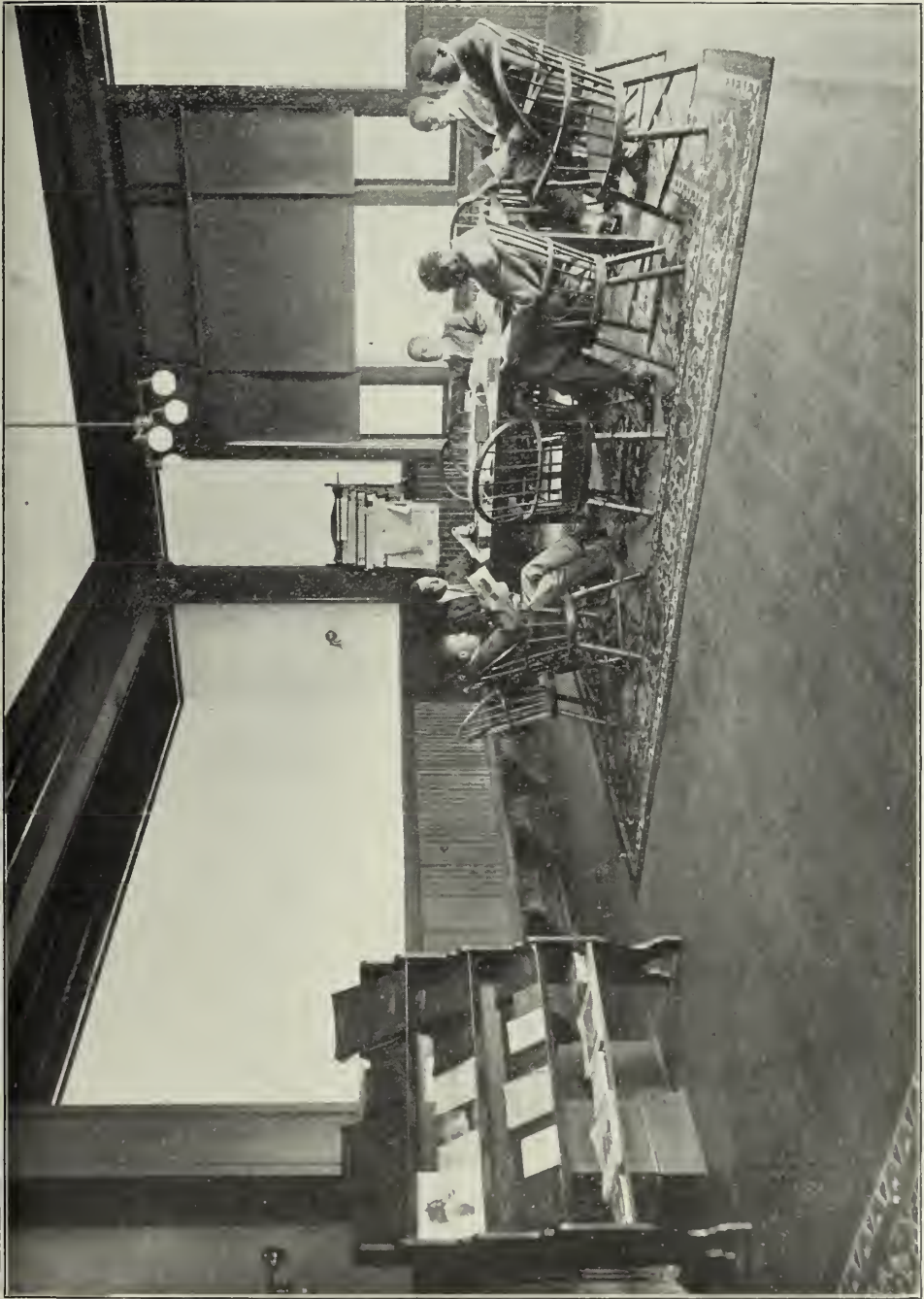
CHRISTIAN UNITY, FELLOWSHIP AND EDUCATION

Inter-Scholastic Young Men's Christian Association Meeting, held at King's Mountain, N. C., May, 1913.



SONGS OF PRAISE

Vested Choir attending devotional services. Howard University, Washington, D. C.



REFINING AND CHRISTIAN INFLUENCE

The young men are studious and deeply interested in their educational and Christian work.



COLORED SISTERS OF THE HOLY FAMILY

The Holy Family Convent at New Orleans has eight Catholic Schools in Louisiana and two in Texas. The students are taught Industrial Art, Embroidery, Music, etc., and become very efficient.



BRINGING THE BOYS TOGETHER FOR SELF-IMPROVEMENT

Social Settlement Workers teaching boys innocent games and interesting them in developing their characters in order to make them useful citizens.



FOR THE ADVANCEMENT OF THE RACE

The Fourth Annual Conference of The National Association for the advancement of Colored People, at Chicago. In the group are, Jane Addams, Dr. DuBois, Bishop Lee, Dr. C. E. Bentley, and many other well known men and women.



WORLD WIDE EDUCATIONAL MOVEMENT

International Conference on better education held at Tuskegee July, 1912.



THE WORKERS OF A PRINTING AND PUBLISHING HOUSE

The A. M. E. Sunday School Publishing House, Nashville, Tennessee. An association which spreads "Christian Teaching" broadcast and opens an avenue for the employment of intelligent men and women of the race.



MYSTIC SHRINERS

A group of the Mystic Shrine, or Scottish Rite Officers, which includes many prominent in the Order.



KNIGHT TEMPLARS

The International Conference, Pittsburg, Pa. Malta Commandery No. 19, Knight Templars, welcomed by the Young Men's Christian Association.



ODD FELLOWS ANNUAL BANQUET

In attendance are such national characters as Booker T. Washington, Ex-Register J. C. Napier, Former Register J. D. Lyons, Ex-Recorder of Deeds Lincoln Johnson, the Local Grand Master, and others equally well known.



THE RISING GENERATION

A group of intellectual students comprising the Senior Class, 1913, Tuskegee Institute.

THE COLORED AMERICAN IN THE SERVICE OF GOD

The Church as a Career for Colored Americans—Influence of Religion a Powerful Incentive to Success—Opportunities to Follow an Honorable Vocation—High Religious Aspirations an Inborn Sentiment of the Race—Men Who Have Been Pioneers in the Field.

The church offers an opportunity to embrace a high and honorable calling, a career that is the noblest in the world.

The spirit of religion is an instinct of the race, and the past decade or two has demonstrated that the spirit has quickened into a most beneficial activity, and is exerting an influence for good that has made itself felt.

Before the race lifted itself up on the wings of freedom, there was good soil to cultivate, and many apostles and evangelists of the Christ prepared the way for the present splendid hierarchy. The latter are preparing the way for their successors in the same manner as their predecessors, but the field is enlarged to enormous dimensions. The laborers in the vineyard are becoming too few to gather the harvest, so it is necessary to prepare leaders of advanced thought to keep pace with the work, and to increase it.

The Colored Americans are the fruitful vineyard, that is constantly increasing and there must be more laborers. The foundation is laid, the way is open, and the young Colored American with a vocation has not far to seek to find an open door.

There is loving memory for Rev. Lemuel Haynes, the revolutionary soldier, who drew the sword for his country and never laid it down until the last foreign enemy had left the country. Then, he turned his

sword into the Word of God, and fought the powers of evil as the first Congregational minister in the United States.

In loving memory is held Bishop Daniel A. Payne, the most remarkable preacher among his race that has ever been produced. He was responsible more than anyone else for the Wilberforce Community and University.

For sixty years the celebrated John Jasper, a preacher of highest virtue, piety and sincerity, labored to bring souls to God, becoming a national character.

There were Alexander Crummell, the eminent Colored Episcopal minister and author; Henry Highland Garnett, missionary, army chaplain, and diplomat; Joseph S. Attwell, missionary and rector, till his death, of St. Philip's church, New York City.

THE FORCE FOR GOOD

All these and many more have gone before and left their influence as a continuing operative force for good.

Let us mention one Colored American woman who is still among us, Amanda Smith, distinguished as an evangelist of the Methodist Episcopal Church. This eminent lady taught herself to read and write by cutting out large letters from newspapers, laying them on the window sill and getting her mother to make them into words.

Her evangelical labors extended to Africa, India, England and Scotland. The remainder of her useful days she is spending in charge of the Amanda Smith Orphans' Home for Colored children, at Harvey, Illinois, a suburb of Chicago.

Through the influence of the Christian labors of the past and gone apostles, and the apostleship of their enlightened and pious followers and successors, religion has developed amazingly among our Colored Americans.

Of Colored American members of white denominational churches, numbering 5,377, there are 477,792 communicants.

Of Colored American members of Independent Negro denominations numbering 31,393 churches, there are 3,207,305 communicants.

THE CAUSE OF RELIGION

As showing their faith demonstrated by good works, the Colored Americans are supporting 34,689 schools, and contributing 1,750,000 children to the cause of religion and education. They have donated in money more than sixty million dollars to church property.

The shepherds guiding this enormous flock, consist of Bishops of the highest attainments as scholars, teachers, and pious divines.

The Colored Methodist Episcopal Church has seven Bishops with an able executive corps of ten members.

The African Methodist Episcopal Church is under the guidance of fourteen wise shepherd Bishops, with an executive staff of eleven eminently qualified divines.

The African Methodist Episcopal Zion Church, has nine Bishops, devoted men all of them, aided by a staff of workers numbering sixteen divines, lawyers, editors, missionaries and financiers.

The Afro-American Presbyterian council consists of three presidents and a secretary. The National Baptist Convention is guided by Rev. E. C. Morris, D. D., President, of Helena, Ark., aided by Rev. W. G. Parks, Vice-President at Large, of Philadelphia, Pa., and eleven secretaries.

The Methodist Episcopal Church has one Colored Bishop, Isaiah B. Scott, D. D., LL.D., Missionary Bishop to Liberia and West Africa, Monrovia, Liberia.

The general offices and officers, however, are in the United States, and consist of eleven clergymen and other distinguished men who attend to missionary work and executive duties generally.

There are numerous Roman Catholic priests among our Colored Americans, some of whom occupy high positions as educators. Rev. Charles Randolph Uneles is a professor in the Epiphany Apostolic College, Walbrook, Baltimore, Maryland. Rev. John H. Dorsey is a teacher and Assistant Principal in the St. Joseph College for Negro Catechists, Montgomery, Alabama. Rev. Joseph Burgess is a professor in the Apostolic College, at Cornwells, Pennsylvania.

YOUNG MEN'S CHRISTIAN ASSOCIATION

The Young Men's Christian Association among Colored Americans presents an illustration of the growth of the religious spirit in addition to that exhibited by the churches, but of course, affiliated with them to a greater or less degree. From the first student association at the Howard University, organized in 1869, there are now six International Secretaries, 96 associations organized in Colored American educational institutions, with an enrollment of 15,000 male students, and forty-five city associations scattered over 23 States. The Colored women of the United States began organizing Y. W. C. A. work in 1896, and there are now 37 associations affiliated with the national organization, with 12 city associations for Colored women.

In connection with church or religious matters, the work of the Colored Women's Christian Temperance Union should not be forgotten. This great national association makes for morals, sobriety, good citizenship and education.

With all these remarkably large and numerous opportunities, the young Colored American should be able to find an opening for his desired ambition to be an apostle among his fellow men.

The spirit is working and inspires the race with noble ambitions, and all the human virtues possible to inculcate in this world.

It may be said, in passing, that to lead the souls of men to eternal bliss in the world beyond is the noblest and highest attainable profession or calling. In preparing men for a future home beyond the skies, he is converted into an advanced man of morals and good qualities on this earth to fit him for the next world.

Men and nations have sometimes forgotten God, but their end has always been untimely.

LEADERS OF AMERICA WHOSE EARS ARE CLOSE TO THE GROUND

Americans, Regardless of Color, Who are Leading the People out of the Wilderness and Teaching the Brotherhood of Man.

We have at the present time in the United States certain persons regarded as eminent in progress and advanced thought, who must be reckoned with when it comes to human improvement, and the removal of obstacles to man's intellectual life and physical welfare.

There have been numberless proofs in the years gone by, in fact, we have only to survey the pages of all history, to learn that it is a law of human nature, that there is no distinction between color and race, and that brains, intellect, soul, are and always will be the test, the criterion, the standard of human excellence.

To review the past would be to open the door to endless pages of history, and require pages of illustrious names that have shone like stars in the human firmament.

Those who are engaged in the development of the human family, and apparently unconsciously working out the designs of God in their persistent advocacy of human betterment, the destruction of inefficient environments, and the promotion of peace and good will, as well as the preservation of health, are numerous. Strikingly prominent are many of our Americans who seem to be blessed with an almost prophetic insight, and the ability to bring about changes in unpleasant conditions.

THEODORE ROOSEVELT

We have in Theodore Roosevelt, a man of many parts, none of which is unimportant but all of them vital. When he speaks upon any subject he not only speaks with determination but with an absolute knowledge of the subjects he treats.

“Col.” Roosevelt, as he delights to be called, began in the New York legislature, then became President of the New York City Police Commission, where he did some powerful work in suppressing vice and the saloon evil. Becoming too powerful a factor in American affairs after his brilliant career as Governor of New York, he was nominated as Vice-President of the United States, the politicians thinking thus to close his career.

But he became President of the United States, succeeding to that high office through the deplorable assassination of President McKinley, and received the suffrages of the people for a second term because of his energetic Americanism, and as an exponent of “Fair Play.”

He is now a private citizen, but as distinguished and as influential as if he were filling the Presidential office. He is all energy, persistence and force of character. He will fight, talk, or argue his points, as long as he can stand on his feet, and then he will write them to the world. No such man ever before lived in the United States.

On the other hand, among our Colored Americans, there stand at the top two great leaders, Dr. Washington and Prof. Du Bois. Both of these men represent different schools of thought and each of them has an equally large following. This is encouraging, because working along different lines, as is the case with diverse national parties, one serves as a check upon the other, and without going to extremes they may follow a happy medium.

PROF. BOOKER T. WASHINGTON

Professor Booker T. Washington, whose aims, exertions and success tends to advance his race along the same lines as other races, is meeting with tremendous results, bringing about a more decided respect for the intelligence of Colored Americans. .

Mr. Washington, born in 1857, has, by grit and determination, reached the leadership of his race, and become one of the great men of the nation.

After a life spent in struggles to acquire an education, he was recognized as a great teacher, and called upon to take charge of a normal school at Tuskegee, Alabama, established by the legislature. He organized the school on July 4th, the anniversary of American Independence, an idea that denotes the character of the man.

Since that period, the widely known Tuskegee Institute has made such progress that, today, the site of the institution is a city of itself.

Mr. Washington worked his way to pay for his education at the Hampton Institute, Hampton, Virginia. What he did and how he did it is best described by himself in giving his experiences at Hampton:

SELF HELP FOR YOUTH

“While at Hampton I resolved, if God permitted me to finish the course of study, I would enter the far South, the black belt of the Gulf States, and give my life in providing as best I could the same kind of chance or self-help for the youth of my race that I found ready for me when I went to Hampton, and, so, in 1881, I left Hampton and went to Tuskegee and started the Normal and Industrial Institute.”

Mr. Washington literally worked his way through college. He helped unload a vessel to get money to reach Hampton, and while there did odd jobs of manual work, and acted as janitor.

Referring to another American of another race, President Woodrow Wilson stands first, in reality he is the first gentleman in the land.

PRESIDENT WILSON

President Wilson is an uplifter rather than a reformer. When he sees things to be done to better the people, or to better anybody, for that matter, he does them and lets the reform take care of itself.

He has always been a student, and a worker at fashioning brains

as a teacher, professor, college president and at the head of a great university—Princeton, New Jersey.

Having a trained, enlightened mind, and not buried beneath books, he expressed his views about public matters and public men who did not perform their duty to the people, so vigorously and so truthfully, that he was believed, and the people made him governor of New Jersey.

In this office he did so much in altering distasteful political conditions, that he was considered a proper candidate for the presidency of the United States where the same untoward conditions existed as in New Jersey. He was elected, and is doing things all the time to better conditions, and although he has many enemies who fancy only a settled condition of things where they will not be disturbed in the management of them, the President is driving them to cover and will undoubtedly be successful in his endeavors.

Woodrow Wilson is a man of action and has a large background of learning to fortify himself. Fortified in every direction and from every point of attack, he is not an easy man to tackle or to find fault with. The opposition to him was that he was a university man, and therefore he did not know enough about politics to carry the country safely through a four years' term. But the people are finding out that it does not require as much politics to run the country as it does education and intelligence combined with energy and persistence. He is beating down petty statesmanship and establishing the government along the lines of benefit to the people. He may be considered as an instrument in the improvement of a nation, and as giving it a long start back to first principles which mean progress.

DR. W. E. BURGHARDT DUBOIS

A noted man who is doing a great work along the line of betterment of the Colored Americans and directing their thoughts into high altitudes, is W. E. Burghardt Du Bois, known as the editor of "The Crisis," A Record of the Darker Races.

Dr. Du Bois stands on the principle that intellectual emancipation should proceed hand in hand with economic independence, and he is making himself felt by the earnest advocacy of a truth that must impress the people for whose interests he is laboring.

It may not be known to everybody that Dr. Du Bois is one of the Directors of the National Association for the Advancement of Colored People.

The movement of nations toward the accomplishment of the designs of the Almighty to make all nations one, and in the supremacy of the intellectual over physical force, is well understood by Dr. Du Bois, and he is working along that line with other ardent humanitarians. He aims to accomplish a world peace and a realization of human brotherhood.

To turn our attention to another race, William Jennings Bryan looms up conspicuously with the others in his struggle to bridge the chasm of prejudice and place all men upon the road toward human betterment and universal peace.

WILLIAM JENNINGS BRYAN

For nearly twenty years William Jennings Bryan has fought the battle of human rights, and his name has become a household word in many ways. His versatility has no limit, and to say that he is an extraordinary man and friend of the human race, is saying one-half the truth.

Rising from the humble position of an attorney in Lincoln, Nebraska, Mr. Bryan in an hour became the leader of the great masses of the American people, and he has held his ground ever since. He had aspirations and ambitions, but they were denied him through adverse circumstances, but he never wavered in his love for the people and his desire to benefit them in their onward movement toward betterment. As Secretary of State in the Cabinet of President Wilson, he stands for

everything that is admirable in a man of honor, virtue and probity, and is in line with the great movement toward universal peace.

Miss Jane Addams is a lady that causes one to believe in the human race along humanitarian lines. Miss Addams in her settlement work at the celebrated "Hull House" on Halsted Street, has incited others to copy and others have taken up the great work of bringing the homeless workers into social contact for mutual benefit. The lady is not only a worker among the people, but an author and a lecturer, whose example may be followed to advantage.

THE COLORED AMERICANS' NATIONALITY

The Colored Americans' field is the entire United States. They are an integral part of the nation the same as other citizens, and their rapid progress entitles them to an occupation of that field on a par with all others.

We are fast getting rid of the vulgar epithets heaped upon citizens of the United States who are Jews, Germans, Irish, etc., and the vulgar epithets hurled at Colored citizens of the United States on account of their color.

The time is soon coming, therefore, to ask: Why should we say, "Colored Americans?" Let us advance to the next Government census and forestall an episode to see how it would work:

The scene is supposed to be in the year 1920 and represents the United States census taker of that period going his rounds and making inquiries. He calls upon a well known Jewish citizen, and the following conversation takes place:

"Mr. Solomon Isaacs, what is your nationality?" Mr. Isaacs replies: "I am an American citizen, I was born in Chicago in the 19th Ward." The examining man asks: "Are you not a Jew?" Mr. Isaacs replies: "No, sir, I am an American." "But your nose,——" "My nose has nothing to do with my nationality." This being true, the Jew is allowed to go.

Calling next upon Mr. Patrick McGillicuddy, he opens his book: "Patrick McGillicuddy, what is your nationality?" Mr. McGillicuddy makes the same answers as the Jew. "But," says the examiner, "Your long square chin and protruding lower jaw proclaim you an—" "My chin, sir, has nothing to do with my nationality." So the Irishman is passed.

Next in succession come visits to the Italian, the Spaniard, the Japanese, the Chinese, the Russian, the Hindoo, and so on. All these men deny that they are anything but Americans. The examiner points out their nationality in their features, but is told that features, face, complexion, noses, chins, or hair, have nothing to do with nationality. They were all born in this country and there is nothing more to be said.

"I AM AN AMERICAN, SIR"

Finally, the examiner brightens up. He has found something that can not be disputed. He calls upon George Washington Adams. "Ahem, Mr. Adams, what is your nationality?" Mr. Adams responds: "I am an American, sir." The examiner is puzzled, but revives. "Are you not a Negro?" Mr. Adams, having learned something from the Jew, the Irishman and the others, replies: "No, sir, I am not a Negro, I am an American born in the United States."

"But, your color indicates that you are a Neg—." "My color, sir, has nothing whatever to do with my nationality, no more, in fact, than the Jew's nose, the Irishman's jaw, or the Spaniard's olive face, the Russian's matted hair, the Swede's blonde whiskers, the Chinaman's pigtail, the Italian's earrings, or the Indian's scalplock. According to the United States Constitution and all the laws thereunder, my color has been erased and I am an American to all intents and purposes, the same as you."

After recovering from his swoon, the census taker goes out to the nearest saloon, takes some refreshments and begins a movement to have the legislature enact a law, prohibiting Colored Americans from breathing the same atmosphere as other Americans. But the scheme fails because when it comes to the question of color, the Jews, Spaniards, Italians, Frenchmen, Mexicans, and so on, would be affected.

Of course this appears ridiculous. It is not intended to be ridiculous, however, but suggested in sober earnest. It is what has been going on in this country for several decades, and it is time to stop such folly.

The main point is, that the whole of the United States is the fair field for the exploitation by Colored Americans. And there will not be the slightest obstacle in the way of such exploitation, if Colored Americans drop the past and look to the future. It is not supposable that ten millions of people, who, in another generation will number twenty millions, can be extirpated or crowded out of the enjoyment of human rights because of the prejudices of a few persons who judge from their own standpoint.

To show how fast this field is being exploited by Colored Americans would require a large volume of statistics, but the essentials may be given so that it may be inferred that the field is in a fair way of being occupied.

Our most valuable account, strangely enough, comes from an English source:

In 1911 a commission was sent by the English Board of Trade to the United States to investigate the cost of living in American towns, but the report included important information concerning the occupations of Colored Americans in cities of the United States.

It appears from the report that the Colored Americans in New York City, in spite of the industrial barriers that exist there, contain within themselves most of the elements, professional, trading, and industrial, that go to make up the life of other and more normally situated communities.

BRICKLAYERS AND CARPENTERS

In Atlanta, Georgia, about three-fourths of the bricklayers are Colored Americans, but the majority of the carpenters are white. Nominally, the rate of wages is the same for both races. One large employer held, that Colored Americans as bricklayers had a value exceeded by no one, and that in his own case the highest paid workmen were Colored Americans.

In Baltimore, it was found that Colored Americans occupy a very important position in the working class element of the population. An overwhelming majority in the building trades are Colored Americans.

In Birmingham, Alabama, there is a larger number of Colored American workmen than in any other district in the United States. The building and mining industries are the two in which the two races come into the most direct competition with one another, yet in neither of these industries does a situation exist which occasions any serious friction.

In Cleveland, Colored Americans were found in the steel and wire works, as plasterers, hod carriers, teamsters and janitors.

In Memphis, in the transport trades and also in certain industries, such as the making of bricks and cottonseed oil, the labor is almost entirely Colored American. They are making their way into the skilled trades, and in some wood working establishments both whites and blacks work side by side at skilled occupations.

In New Orleans, the industries are of a kind which employ mainly unskilled or semi-skilled labor, with the result that white men and Colored Americans are found doing the same kind of work and earning the same rate of wages.

In the Pittsburg district, more than a hundred Colored Americans are employed in business as printers, grocers, hairdressers, keepers of restaurants, caterers, etc. Many are employed by the municipality as policemen, firemen, messengers, postmen, and clerks. A large number of work people in the building and iron and steel trades are Colored Americans, some being in highly skilled occupations.

Here is the truth from a foreign source that must be considered fair and unprejudiced. But the home records show a more diversified distribution maintaining a proportionate employment everywhere.

There does not appear anywhere to be a fear that the labor of Colored Americans will crowd out the white labor, but there is a lingering suspicion that it may do so, although practically it does not.

In consequence of this timidity, what are known as "segregation" laws and ordinances have been passed in various places, Baltimore having made the most extensive effort to keep the laborers of the two races apart.

In other cities, as Atlanta, Kansas City, Norfolk, Richmond, and St. Louis, efforts were made to effect legal segregation.

The result of all these attempts to keep the Colored Americans out of their legitimate field of competition with other Americans, failed utterly, or caused such great financial losses to White Americans without affecting Colored Americans in any way, or stopping their accumulations of property, that segregation may be considered a dead issue.

In Spokane, Washington, it has been decided judicially, that Colored Americans can not be excluded from buying property in any particular place in the State. The same is the judicial sentiment in New York and elsewhere.

THE FIELD OF ORGANIZED LABOR

In the field of organized labor, Colored Americans are also making great strides, the prejudice heretofore existing having almost disappeared. At New Orleans, Mr. T. V. O'Connor, President of the International Longshoremen's Union, sounded the keynote when he declared, upon the admission of Colored Longshoremen to the Union: "We are going to bring about industrial equality. If Colored Americans stand ready to assist themselves, they will get the same wages and working conditions that the white man enjoys."

THE FOUR DIVISIONS of MANKIND

The African One of the Purest Types

Of the four great primary divisions of the human race, the Aryan, Mongolian, Semitic, and Hamitic, there are three that preserve their racial type and have been little changed by inter-mixtures. These are the Semitic, or Jews; the Hamitic, or Africans, and the Mongolians, or Chinese.

The Aryan division spreading out from the Caucasus Mountains by way of India, and thence westward, became split up into a hundred different races, with varying peculiarities and racial differences, becoming as they are today English, German, French, Irish, Scotch, Swedes, Finns, Russians, Hindus, and a hundred other varying races that have intermingled until the Aryan designation as a division of the human race is entirely lost.

All these split Aryan races have become centralized in the United States, where they are continuing their intermingling, and getting farther away from the Aryan type.

On the contrary, the three other divisions, the Jews, the Africans, and the Chinese, have maintained during all the ages since their creation, their original characteristics, with only slight intermixtures, so slight, indeed, that they are barely noticeable.

Historically, the races that make up the Aryan splits, are a mere breath on the surface of the ages of time, when compared with the other three divisions of the human race. Long before the ancestors of many of them composed the barbarian hordes that thundered at the gates of the Roman capitol, and finally effaced it from the face of the

earth, the Jew, the African, and the Chinaman, were in possession of the evidences of high civilization, wise government, and splendid monuments, and cultivated the arts of peace. The Aryan posterity, on the other hand, were warlike, and became conquerors of the others, appropriating their arts, and are still digging among the ancient ruins of splendid empires, wondering what manner of people could have perfected such noble works.

All the races had many forward and backward movements, with the dominance always with the warlike Aryan blood.

But today, in the United States, the Hamitic, the African, if you please, has found and utilized the civilizing arts of the Aryan, and is moving upward toward the pinnacle of the same civilization which is essentially modern and original, and which retains the ancient civilization of the other three great divisions of the human family, in its museums as objects of curiosity and admiration. At the same time he is maintaining his racial unity.

MAKING THE BURDEN OF LIFE MORE ENJOYABLE

There is no going back, now, there can be nothing but advance toward progress and higher civilization, that is, in the more adequate and efficient means of making the burden of life more enjoyable and easier.

In one thing only is there doubt as to our progress, and that is in human development, and racial perfection. The scientists and thinkers of the age are impressed with the fact that there is degeneracy, or at least, "recession," as it is termed, which means a going back to some unknown evil type that will operate disastrously upon civilization, morals, and general well-being of individuals.

By a remarkable unanimity of opinion, these marks of recession and degeneracy, sometimes called "delinquency," are limited to the posterity of the Aryan type. Superhuman efforts are making to avert catastrophe by what is known as "selection," that is, by limiting inter-marriages to those who shall have been declared physically and men-

tally capable of assuming the marriage state. But in the opinion of many, this will still be a further remove from the pure Aryan type, and thus be always descending the human scale. At any rate, there can be no reversion to an ancestral type, because the ancestor himself is mixed, and there is no pure strain to culture up to.

But with the Jews and Africans, there is no such question, because the type remains as it was in the beginning, and it is very easy to make a selection.

THE JEWS HAVE AGES OF LEARNING

The Jews understand this matter and they maintain their own racial standards which are of the highest and best. Now, it is up to the African, the ten millions of them in the United States, to adopt the standards of excellence proper to their dignity, and to their purity as one of the original or primary divisions of mankind.

The Jews have ages of learning and wisdom to fall back upon, and the African, although interrupted in his advance, by ages of repression, nevertheless has the ages of high civilization, the reigns of the Queens Candace, the learning of the Egyptians from Ethiopian magi, and the startling wonders and marvels of buried cities and high culture recently unearthed in Africa as a foundation. These ought to be an incentive to him to regain the lost prestige. He has the opportunity now, and there is no one to stay his march upward, on the contrary, there are helping hands everywhere, and incentives such as no other race in the world ever had or will ever have.

He may look back to his ancestral days with as much pride as any other race, and he may point to the magnificent ruins of the departed glories of his race to prove that his origin is to be found in as high a type of civilization as any other race.

THE WORLD'S CONGRESS of RACES

Great Importance of Colored Race in the Tremendous World Upward Movement

One Thousand Delegates from Fifty Different Races Proclaim Uplift of People

In considering the opportunities offered the Colored people of the United States, two things must be constantly borne in mind:

1. That the advance of the world and of the nations toward harmonious action and unity of motives, is purely of the mind and soul and not of the material things of life.

2. As to the world's progress the Colored Americans of the United States occupy a prominent position in the vanguard with the other divisions of the human race, all of whom are moving in the same direction toward carrying out the Divine plan of bringing all nations into one fold.

On July 26, 1912, there opened in the City of London, England, a great congress of the races of the world including all the dark races or their representatives. In fact, fifty different races were represented by their leading men, consisting of over thirty presidents of parliaments, the members of the permanent court of arbitration and of the delegates to the Second Hague Conference, twelve British governors and eight British premiers, over forty colonial Bishops, a hundred and thirty professors of international law, the leading students of mankind, and other scientific men of the world.

When Lord Weardale, at the head of the World's Peace movement, opened the first session of this congress, he looked into the faces of a thousand people representing fifty different races of men.

Lord Weardale said among other things: "To those who regard the furtherance of international good will and peace as the highest of all human interests, this First Universal Races Congress opens a vista of almost boundless promise.

"Nearer and nearer we see approaching the day when the caste population of the East will assert their claim to meet on terms of equality the nations of the West; when the free institutions and the organized forces of the one hemisphere will have their counterbalance in the other; when their mental outlook and their social aims will be in principle identical; when in short the color prejudice will have vanished and the so-called "white races" and the so-called "colored races" shall no longer meet in missionary exposition, but, in very fact, regard one another as in truth men and brothers."

Dr. Felix von Luschan, of Germany, declared, "There is an increasing mutual sympathy between the races as they come to know each other."

Mr. Gustave Spiller, the organizer of the congress, said:

"The common standard provided by university diplomas shows almost all races, even the majority of those which are regarded as inferior, represented successfully in the universities of Europe and America, and that they are equal in intellectual capacity with the others. Hence the difference between them are mere physical characteristics."

Professor Robertson, of England, among other things established this comforting assurance:

"It is only after a long and painful apprenticeship that European nations have attained autonomy. Why not admit that it may be the same with the so-called backward peoples?"

THE POSSIBILITY OF PROGRESS

The possibility of progress with regard to the Colored Americans is emphasized by Professor Charles S. Myers of England, who gives the results of his personal observations in other nations.

Even viewing our Colored Americans as a primitive people with only two generations of removals from the primitive state, Professor Myers says:

“The possibility of the progressive development of all primitive peoples must be conceded, if only the environment can be appropriately changed.”

It is in evidence every day, that the “changed environments” of the Colored race in the United States, has forwarded their progressive development to an enormous degree.

BLACK MEN ORIGINATE EGYPTIAN CIVILIZATION

In line with the opinion of Herodotus and the German ethnologists, that the Black Men of Africa were the first race, and the originators of the Egyptian and Cretan civilization, Professor Lionel W. Lyde, of England, announces:

“We are in a position to say that primitive man was dark skinned, and that he, as he made his way northward, began to bleach, thus creating a semi-primitive yellow type. This yellow man exposed to conditions of cold and moisture, might become entirely white. The human skin develops pigments to protect itself against a strong sun, and the quantity of pigment in the skin varies with the intensity of the sun.

“It is therefore the men who live in the hottest and least shaded parts of the world—that is to say, in the African, that we find the blackest skin. The white peoples, on the contrary, are confined to a region where the humidity of the atmosphere forms a screen against the rays of the sun. Finally, between the Negro and the White, is the Yellow man, who is a product of dessicating grasslands with seasonal extremes of temperature.”

PIGMENT OF COLOR TO GUARD THE SKIN

The racial color, it will be understood, is merely a matter of skin coloring. Nature provides pigments of color to guard the skin against the inclemencies of sun and weather. Every modern man knows and

has experienced the result of strong sun and wind in his own skin. "Tan" it is called, and sometimes, within a few weeks the color of a white man's skin is transformed into a yellow or a dark brown. If the exposure continues, the color remains.

In the opinion of noted scientists, it is certain that the difference between the races as to color is merely skin deep. Their psychological conditions are equal, as we shall see when we reach that point.

Professor Felix Adler, the eminent scientist, speaking with authority, upholds the idea that the relations between the races can be only psychological and not physical. He said at the great Congress of Races:

"It is urgently necessary for us to have a clearer conception of the ideal to be realized in international relations. What principle shall we put in the place of war, brute force, etc?"

"The appeal to sentiment and the progress of democracy, are not in themselves a safeguard against war. It is not peace itself that we must keep in view, but the object to be secured by peace. The ideal principle of international relations consists in the progressive organization of these relations between peoples and races. This organization involves two postulates:

"First. To attain the most extreme differentiation of types of culture, the maximum of variety and richness in the expression of human faculties. The peace and progress of the world will depend on the formation of a cultivated class of all civilized peoples.

"Second. This exchange between different types of culture will serve to bring to light the weak points in each, and lead to their improvement and healing."

Sir Charles Bruce, the noted administrator of government attempts, in various localities where the different races confront one another, to give as his deliberate opinion, based upon experience and close study, this succinct truism:

"The blacks have long been the instruments of the cupidity, cruelty and luxury of the whites; but their intelligence, deliberately neglected for ages, needs only to be awakened."

Sir Harry Johnston, of England, said:

The Negro race has produced men of great ability in all departments."

Dr. W. E. B. Du Bois, learned editor of the *Crisis*, appeared before the Congress as a Colored American scientist, versed in ethnology, and the needs and qualifications of the Colored race. After giving the number of Colored Americans as about ten millions, and mentioning the fact that "They live at the present time under a system of theoretical liberty, which is restricted in practice by certain legal dispositions, and by custom," he adds: "Intellectual emancipation should proceed hand in hand with economic independence."

ALL NATIONS AND TRIBES ONE GREAT FAMILY

This is indeed the keynote to the elevation of the Colored Americans to the high plane sought to be reached by all the nations of the earth, and toward which they are surely drifting, in an unconscious fulfillment of the designs of God to gather all nations and tribes together into one great family.

Professor N. R. d'Alfonso, of Italy, laid before the Congress the most profound thought that forms the basis of all progress and gives the key to beneficial government:

"Speculative psychology teaches that the man, to whatever race he may belong, has always the same psychological possibilities.

Subject from childhood to certain conditions of climate, environment and education, he can reach the highest and most complex grades of civilization.

"It is the action and reaction of the external world on the internal world of the mind that issues in the creation of man.

"If there are psychological differences between races they are the outcome of the particular history of various peoples—a history that has entailed a **different education.**

“The psychological basis is the same in all men from whatever part of the world they may come, and they may evolve in the same way and attain the same psychic results.

“In the same way racial hostilities and prejudices are not due to organic heredity, but to tradition and education.”

So far as science has gone, it must be apparent that the learned men of the age have returned to the Biblical account: Genesis, 1:26.

“26. And God said, ‘Let us make man in our image, after our likeness: and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

“27. So God created man in **His own image, in the image of God created He him; male and female created He them.**”

Again in Genesis 2:7, it is said:

“7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; **And man became a living soul.**”

Everywhere in Holy Writ, human beings are always referred to as “**Man**” whenever he is considered as a being vested with a soul, a particular psychological condition that makes him different from all other creations.

In every movement toward human betterment, education, civilization, development, and especially in the onward movement toward unification, the human species is referred to as “**Man**” without any racial distinctions whatever.

WARS BETWEEN JEWS AND ETHIOPIANS

It is only when men are opposed to one another; when they depart from the Divine intention to unify all men, that man is designated according to his racial or national designation. For instance: The wars between the Jews and the Ethiopians three thousand years before Christ; the wars of the Romans, Persians, Assyrians, English, French, and all other divergent upheavals which depart from the Divine De-

sign. In such cases the psychological man, the man with a soul, the man into whom God breathed the breath of life, is considered a different being and he is unified as "Man."

Not only is this distinctive unity of soul, of mind, of intelligence, the predominating feature of the creation, known as "man," but his physical characteristics outside the mere skin deep differences, are exactly the same.

Modern scientists, known as "biologists," that is, men who investigate the origin of physical life in men, have advanced so far that they know and can easily demonstrate that there are no physical differences.

The infinitely small cells called "protoplasm," which make up the tissues of the human body, and which are present everywhere, plainly visible to the eye under a microscope, are exactly the same in every human being whatever his race or color, condition, education, environment, etc.

All the machinery upon which these small cells of life operate and give action, energy, and duration—the heart, the nerves, the blood, and all the organs essential or co-operative, are identically the same.

Men have tried to find a difference in the physical make-up of the various races but they have signally failed. They have even endeavored to compare the blood and cells of inferior animals such as apes, going so low as the common monkey, to show that some of the races originated in what is known as the "Anthropoid Ape," so as to bolster up the doctrine of evolution and maintain the existence of an exclusively, special God created race of men, of which they are the sole and exclusive exponents, but they, also, have signally failed, and all men today, proven by science demonstrating the truths of Holy Writ, stand upon the same psychological, or soul plane, whether his skin be black, yellow, brown, red, white or any other color or shade of color. They are all part and parcel of the Divine movement which is impelling man toward a universal psychological unity. Any man or nation that attempts to bar the way, is submerged or cast aside like a straw before an avalanche. This is written upon the pages of history so clearly, that it is beyond controversy.

PROGRESS OF THE DIFFERENT RACES OF MANKIND

Marvelous Rise of the Japanese from Barbarism in Five Decades—The Jews without a National Government Rule the Finances and Commerce of the World—China in Contact with Civilization Has Created a Great Republic—The American Indian Raised From Savagery to Peaceful, Profitable Pursuits — The Colored American's Part and Opportunities in the Great Onward Movement

A reader of history who does not go deeper than the mere words in books, sees nothing but confusion in the steady, onward march of all mankind from the dawn of creation to the present time.

We hope to bring something easily understood out of this chaos, that will be of benefit to the Colored Americans, and put them in line with the great movement of the human family toward universal peace and prosperity. We expect to show that he is an essential factor in the human race, and that he has performed his part when his ancestors, the powerful kings of Ethiopia, brought civilization and the art of working metals into Egypt, as far as Asia, and into Europe.

The most learned ethnologists hold that there was a time in the history of the human race when all mankind were unified, and that through different causes operating upon passion for power, religious differences and climatic necessities, they became separated and split into divisions each of which claimed supremacy, and made war upon the others who denied it.

Wherever we begin the national history of any nation or tribe, we

find them separate from every other nation and tribe, individual entities with their own laws and government.

If we take any fanciful theory of the creation of man, or accept the biblical account of the Dispersion at the plain of Shinar, at the building of the Tower of Babel, 2218 years before Christ, we find them scattered over the face of the earth, whereas before that Dispersion "The whole earth was one language and of one speech." (Genesis 2:1). After that event "The Lord scattered them abroad upon the face of all the earth."

The races of mankind began in unity, but separated and scattered becoming a multitude of nations with different languages and religions. But, at the same time, visible as a fine thread through the movements of mankind, was a trend toward another unification.

THE RISE OF THE ROMAN EMPIRE

Nations rose and fell, leaving the earth to a few powerful ones who attacked one another until, finally, the vast and powerful Roman Empire rose upon the ruins of the others. The central point of unification was nearer, and it appeared when Christ was born, the Saviour of all the world.

From that time began a movement toward another unification, but not a national movement, a human movement, an uplift into higher aims and more complete brotherhood.

The conquest of Rome by barbarians did not stay this movement, because the barbarians fell in with it and moved along with it. Every great act on the chessboard of nations, whether war, or the present peace movement toward universal peace, demonstrates that the purpose of the entire human family, as a unit, will be fulfilled sometime. It is rapidly reaching that point.

The great nations that stood in the way of this onward movement toward unification, have been abolished politically, but not individually, the individuals becoming merged, unified into the great moving mass, and progressing onward with it to the end in view.

Of these unified nations or rather peoples of nations who have no more political power or significance, we find the following:

The Jews, the Semitic division of the human race.

The Colored Men, the Hamitic division of the human family.

The American Indians, Aborigines with tribal government.

We shall add to these, by way of illustration to demonstrate the power of civilization, the following:

The Japanese, an offshoot of the Turanian.

The Chinese, pure Turanian.

The two latter races are foreign to our unification in the United States, many of their people, however, have inserted the thin edge of a wedge into our civilization and time alone will tell what the upshot will be.

We have in the United States a most remarkable unification, or merger into one political status, of the descendants of three great divisions of the Human Family, who are living together substantially in peace and amity. Whatever differences and difficulties arise are purely personal.

Of the Colored Americans in the United States, this book refers almost exclusively; in fact, it is dedicated to them and their interests, and intended for their benefit. Hence, we may omit them in this chapter, there being a full account of them elsewhere.

A short sketch of the Jews may be considered as pertinent to the subject and as having a bearing upon the status of the Colored men.

THE JEWS

The Jews considered from the biblical accounts exclusively, are the descendants and representatives of the oldest branch of the human family, but they existed as a nation contemporaneously with the Ethiopians, in whose descendants we find the Colored men of the United States.

It may be said that the unification of the Semitic or Jewish race began with Moses, although Noah was in fact the father of the race.

Their history is one of the wildest, most varied and romantic of that of any other race or nation.

After centuries of miserable bondage under the Babylonian kings, and in Egypt, they emerged under the leadership of Moses who married an Ethiopian, and began anew the struggle for national autonomy.

Prior to Moses the government was essentially patriarchal, but after Moses and in the course of time it became monarchical, with various petty kings and offshoots, always quarreling with one another, and meeting with defeats and slavery from other nations, until the Romans had acquired power to conquer the world, and included in their conquered territory the various sovereignties established by the Jews.

Although the political power was taken from them, the Jews were allowed to retain their religious authority, but in process of time, and at the coming of Christ, their chief priests and spiritual rulers generally, were sunk in corruption. In the 70th year of the Christian era, Jerusalem and the great temple of Solomon were utterly destroyed, and from that time until quite recent times, the Jews have been wanderers, obtaining a foothold here and there against fearful opposition and amazing suffering.

ADVANCEMENT OF THE JEWS

Bereft of political power and national autonomy, the Jews advanced along the line of racial unification, and became leaders in the arts and sciences, and have made themselves the financial and commercial masters of the world. A power they never could have reached had they maintained their national distinction under a monarchy or other form of government.

Their position in the United States is exactly that of the Colored Americans. They have all the political rights of freemen, and can rise to positions of high trust and honor. Like their Colored brothers, they are not a race within a race.

THE JEWS THIRST FOR KNOWLEDGE

They are all intensely interested in education, and their children possess an insatiable thirst for knowledge. As a consequence they are always ready to seize upon opportunity when it comes their way, and they always profit by experience, and gather information from every source.

Many of the most distinguished scientists and statesmen in the world have been Jews, and although able to dictate financially to governments, and possessing political power, they have never yet attempted to seize upon the reins of any government, or take it out of the hands of those selected to govern.

If a Jew were to become President of the United States, and all the offices filled by Jews, the government would run along the lines upon which it was formed, without a change or jar, and at the expiration of their term of office, or a change in political power, they would lay down their trust and return to their individual avocations without a single regret.

This is a unification such as the world has never before dreamed of. And it is the same unification with regard to the Colored Americans. The situation is the same, the conditions identical with the single exception that the Jews are farther advanced than the Colored man, his experience extending over a larger period of time, but the Colored men are improving and soon they should be where the same sort of unification can be said of them.

THE AMERICAN INDIAN

The American Indian has no ancestry of civilization to look back to. His forebears so far as is known to history were savages, and the Indians found in America by the first white settlers were also savages.

Their origin as a race is shrouded in obscurity, some asserting that they are descendants of the Semitic race of Asia, others that they are Turanian and Malaysian mixed. It is certain, however, that nothing

remains of any very ancient civilization, what does exist consists of "mounds" containing crude articles of pottery, flint arrows, etc., and in the case of the descendants of the cliff dwellers in New Mexico and Arizona, their habitations remain, showing that their surroundings were crude and their civilization at a low ebb.

The descendants of the Aztecs, Toltecs and other tribes whose ancestors were ruthlessly slaughtered by Cortez and his Spanish soldiers, and oppressed by his successors, had small title to what is known as civilization. Of these little can be said except that the present descendants present the vestiges of degeneracy, and have no marks of being a pure race of any sort. They are just the same as they were when first discovered, barring vices which they have acquired from the civilized races without receiving any benefit from their virtues.

These people present no example worth being followed, but as to the descendants of the real savage American Indian, the Sioux, Algonquins, and other large and savage warrior tribes encountered by the American pioneer and frontiersmen, they show the power of civilization and their adaptability to changed environment.

Among them were many noble men, men of high aspirations and aims, who as soon as they understood civilization, broke away from the trammels of savagery and became civilized. That is, they adopted the manners and customs of the civilized races, and became unified with them.

RESULTS OF EDUCATION

Among them, education has produced a large number of men of high grade, and influence. Most of them have turned to agriculture, but being a race that is still in embryo, so to speak, that is one of the present era, the time has not yet arrived when it can be predicted of them that they are equal to coming up to the highest rank in civilized life.

They are an open, living illustration of the power of education and modern civilization. The lesson to be learned from them is, that what a race so sunk in savagery and barbarism can do, is much more within

the reach of the Colored Americans who have a great and noble ancestry back to which they may look with admiration and feel an incentive to continue to advance—it is in them.

THE JAPANESE AS AN ILLUSTRATION

We come to the Japanese as an illustration of unification of the races, because they have put themselves before the world as entitled to consideration as much as any other race. Inasmuch as they are rapidly becoming a world power, and have the warships and guns to back up their pretensions, the nations of the earth feel justified in considering their claims.

Whence they come nobody knows, not even their own learned men. They originated somewhere in the past, but not ancient past, or they would have been heard of, but may be a cross among the Turanian tribes. They are small men and dark, which lends truth to this theory.

With their origin we have nothing to do, because their rise and progress is something men now living have witnessed and stand amazed at its suddenness and at the height to which these small men have attained.

They are a brilliant example of what education and civilization backed by intense persistence and energy will accomplish in taking advantage of opportunity.

They were given an opportunity to enter the ranks of civilization, but they refused the offer. Then, trade and commerce urged and then forced it upon them, and seeing that they had to progress, they took hold of opportunities, and now, never let the smallest opportunity pass by them. When an opportunity does not present itself they go to meet it or make one to suit themselves. They are giving the world a bad scare by their persistence and clamors for equality with every other nation and peoples, due, perhaps, to their newness as a nation and the probability that they may relapse into barbarism should they get the upperhand with restraint removed.

Every man who has not had a very good or saintly past, is re-

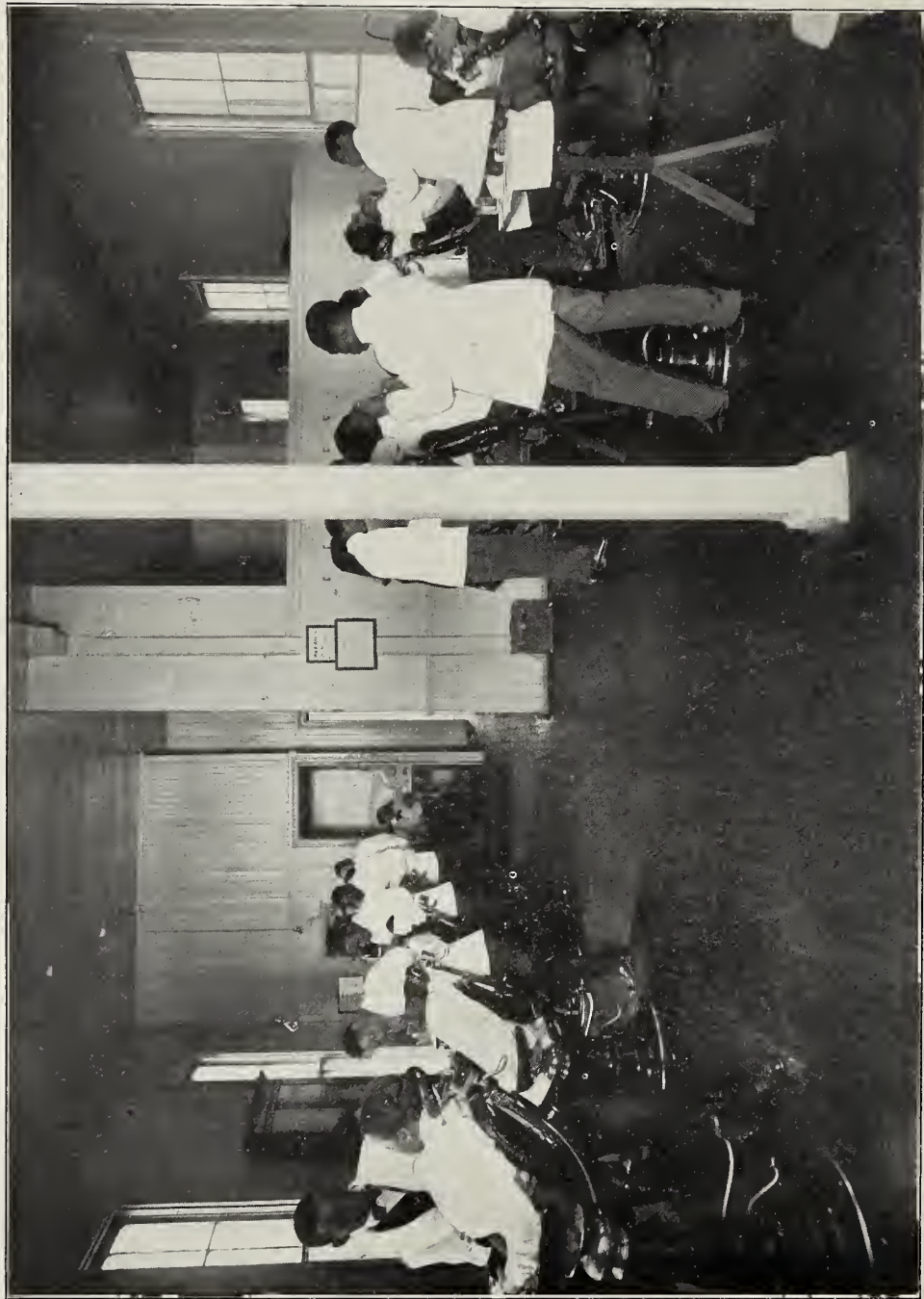
The Story of a Rising Race Told in Pictures



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{ MANUAL TRAINING
HOME SCIENCE
HOSPITAL PRACTICE
DENTAL SURGERY



PROFESSION OF DENTAL SURGERY

Students practicing in the Dental Infirmary, prior to taking their degree. Howard University, Washington, D. C.



ACCURACY OF MIND AND HAND

Drafting Class of young men receiving a course in mechanical drawing, qualifying them for making working plans of machinery, vehicles, buildings, etc. Hampton Institute.



INDUSTRIAL TRAINING FOR WOMEN

Developing talent and taste in the art of millinery, an industry for women. A class at Spellmans Seminary, Atlanta, Ga.



UNIVERSITY GIRLS

A class of ornamental workers at Wiley University, Texas.



LEARNING TO BE HOME MAKERS

A cooking class, canning fruit at Hampton Institute. The girls are learning the art of becoming good housewives.



AN ARTISTIC AND USEFUL VOCATION

A class receiving instructions in the art of dressmaking in the training school at Hampton Institute.



LEARNING INDUSTRY AND THRIFT

Dressmaking in the Spellman Seminary, Atlanta, Georgia. The young women are fast becoming experts in their work.



FUTURE HOME MAKERS

The science of poultry dressing as taught at Hampton Institute.



A MODERN SANITARY DAIRY

Agricultural students receiving their training in milking at the dairy farm of Hampton Institute.



MODERN SURGERY

Dr. W. A. Warfield, Negro surgeon, operating. Freedmen's Hospital, Washington, D. C.

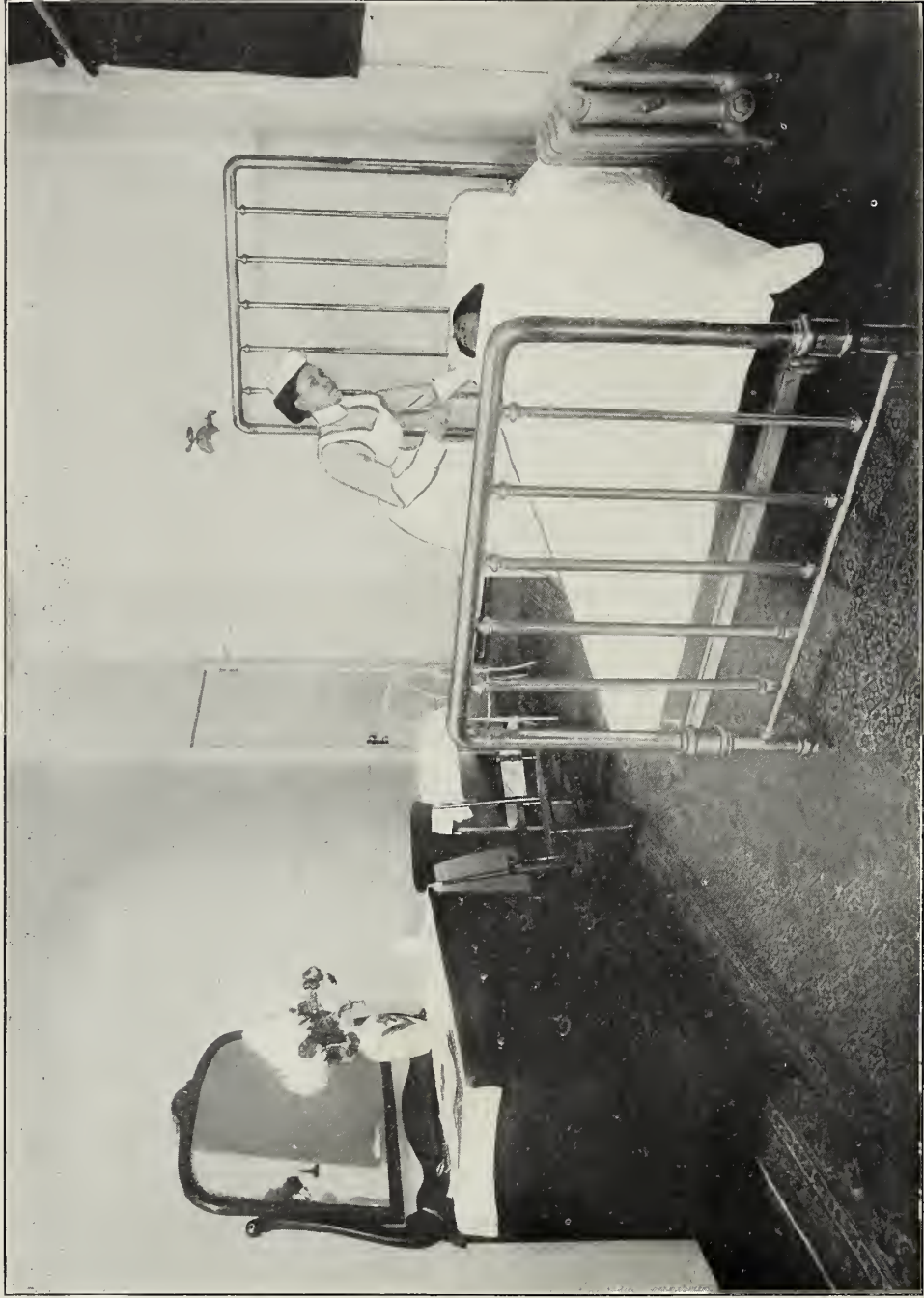


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NURSING THE LITTLE ONES BACK TO HEALTH

Children's Ward L., Frederick Douglass Memorial Hospital and Training School, Philadelphia.
"Suffer Little Children to Come Unto Me, for Such is the Kingdom of Heaven."



MINISTERING TO THE SICK

Private ward with trained nurse in attendance. Frederick Douglass Memorial Hospital and Training School, Philadelphia, Pa.



STUDENTS IN THE ART OF HEALING

A class of trained nurses preparing for their life's work. Tuskegee Institute.



NURSES' TRAINING SCHOOL
A class of nurses at study. Frederick Douglass Hospital, Philadelphia, Pa.

garded with suspicion when he joins the ranks of the good and pious. It is not credited that such a man can become good all at once, and the belief spreads that his reform is a mere makeshift, a delusion, and an opportunity for gain.

The Japanese have not been tested by any of the conditions that have made the civilized races what they are as to reliability after centuries of experience, and the only thing to be observed is, that they were found first as a barbaric tribe, or semibarbaric, with the most hideous manners and customs, and a religion that was mere idol worship.

If the first American admiral who forced western civilization upon them through trade and commerce could see them now at the bargain counter of opportunities, he would be amazed.

Their arts and sciences are marvels of beauty; their home life when they are not fighting is amid a bower of roses, and they can imitate anything as to mechanical workmanship from a toy dog to a complicated man-of-war. They make everything the civilized men make, and sell them for a pittance. They know what they want and they get it or declare war.

Never did such a race of men exist since history began, and it has sprung up into prominence within about half a century, without being deep or profound, and having a character that is so dubious that one never knows whether he is your friend or enemy.

While studying this race of small men, one is almost tempted to urge every man behind in this world's favors, to do as the Japanese. It is indeed an incentive to wake up and go ahead.

THE CHINESE

The Chinese are as near the pure Turanian stock as it is possible for a race with their environments to be.

The samples that come to the United States for employment are coolies, mongrels of the race, just as we have natural born mongrels from intermixtures with degeneracy.

But the real Chinaman, the Manchurian, and his similars among the

pure Turanian strain, are magnificent men physically, without the slant eye, and highly educated in the Chinese fashion.

Like the other grand divisions of the human race, they lived along for ages in peace and comfort, until the outside barbarian in the form of the little Japanese came along and shattered his dreams of content. As Alaric and his Huns battered down the gates of Rome; as the Romans put an end to the Jewish nation; as the combined attacks of the gold hungered kings of Europe and Asia subdued and obliterated the vast Ethiopian empire, so little Japan routed the big Chinese empire.

But this accomplished something that emphasizes the idea of a universal unification of the nations of the world. Japan forced open China and its people saw the opportunity, and took it. After studying the methods of civilization, particularly those in vogue in this great republic, its students returned to their native land, and aroused the half a billion people from the slumbers and behold! A vast republic. The Chinese are in line with modern education, with the arts of civilization. Like the Japanese, they have begun to wear American clothing. Withal, they have abandoned their old pagan practices, killed their dragon, and are rapidly coming in under the remorseless movement toward the unification of the world.

ETHIOPIA, THE GREAT BLACK EMPIRE

THE AUTHORITY OF THE BIBLE AND ALSO RECENT DISCOVERIES IN AFRICA PROVE THE ANCIENT AND POWERFUL CIVILIZATION OF THE COLORED RACE 3,000 YEARS B. C.—THE STORY OF CANDACE, THE BEAUTIFUL BLACK QUEEN OF ETHIOPIA, AND THE MARRIAGE OF MOSES TO AN ETHIOPIAN WOMAN 1490 B. C.—HOW PIANKHI, THE BLACK KING, CONQUERED EGYPT 750 B. C., AND HOW EGYPT TOOK HER CIVILIZATION FROM ETHIOPIA.

We read about Napoleon, Frederick the Great of Prussia, Catherine of Russia, Marie Antoinette of France, and other kings and queens, many of whom led mysteriously cloudy lives and came to a bad ending, but few have ever heard of Queen Candace, Queen of Ethiopia.

You are referred to the Bible (Acts 8:27) as a beginning of the information to follow.

Few among the learned in this present age, and less of the unlearned, know anything about the origin of the colored race in the United States. They are completely in the dark as to their ancestry, as a powerful and highly civilized race of people.

The fact is, that while the Anglo-Saxons, Celts, Scandinavians, Germans, and so on, wore skin coats, devoured their food raw, lived in caverns, and were busily engaged in cutting one another's throats over dry bones, the ancestors of our Colored people in these United States were enjoying the highest arts of civilization, lived in palaces, and erected magnificent specimens of the most wonderful architecture in the world, and behaved generally like civilized people.

Recent and authentic discoveries in Africa have brought to light, through monuments and other evidences, that the Hamitic race played a very important part in the first stages of the world's history. There are modern records, which, together with the great number of monu-

ments of great antiquity, demonstrate without the shadow of a doubt that the African civilization of the Hamitic race, was older than the most ancient history recorded of the Egyptians, going back centuries before the birth of Moses.

THE BLACK NATIONS A POWERFUL CIVILIZATION

It appears now that Egypt took its civilization from Ethiopia, the black empire south of it.

The old theories have been smashed into atoms, and it now appears that the black nations of certain regions of the continent of Africa were not races in their infancy, but the descendants of a powerful civilization gradually broken by misfortunes and disastrous wars against it.

The Egyptians have always contended that their forefathers learned their arts and largely received their laws from the black empire farther south. Throughout the pages of Homer, the Ethiopians are spoken of with great respect, as the friends of the gods, the "blameless Ethiopians" being a common phrase.

The great Greek historian, Herodotus, who has been charged with drawing upon his imagination in his accounts of Africa, is now demonstrated to have been truthful. His extraordinary stories about the ancient empire of Ethiopians, south of Egypt, are being verified from the recently unearthed monuments, as having been erected by the very people of whom the historian wrote, to celebrate their victories and honor their gods.

Although the most ancient inscriptions on the monuments along the upper Nile have not yet been deciphered, the story of the Land of the Blacks is well known as far back as eight hundred years before Christ.

THE BLACK KINGS

As showing a common civilization, in fact, perhaps a common origin, the doings of the Black Kings were chronicled after the same fashion as those of the Egyptian kings.

The writing of the people of the Great Black Empire, is like that of the Egyptians, and the gods they worshiped were closely related to the gods of Egypt.

Inscriptions on these monuments that have been deciphered, tell us that Piankhi, the black king, conquered Egypt 750 B. C., and that he worshiped without question in Egyptian temples, and the carvings in the excavated ruins, which show men and women unmistakably Negro, give evidence of the similarity of religion.

We have always supposed, as told by the scientists, that civilization went up the Nile, whereas, it is now proven that it came down the Nile, that is, from Ethiopia to Egypt, instead of the other way.

When Cambyses, king of Persia, conquered Egypt six hundred years before the Christian era, he ventured to arrange an expedition against the black empire to the south, stories of the greatness of which he had been told. He sent to the Black King gifts of gold, palm wine and incense, and asked to be informed whether or not it was true that on a certain spot called the "Table of the Sun," the magistrates, every night, put provisions of cooked meats so that every one who was hungry might come in the morning and help himself.

The history proceeds to tell us, that the black king, Nastasenen, received the envoys of Cambyses peacefully but without enthusiasm. He showed them the "Table of the Sun" mentioned by Cambyses, and took them to the prisons where the prisoners wore fetters of gold, so that the Persians might be properly impressed.

Cambyses was very much impressed by the fact that gold was so common that it was used in making the shackles of prisoners, and he made war upon the black empire to get that gold, but miserably failed.

THE BEAUTIFUL BLACK QUEEN

We now come to the Queen Candace mentioned in the Acts of the Apostles. The account there given is as follows (Chapter 8):

"26th verse. And the angel of the Lord spake unto Philip, saying, arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

“27th verse. And he arose and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship.”

This is all that relates to Queen Candace, but it transpires from subsequent verses of the same chapter, that the treasurer of Queen Candace was baptized and went on his way rejoicing.

One queen Candace of Ethiopia, was a famous black queen, tales of whose prowess spread as far as Greece. It appears from the monuments, that the kingdom was ruled by successive queens each bearing the name of Candace, which may account for the different descriptions of her, some showing her as very beautiful, and some allowing her but one eye with the disposition of a termagant.

These kings and queens, whose records have been deciphered, are of comparatively recent years—not more than 2,500 or 3,000 years old. It is expected that the results of the excavations of the older ruins will be more interesting.

ETHIOPIANS FIRST LIVING MEN

To revert to Herodotus. This ancient historian was a great traveler, the first, perhaps, to visit the region of the blacks and their empire.

He says, somewhere in his history: “The Ethiopians were the first men who ever lived.”

There is more astounding evidence of the civilization of the black men to be found in recent excavations.

Lying north of Egypt and a little southeast of Greece, in the Mediterranean Sea, is the famous Island of Crete, or Candia, embracing 3,326 square miles, and at the present time it has a population of about 300,000 people all told.

This island was anciently regarded as the spot where Jove himself was cradled, and it became the center or reservoir of the highest forms of ancient civilization. All the ancient Greek and Roman gods had their origin or birthplace on this island, and under the famed King Minos,

nothing disgraceful or monstrous was permitted to find a resting place. It has always been a mysteriously unknown island, and the great aim of delvers into antiquities.

Within the last ten years, there has been dug out in this island of Crete, the remains of a civilization two thousand years more ancient than any hitherto known in Europe.

THEATRES, PALACES AND TEMPLES

There are actual buildings, theatres, palaces, and temples that existed in 3,000 B. C., and were mere guess work in Homer's time. What has been unearthed shows that there was communication between Crete and Egypt 2,000 years before Christ. One of the frescoes found shows some religious ceremonial in the Egyptian style. Some of the priestesses are black, others white, and the connection between African and Cretan civilization as to dates will soon be settled.

Enough appears to show that there were two great civilizations at a very early time, that in the Nile country begun and maintained by black men, and the other in Crete. The Cretans seem to have been a dark race, rather small, with regular, almost Greek profiles and full lips.

Nothing has been found in this newly discovered cradle of the human race to indicate that civilization came to them or to Africa from Asia, whence it has always been thought all knowledge originated.

Everything so far unearthed in Crete and in the Soudan, favors the theory that all around the Mediterranean there arose in the stone age a common race of men, who in the course of centuries developed differing physical characteristics, and they peopled Europe and Africa where the first civilizations arose in Crete and the Soudan.

There is tremendous food for thought in these discoveries. It may transpire after all is discovered the Colored American descended from the African, the Hamitic, or the Negro—call him anything, it will not harm his ancestry—is in fact descended from a superior race of people.

While the colored race do not care for any admixture of their blood with the Aryan, the latter need have no fear that it will ever be forced upon him.

MOSES MARRIED A COLORED WOMAN

What would Moses, the great lawgiver, say to you? Listen to the good book in Numbers 12:1. "And Miriam and Aaron spake against Moses because of the Ethiopian woman he had married: for he had married an Ethiopian woman."

For this reviling, the Lord made Miriam leprous, and punished her, and Aaron acknowledged that he had sinned.

While on this subject, it may be interesting to specify some of the doings of the Ethiopians in ancient history. First, Moses married an Ethiopian woman in B. C. 1490, quite a number of years before any legislature had an opportunity to prevent it.

The Ethiopians must have flourished after the last mentioned date, because we read in II Kings 9, That Tirhakah, king of Ethiopia, had come out to fight the Assyrians—quite a distance from Ethiopia—and the frightened Assyrian king besought the aid of Hezekiah, king of Judah. This happened in B. C. 710.

Again, in B. C. 957, we learn from II Chronicles 14:9, that Zerah, the Ethiopian, came out against Asa, king of Judah, with a million men and three hundred chariots. The scripture reads, "an host of a thousand thousand."

GREAT ANCESTRY OF COLORED RACE

Let the Colored American live up to the records of the past history of his race and prove himself worthy of his great ancestry.

It was said in another place in this article that there appear to have been two great civilizations at a very early period of time. One flourished in the Nile country, maintained by black men, and the other in Crete.

It is an astonishing fact, for it is fast developing into a historical fact, that a common race of men arose, and that in the course of centuries, they developed differing physical characteristics, due to climatic necessities, either black, brown or swarthy, and that they peopled Europe and Africa, the first civilizations arising in Crete and the Soudan, which is the very heart of the continent of Africa, extending from the Equator to 25 degrees north latitude, and from 20 degrees west longitude to 50 degrees east longitude. A territory comprising 1,650 by 4,650 miles extent, and including the "Phut" territory, it is nearly as large again.

All this vast territory constituted the Empire of Ethiopia. An empire that was able more than 600 years before the Christian era to send a million of fully equipped soldiers against a Jewish king.

A very slight circumstance has been the beginning of explorations that will undoubtedly alter all of our text-books upon the subject of the origin of the human race.

A German explorer recently unearthed, in a remote region in the Soudan, a bronze head of fine and exquisite workmanship. This has been taken as another evidence of an ancient African civilization—indeed, a black men's civilization, and has operated as an incentive for other explorations.

THE BIBLE AS A PROOF

We read in the Bible (I Kings 10), a whole chapter concerning the visit of the Queen of Sheba, who visited Solomon, coming to Jerusalem with a very great train, with camels that bore spices, and very much gold and precious stones. And that when she departed she presented Solomon with a hundred and twenty talents of gold, and of spices very great store, and precious stones. "There came no more such abundance."

The same account of this great queen is given in 2nd Chronicles, and in Matthew 12:42 she is styled "The Queen of the South."

A queen from the South who could present Solomon with about a

million dollars of our money in gold and precious stones, was certainly a rich and powerful queen.

The Queen of Sheba had many successors, however, and they were all warlike, leading their armies either to victory or successfully defending the Ethiopian empire against attack. Ahasuerus, the most powerful Persian monarch, who ruled over 146 provinces, attempted to extend his dominion over into Ethiopia but could not succeed.

Some years ago, ruins of ancient dwellings were discovered in Upper Rhodesia, which were declared by Dr. MacIver of Oxford to be those of an ancient African civilization.

BLACK MEN DISCOVER ART OF WORKING METALS

Within the past ten years, excavations in the Upper Soudan, verify the claim that the black man was the first to discover the art of working metals, and that they gave this knowledge to Europe and Asia. Dr. Schweinfurth, the famous German ethnologist, and the University of Berlin, have adopted this theory.

Lady Lugard, the authoress, gathered from old Arab books, many details of this high civilization among the black men of the Upper Nile, their customs and government until quite recent times.

We know as a historical fact, that the Nubians conquered Egypt, and set the pace for a good government among the Egyptians, suppressing many of their cruel practices.

The end of these discoveries is far from having been reached. Indeed, they are just beginning to attract attention. Enough has been unearthed, however, to establish the ancestry of the Colored race of America, greater and higher than that of any of the mixed races.

The Genius of Colored Americans in Literature; The Arts and Sciences Inherited From the Ancient Ethiopians

Read, Study, and Educate up to Opportunities—A High Racial Type Appears in Modern Times—A Cause for Pride and an Incentive to Action, Energy and Efficiency.

Men of learning, wisdom, and honest, without prejudice, take the standard of a race of men from his primitive type.

That type is sought for in the most excellent productions of the race, their achievements and their position among civilized nations that were the founders of our present civilization.

He who grovels in the worst human elements of any race, knows nothing about that race, and opens the door to the degeneracy of all the nations and races on earth, by advocating them as the evidences of degeneracy.

Since the world began there have been good and bad elements among the peoples that inhabited it, but the good elements alone have survived, the bad or the evil has gone down into ruin. Nations that sought to waylay and throttle progress for their own selfish ends, and immoral purposes have been forced out into the world's Gehenna, and in the garbage heap there are still rummaging many of the split races of the earth, and many individuals bury themselves in its reek refusing to emerge into the clear sunlight.

It is, as it always has been, the great, the high hope and aim of men of intellect, and higher aspirations than the luxuries of life which kill the soul, to lift the evil in mankind out of the category of civilization,

and develop mind and intellect as the only adjunct toward universal unity and peace.

To cure all the evil which afflict men of every race and people, is an impossibility so long as the earth exists for the use and benefit of mankind. Force has been tried, but even the death penalty does not stay crime and disorder. The Crucified One gave up his life and took upon himself all the sins of men, and pointed out the way for them to follow if they would be saved. But even this Majestic, this Divine Sacrifice has not stayed the evils afflicting man when left to his own devices, to his own ill-regulated freedom. We know the way, indeed, and whoso refuses to follow it, must be classed with the evils we suffer. Every man must lift himself out of the slough.

There is food for thought in the past, which hinges much upon the present and the future, and if it is taken in the proper spirit, it can not fail to develop the mind, the soul, and put men on the high road toward the accomplishment of the designs of God.

THE QUEEN OF SHEBA AND SOLOMON

It was related in another article, that the Queen of Sheba visited Solomon, but we shall give a further account of this great queen because it will lead to the reason why Ethiopia reached a high state of development.

Open the Bible at 1st Kings, 10, verses 6 to 10 and read:

“6. And she said to the king, it was a true report that I heard in mine own land of thy acts and thy wisdom.

“7. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half has not been told me: thy wisdom and prosperity exceedeth the fame which I heard.

“8. Happy are the men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

“9. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore made he the king, to do judgment and justice.”

Here was an Ethiopian Queen who was clearly desirous of benefiting her great empire and uplifting her people, traveling in pursuit of the best way to do it, just as our modern men are now doing.

This, it should be remembered, occurred more than a thousand years before the birth of Christ, or to bring the years down to date, it was two thousand nine hundred and twenty-eight years ago—nearly thirty centuries.

THE ETHIOPIANS CONQUERED EGYPT

To diverge a few lines: Napoleon Bonaparte was a deep student, and when attempting the conquest of Egypt, he pointed his soldiers to the great Pyramids saying: "Soldiers of France, forty centuries are looking down upon you," he uttered a truth of history, and established an Ethiopian empire a thousand years before Solomon. The reason is this: The Ethiopians conquered Egypt, or erected it into a province, and built the great Pyramids that still exist.

But to return to the Queen of Sheba.

She found a knowledge of God in her visit and carried it back to her people, because we find His worship beginning to make its appearance upon the monuments and inscriptions.

Now a singular circumstance is presented by the claim of Ethiopian kings and princes after the visit of the Queen of Sheba to Solomon.

It was claimed by the princes of Axoum, in Ethiopia, which was evangelized by the Empress Helena, consort of the Roman Emperor Constantine, in the year 324 of the Christian era, that the Queen of Sheba bore a son to King Solomon, and that he was the founder of a dynasty, the annals of the kingdom giving a long list of the kings descended from him, and relating that they governed for centuries without interruption. Pieces of their money still in existence and the inscriptions on recently unearthed monuments furnishing evidence of this fact.

In a history of Alexander the Great, translated from the Ethiopian, it is related of another Queen of Sheba, who, in the year 332 before the

Christian era, resisted that mighty conqueror with so much vigor, that he capitulated to her charms, as she was a most beautiful woman, and left her kingdom in peace. She laughingly reproached him for his weakness, so the story goes: "You, the mighty conqueror who have never been defeated by man, have been captured and defeated by a woman."

BLACK QUEENS WHEN CHRIST WAS BORN

The reign of the Sheban dynasty was followed by that of the queens of Candace, who were ruling Ethiopia at the date of the birth of Christ, indeed, one of them is mentioned in the New Testament, Matthew 12:42, and her story is related in another chapter of this book.

Among the many evidences of high civilization in Ethiopia, are its literary productions. There are several hundred books in the various public libraries of Europe which show a remarkable condition of development.

In the way of history, there are the annals of ancient chronology by Georges Ibn-al Amid, which follows the genealogy of David from Adam, and a list of the kings of Israel and Judea, together with the principal events of their reigns. To this is added a chronology of the reigns of the Roman Emperors, and the Consuls.

In the chronological book, there is an entire chapter giving the history of the kings of Ethiopia, from Ibn-al Hakim, son of Solomon by the Queen of Sheba, down to recent times.

There are also volumes of poems of great beauty and perfect meter, stories of wars, genealogical lists, biographies, commentaries, moral maxims, philosophy, anecdotes, astrologies, homilies, hymns, etc. All of these are contemporaneous.

In proof of this remarkable condition, reference is made to the "Catalogue des manuscrits Ethiopiens (Gheez et Amharique) de la Bibliotheque nationale de France, a Paris," a copy of which may be found in any of our great public libraries.

ETHIOPIAN WOMEN HELD IN HIGH ESTEEM

In refinement, the Ethiopians held women in a superior position in the social scale, which says Dr. Reich, the historian, "Shows a higher point of delicacy and refinement than either their Eastern or Western successors. Colossal in art, profound in philosophy and religion, and in possession of the knowledge of the arts and sciences, the Ethiopian race exhibits the astounding phenomenon of an elevated civilization at a period when the other nations of the world were almost unknown."

Referring to this question of psychology in civilization exhibited by the Ethiopians, the same Dr. Reich, in his "History of Civilization," says:

"People, as a rule cherish the idea that nations are like individuals, and that accordingly nations have their childhood, their youth, and their old age, and their death just as we are used to see in individuals. This entire idea is utterly false. There is no such parallel development. **A nation is a mental thing only.**"

Dr. Scholes, in his "Glimpses of the Ages," citing Heeren's "Manual of Ancient History," relative to the Ethiopians, says:

"It may be gathered from the monuments and records that Upper Egypt (Ethiopia) was the first seat of civilization, which originating in the South, spread by the settlement of colonies toward the North (Egypt).

"These migrations are proved by the representations, both in sculpture and painting found in the yet remaining monuments throughout Egypt." "Glimpses of Ages," p. 191. Heeren, p. 57.

There were tribes among the Ethiopians which were of a low grade of civilization, just as in the most civilized countries of the present times, there are peoples of a very low grade, not only in civilization but in intelligence. But, there existed a highly cultured and civilized Ethiopian people, who dwelt in cities, erected temples and other edifices, and who had good government and humane laws. Moreover, their fame and progress in knowledge and their social arts spread in the earliest ages over a considerable part of the earth.

Upon the authority of Heeren, already referred to, and upon their own investigations, Dr. Glidden and Dr. Morton, who are quoted in Scholes' "Glimpses of the Ages," made an examination of the Egyptian skulls, and gave it as their opinion that the Egyptians and the Ethiopians never came from Asia, but were indigenous or aboriginal inhabitants of the African Nile country, and were all of the "Negroid type."

ANCIENT EGYPTIANS WERE NEGROES

Featherstone in his "Social History of the Races of Mankind," goes still further, and confidently asserts that the ancient Egyptians were of the Negro race.

"This," he adds, substantially, "is borne out on all the Egyptian paintings, sculptures, and mummies; the hair found, as well as that possessed by their descendants, the Copts, is the curly, or woolly variety, and the lips and nose the same.

"The fact that the ancient Egyptians were Negroes three thousand six hundred years before the Christian era is substantiated, and that their population in Egypt at that period amounted to seven millions."

Admitting all these things to be true, it may be asked: "Well, what of it? What good will that do the Colored Americans?"

It has to do with Colored Americans as much as an ancient highly civilized ancestry has to do with the modern Jews. They know that their race is not extinct; that they are an integral part of the great movement of all mankind toward a unification of mind and intelligence. This fact burned into their minds must operate as an incentive of the greatest propelling force to urge them onward toward the high destiny that awaits all mankind.

That they are working out the plans of the Almighty by so doing, puts them in the vanguard of civilization, with opportunities at hand to avail themselves of all the advantages attached to such a high purpose. There is something to work for—something worth working for, and when the Colored American takes this high view of his destiny, it will be too small a thing to notice, even should he be denied the privilege of sitting beside a white man.

THE JEW AND THE COLORED MAN

A curious racial transformation is going on in the United States outside the two divisions of man, the Jew and the Colored man, which means much more to the ethnologist and lover of mankind than is apparent on the surface. The various nations, such as the English, French, German, Irish, Scotch, Spaniard, etc., are rapidly losing their identity of race or descent, and becoming American with new facial traits, as well as mental attributes. All these nations or tribes, will lose their identity and be merged into another and different stock distinctly American, perhaps revert to the parent Aryan stock. Thus we shall witness, the four primitive divisions of mankind, the Aryan, rehabilitated; the Jew or Semitic, with renewed wisdom; the Ethiopian, or Hamitic, still a distinct race, and the Turanian, or Chinese, working together to accomplish a unity of nations, one in thought and high purpose. Everything is apparently working in that direction, and there is no single nation, or union of nations of diverse civilization that will be able to stay the movement.

DEVELOPMENT OF THE RACE IN THE UNITED STATES

The Result of a Great Civilized Ancestry—Some of our Colored Americans, Their Doings and Their Personality

The Colored Americans, as one of the great divisions of the human family, with as proud an ancestry and as high a civilization as the Jews, and co-eval with them in the point of cultured antiquity, are proving themselves as progressive and, with the additions of modern culture, civilization and progress, are building their race up to a high point of excellence.

They have bridged the ages, so to speak, and are showing themselves penetrated with the spirit of a civilizing evangelization, which began in the Far East, nearly four thousand years ago.

They are carrying down to date, without losing by an intermission, the great aims and purposes of the Ethiopian Candace and Sheba dynasties, under which were introduced the arts and sciences, sculpture and painting into Egypt and Europe, refinement, literature, and wise government.

They are demonstrating every day, that they are moving with the great divisions of the human race, toward that high goal of unity that is the evident purpose of God in creating man.

Under an enlightened political system, the few aggravations in the local laws of which will soon disappear beneath the mighty onward tread of the peoples of the earth, our Colored Americans are beginning to realize their destiny, and are seizing the opportunities that present themselves for their benefit, as for the benefit of a common destiny of all men.

They are beginning to understand, and they are acting upon the

understanding that education is the chief factor in the solution and proper attainment of their destiny.

This "education" has always been the essential element in the rise and progress of every nation on the earth, the educated have forced their way upward toward the light, and become factors in the world's progress toward enlightenment. Those who have ignored education have fallen and lie buried beneath the sands of the deserts of Europe and Asia, without descendants or successors, and known only to the excavator of ruins. Their very races have disappeared without a trace.

THE CASE OF THE JAPANESE

The marvelous rise of the Japanese is due to the seizure of the opportunity of education, and appropriating every detail that goes to make power and physical influence.

Not much more than three generations ago, the Japanese empire was a mere name, an isolated country of semi-barbarians, a mere tribe without power, influence or standing as a national unit. It is now clamoring at the door of every civilized nation for recognition as a world power, and threatens to enforce its demands with an army and navy that is too formidable to be ignored or slighted.

It has reached the acme of the physical and lays claim to that alone as its right to recognition. It has not yet learned that in the great movement of the peoples of the earth toward unification, the physical must go down before the psychological, and therefore, if the Japanese persist in their physical prowess, they will disappear as have other greater nations claiming the same force as the summit of earthly influence. They are mere fragments of a tribe detached from the Turanian division of the human family.

History repeats itself always in the cases of the great divisions of the human family, where some branch attempted to usurp the power, functions and authority of the whole.

The Assyrians, the Persians, the mighty mistress of the world, the

Roman Empire, vanished like a breath when they presumed to stand in the way of the designs of the Almighty.

All were pawns upon the chess-board of time, so to speak, the very foundation of which is soul, that attempted to wrest the fiat from its meaning by the adoption of brute or national force.

They served the purpose of carrying man toward a certain goal on the way to his final pinnacle, then claimed the results of the uplift, and went down through vanity and presumption.

Japan with its physical impress persisted in, will go down like the rest. It must go down because it does not represent any factor in the Divine designs. But it is an illustration of what education will accomplish, and its fate will illustrate what human nature, obsessed by its own reliance upon force, will reach in the end.

Our Colored Americans have no such incentive as force or physical designs. The conquerors of the earth were compelled to yield to the educational programme to uplift the soul of man, not his material prospects, except so far as they advanced the psychological, and they may be said to be now in that psychological phase of the movement of the nations of the earth, which leads to the highest point of intensive civilization.

A GREAT DIVISION OF THE HUMAN FAMILY

It should be constantly borne in mind, that the Ethiopians and their descendants, the Colored Americans in the United States, represent a great division of the human family, which, with the others, are alone to be considered in the great design of unification.

The Roman Empire represented no such portion of the human family. Assyria, Persia, Egypt, and the dominating historical peoples were all mixed, and when their uses had culminated, that is, when there was no more use for them, or when they ventured to assume superiority over the rest of the earth, they were submerged.

Of the mighty races that constituted the primitive divisions of man, there are now remaining, with each bearing a sharp line of distinction

between them, the Aryan, Semitic, Turanian, and Ethiopian. Into these four divisions all the nations and peoples of the earth may be resolved.

It may be said that the Aryan consists of the white race; the Ethiopian, or Hamitic of the dark race; the Semitic, the Jews, and the Turanian, the yellow race, of which the Japanese are a mere branch of a subdivision.

Each of these great divisions of the human family has its own part to play in the great drama of the world's progress, and the elimination of brute force or the physical as a negative element in progress, has brought these grand divisions face to face with the problem of psychology, mind or soul. It is immaterial what it is called, it cannot be disregarded.

The conditions or environments that have hedged in these great divisions have appeared to be similar in the world's history. The Jews had their mighty empire. The Aryan developed into enormous power, but broke into fragments. The Ethiopian possessed the initial civilization of the world, and the Turanian, evidenced by the Chinese, have still a high position in the world.

Let us give a few details and then proceed to the progress of our Colored Americans toward the fulfillment of the great design:

The Jews lost their physical empire to become a psychological force. The Aryan became split into numerous branches which are now existing and moving steadily forward toward the psychological. The Turanians that controlled the Orient for ages by their physical prowess, have become a great republic based upon the power of mind. The great Ethiopian empire after leaving its impress upon the civilization of the world, was transformed into the psychological progress of the other members of the human family.

It will be perceived that all of them are drifting toward the same point, and that each of them is employing all the advantages and devices of modern life to continue on the march toward that point, at which all men shall be of one mind, one soul.

OPPORTUNITY AND ADVANTAGES OF COLORED AMERICANS

The Colored Americans in the United States, with their advantages are accepting the inevitable in the form of opportunities presented them, and are as irresistibly impelled toward the ultimate goal of unified mankind as the others.

Let us consider our Colored Americans at close range and see what they are doing in the way of seizing opportunities, and building themselves up to the accepted modern standards.

ECONOMIC PROGRESS

The one essential of modern life which the Colored American has not attained to perfection, is the proposition of economy. Not saving, but business qualifications. But he is an apt pupil and is rapidly acquiring experience.

The reports of 1912 give the value of property owned by the Colored people in the United States as **six hundred millions of dollars**. And upon this they pay taxes.

A year ago, The National Negro Business League held its eleventh annual session at Little Rock, Arkansas, with every State represented by delegates.

The wide range of Negro business activities discussed at that annual meeting, shows a vast stride toward improved commercial conditions, and an adaptability to the opportunities presented. Some of these activities were: Raising and shipping fruits and poultry; pickles and preserve manufactories; horticulture: grain, hay, and fuel; cotton raising; dealers in fresh and salt fish; farming and stock raising; town building; real estate; railroad building; coal and iron business; general and special merchandising; banking, and a multitude of other businesses. Sixty-two banks are operated by Colored Americans, and there is a National Negro Bankers' Association, with W. R. Pettiford its President, the latter gentleman being President of the Alabama Penny Savings Bank, the second oldest Negro bank in the country. The Bank-

ers' Association has in process of formation, a large central Negro bank to act for Negro banks in the same capacity as the great banks of the East act as clearing houses for the other banks of the country.

It transpired in this connection, that the various Negro secret societies had on hand a large amount of money for the purposes of members' funds and for widows. The Knights of Pythias alone, holding in all, cash and property \$1,500,000.

INTELLECTUAL PROGRESS

When it comes to mental success and adaptability, the advance of Colored Americans is phenomenal, and shows as high an order of intelligence as any nationality in the world. Remember they are just regaining a lost heritage of renown.

The schools, colleges and universities number among their brightest and most brilliant pupils numerous Colored American youths, who are an honor to the cause of education and to their race. They have won scholarship prizes at Cornell University, at Amherst College, Simmons College, Columbia University, Wellesley College, Radcliffe College, Howard University, and in numerous public schools prizes have been awarded them against numbers of competitors.

Our Colored Americans are taking hold of the educational problem with a vim and courage, and they are succeeding along every department of study.

As an illustration of the thirst for knowledge, the case of Mrs. Martha Harmon, of New York, will be agreeable: This lady is seventy years of age, and attended night school for four years, taking an elementary course. She never missed an evening and was late only once. The New York Board of Education presented her with two gold medals, one for attendance, and the other for proficiency in her studies.

The intellectual progress of the Colored Americans may be emphasized by reference to that highly modern and civilized agent of education known as "The Press."

There are now more than one hundred and fifty-three organs of the Colored Americans, edited and managed exclusively by them, and devoted to their interests as well as to the cause of general intelligence, improvement and higher education. These organs of the "Press" are classified into: magazines, 3; daily papers, 3; school papers, 11; weekly papers, 136.

Ten of these newspapers own the buildings they occupy, and fifty-four own their own printing plants.

There is a large field here for exploitation and splendid opportunities for the development of a high order of intellect. Only one of these newspapers was established before the Civil War, the Christian Recorder, of Philadelphia, which began in 1839. All the others were established after the Civil War, one in 1865, the others after 1870—a fact which demonstrates the ability of Colored Americans to advance in intellectual ability when the opportunities are presented for its free exercise.

The sphere of influence of the newspapers can not be disputed, we know how it is regarded and the enormous deference paid to that influence among the White Americans, and the same results must obtain among the Colored Americans.

There is room in this department of intellectual development, for many strong and vigorous writers, who will be able to crystallize the energies of the Colored Americans into a determined effort to maintain their position in the onward movement of the human race toward unification.

AUTHORS, WRITERS, POETS AND THE FINE ARTS

An investment in brains has always been regarded as the most productive in profitable returns. It is becoming the fixed opinion, based upon ages of experience, that the uplift of the world, the advancement of people and their progress can be accomplished by brains only.

War and its desolations, its ravages, rapine, and cruelties, have for a time swayed and dominated various parts of the earth, but, it must be

considered that violence is the mere handmaid to an uplift by intellectual effort. War prepares the way for intellect and secures it an opportunity to be made manifest without molestation.

If we refer to the "Catalogue des manuscrits Ethiopiens," already mentioned, we shall find a most amazing condition of intellectual development among the ancient Ethiopians. It was this intellectual condition that made its impress upon Egypt, and the other nations of Europe and Asia, because the Ethiopians were not a conquering race by force of arms, except so far as it was necessary to protect themselves against attack.

If we turn to their descendants—our Colored Americans—we find the same intellectual efforts resumed and progress going on in a marked degree under favorable circumstances and highly civilized and free conditions and environments. The same talent and genius that sculptured the exquisite Ethiopian bronze statuary recently discovered in The Soudan, carved the beautiful desigus on Egyptian monuments, traced the architecture of noble palaces and immortal buildings, still traceable in ruins more than three thousand years old, and other evidences of art, is manifesting itself at the present day among our Colored Americans and other descendants in foreign countries.

Consider Lethierre, once president of the School of Fine Arts at Rome, within our present generation, and view his paintings that now adorn the walls of the Louvre in Paris.

We should not omit Edminia Lewis, the sculptress, whose admirable works required a residence in Rome, nor Henry Owassa Tanner, the eminent artist, whose gems of art are represented in the fine art museums of the world. There are numerous others but these are given to emphasize the point of present Ethiopian intellectual ability.

Among writers were Alexander Poushkin, the celebrated Russian poet. He was a Negro with curly hair and a black complexion, but a man of extraordinary talent and versatility, in prose fiction, and history as well as poetry.

Jose Maria Heredia, the greatest of Spanish-American poets, was a Colored man, likewise the poet Placidio.

We can not forget Paul de Cassagnac, of France, editor, author and poet, who was also a Colored man.

Dumas, the noted dramatic author and novelist, was a colored man, and a most prolific popular author, poet, dramatist, novelist and essayist. That great production "Camille" is familiar to all theater-goers in the world, and when a man rises and says: "The world is mine," he uses the language of Dumas' Monte Christo, a world-wide novel that has been translated in all languages and performed on every stage.

We might go on for pages and refer to the Ethiopian intellect as something almost dominant in the world of letters in foreign countries, but must refer to our own Colored Americans as this work concerns them particularly.

We can claim as our own Williams, the historian, the first Colored American ever elected to the Ohio legislature, and at one time judge advocate of the G. A. R. of Ohio.

Phillis Wheatley, the girl who translated the Latin "Metamorphoses of Ovid" in Boston, which were republished in England as standard. Under the most distressing and adverse circumstances Phillis Wheatley became a scholar and a poetess of distinction and the associate of culture and refinement in Boston.

Paul Laurence Dunbar may be held up to all as an example worth following as a man, a poet, a novelist, and a journalist. At the age of twenty-one years he published his first book, "Oak and Ivy," and followed it with others that commanded the attention and received the encomiums of the literary world in the United States. His poetry appeals to the heart and the hearth, and the intensity of thought displayed in his numerous writings is relieved by humor and quaint philosophy. Dunbar is a triumphant and unerring demonstration of Ethiopian intellect.

James B. Corrothers, the poet and prose writer, is another illustration of the power of applied intellect. Corrothers will be always known for the high order as well as humor of his writings, in the United States and in England where his "Jim Crow" idea of Negro fun is still supreme. Of his "The Black Cat Club," a prominent literary and

critical magazine, says: "The Black Cat Club should be commemorated by cultivated people of color as a second Emancipation Day."

Charles W. Chesnutt, lawyer, writer, editor, historian and novelist, easily stands as a standard to be looked up to by the members of his race.

Miss Inez C. Parker, whose flights of fancy evolved from the higher realms of thought, betray the poetic gift of her race to a singular degree of beauty. As a poetess and writer, her destiny in aiding the uplift of humanity and helping it toward the universal goal, is manifest in every outpouring of her genius.

These are only a few of many, the most prominent now before the world. There are many others coming on and they will soon appear to the astonished eyes and ears of the people who have no thought of the great future and destiny of the Colored Americans.

THE OVERGROUND RAILROAD

A Mighty Way to Progress—The Underground Railroad a Thing of the Past

The old folks revel in stories about the "Underground Railroad." They traveled over it, and we may admit that it took them to liberty. We may even go farther than that, and say that it lifted from the shoulders of a great race, a weight that was crushing them down, and brought them into the land of "Opportunity."

But all that is ancient history. What happened even yesterday is old, and we are too busy today working to take advantage of the things offered us today, and that will happen tomorrow, to dream about the past.

We are all working to make things turn out to our advantage, and the less we dwell about the past the closer we get to the golden fruit.

We are living in a practical age, and the man who does things prospers, while the dreamer starves or gropes about at the bottom of the ladder.

All men need things; want something done for them. It is good business policy to supply the wants and to do the things everybody wants done.

We mentioned the "Underground Railroad" as something that benefited the race; but we have its successor in the way of transportation that is reaping profit from that benefit.

That successor is the "Overground Railroad." It is a system of transportation such as the world has never seen or used.

You ask: "What is an 'Overground Railroad?'" Everybody can answer, or thinks he can, so he says: "Why, it is a railroad that runs over the land and transports passengers and freight." But the answer

does not hit the mark, for this particular Overground exercises a mightier power; possesses a wider influence than the mere haulage of passengers and freight.

It carries opportunity, activity, benefit, incentive, intelligence, knowledge, and progress to every corner of this great land and into every town, village, city, hamlet, even the cross-roads are reached.

It reaches every one of ten millions of a great race that less than two decades ago were forbidden opportunity, and compelled to travel over the "Underground Railroad." Now, everything belonging to the great mass of mankind, or to which they are entitled or may aspire, is parceled out with lavish hand to all who wish to take. The effort is yours, the prize awarded you.

In round numbers there are about two hundred thousand miles of railroads in the United States, spreading out in every direction from ocean to ocean, and from Lake Superior to the Gulf of Mexico. Many of them reach over into Mexico and Canada.

On the trains operated by these railroads, there are thousands of Pullman cars, drawing-room and chair-cars. All of these cars are in the charge of Colored Americans, the sum total of their number running up into tens of thousands. These men are the posterity, the descendants of the passengers of the old "Underground Railroad."

It is true philosophy that makes for education and wisdom, gives polish, affords incentives to ambition and a leaning toward high ideals, as well as offering opportunities—always bear in mind "Opportunity" for that is what counts. Now imagine the bright men and women that travel on these two hundred thousand miles of railroad. Imagine also, our ten thousand men circulating among them; mixing with them; in daily and hourly contact with them! Something must come of this association, and something does come, which something is of incalculable benefit.

The passengers on the Overground Railroad are men and women from every part of the world. They are the successful people; the experienced people, and the leaders of thought. They have taken opportunity by the forelock and ridden it to the finish. Otherwise they would not be able to travel.

They are soldiers, statesmen, politicians, lawyers, clergymen, physicians, scientists, and everything that is the highest and noblest in the world.

Their number according to statistics, runs up into the hundreds of millions of passengers annually. Our ten thousand in the performance of their duties, listen to their interchange of opinions; note everything that is worth knowing; glean opportunities, and absorb information and wisdom.

If you have noticed any of these ten thousand off duty and on his way home, you can not have failed to see gentlemen.

These men are really the operators of our "Overground Railroad" in the highest sense of management. They are not mechanical, they are observing and possess the power of mental acquisitiveness, due to their surroundings and their contact with the passengers. They are the opposites of the patrons and passengers, and managers of the old "Underground Railroad," which is switched off into the sidetrack of forgetfulness.

The Pullman man from New York City meets his brother Pullman employee from San Francisco, let us say, at St. Louis. Their regular stunt is about two thousand miles each, with the care of numbers of the passengers coming from tens of thousands of miles apart, from all over the globe, in fact.

What is the result of this meeting? To an outsider it is something like this:

"How are you, Sam?"

"How are you, Bill?"

"Have a New York stogie."

"Have a San Francisco cheroot."

That is all the outsider sees or learns. But when these men get away and apart, they exchange notes of everything that they have learned on the trip or has transpired on their routes. They are message bearers of everything they have learned new from their passengers.

Multiply this one instance with thousands of similar instances.

We have every city in the world linked with every other city; every nationality brought in contact with every other nationality; every class and character of individual tied up with every other class of individuals, and these men are the great deposit reservoirs of everything.

They become laden with unlimited cosmopolitan and universal knowledge and information, charged with it as a bee is charged with honey in its flights from bush to bush and from flower to flower.

This is not an exaggeration, on the contrary, it is of such common knowledge that we think nothing about it. It is every-day fact that any one can see for himself by going to any railroad depot in the country.

We said these men are the great deposit reservoirs of everything, but unlike the most of our deposit reservoirs, they are also the sources of distribution through innumerable channels. Their business is like the training at a State Normal School with actual experience added in unlimited quantities. They go out from these training schools, or rather from this educational system belonging to every Overground Railroad and scatter knowledge, information, and opportunity. A word, even a hint, of what "a man told me on the run from New Orleans to Chicago," and one or perhaps many, find themselves boosted into opportunities they never would have found without the operators on the Overground Railroad.

These Pullman employees are evangelists, news gatherers, and experienced men acquainted with the ways and doings of the world. They have homes, abiding places, wives, sweethearts, brothers, sisters, friends. They have their clubs and meeting places, and they unload their information and knowledge, mixed with opportunity, to ears greedy for advancement, and opportunities for betterment.

They scatter broadcast high aspirations and incentives to progress among the ten millions of the posterity of the patrons of the old Underground Railroad.

Through this means the most astounding results have been accomplished—results that have never happened any other race since the world began.

The Israelites dwelt in Egypt for four hundred and thirty years, and waited for a Moses to come and lead them out of their unpleasant environments. There were about six hundred thousand of them, and most of their posterity are still dreaming of the past.

The four millions that started the Underground Railroad, have increased to ten millions in a generation and a half, and they led themselves out to the promised land.

Imagine ten millions of any other race in the United States with perfect freedom of action! We might well shudder at what would happen us—happen the country. We do not feel that way about the posterity of the operators and passengers of the old Underground Railroad. They are peaceable, earnest students of the ways of civilization, and they are working upward—they are ambitious to learn and constantly devise methods of improving their condition in the same way all true American citizens are following. They have their homes, their children, and their attachments in our midst, in fact, they belong to our soil, and have no desire to depart elsewhere to spend their money. They are always ready to shed their blood for the Stars and Stripes, and are always willing to leap to the nation's rescue, or to aid in promoting its welfare.

Where does the Colored race learn all these things? Not in the schools for they are limited, and live too much in the musty past, but the cap-sheaf of the education of the race, its maintenance as a factor in the civilization of the earth, is in their contact with the world, their absorption of the wisdom and experience of the world's people, due in a great measure to the operators of the Overground Railroad.

Through this source the great race is learning that there is no vocation to which it may not aspire in time to come and the opportunities for intellectual development and its benefits are multiplying rapidly.

Already there is a great sprinkling of dark skins in every avenue of life, commerce, trade, science, and in everything that the white skin aspires to. Look down for a moment, and compare your state with that of the scavenger, the sewer digger, the section hand, and the grades of labor so attractive to foreign elements that come here to scrape up

enough to return to their wallow in their various native lands. You are far above these and you belong here and you are rising with the best.

You are put upon the initiative, and find out new ways of doing old things which is what makes civilization progress, and you have the door of opportunity invitingly open to you always. You have only to open your eyes to see opportunity within your grasp. You are associated with the management of the Overground Railroad.

SUCCESS THROUGH SELF HELP

The opportunities afforded by the Overground Railroad, in the way of obtaining information, can not be overestimated. It is, practically, a school of instruction that may be attended by any one, and who may follow the bent of his desires afterward.

There are two classes of people who may avail themselves of the educational process undertaken by the dissemination of information through the medium of the Overground Railroad: The man who is aided in his life work, and the man who must help himself. It is of the man who must help himself, of the "self-help" man, that there is more to be said of than the other. He represents the bone, sinew and brains of the nation.

When a man or woman succeeds in reaching a high position through his or her own efforts, or in attaining a point from which the work of a lifetime begins, and in the direction of success, the pride of attainment is justifiable.

There are many who have the strength of purpose and the will power to utilize the forces of mind and body within them, and develop themselves with the aid of that power.

Their examples are an illustration of a higher education that really educates.

The man or woman who sits with folded hands waiting for someone to help him, or for something to turn up or come his way, so that he can seize upon it without trouble or labor, is too far gone in uselessness in the present age to be worth trying to lift up.

We are all interdependent in this world of business, but must not imagine that because we must live with and do business with others, that we can depend solely upon those others. Every man must stand upon his own ability and exertions.

The men who do this succeed through self-help, self-reliance, self-knowledge, and self-sufficiency. The greatest men in history are those who worked themselves up from humble surroundings and against tremendous odds. It is always the brain that conceives the thought, and the strong arm that executes the mandates of the thought. Where the physical arm is not strong enough, the brain quickly conceives a method of supplying the difficulty.

It was the boast of the philosopher Archimedes that he could move the world if he could find a fulcrum for his lever. The modern man is so far advanced that he finds a fulcrum for his lever, and if he does not move the earth, he moves a large part of it.

If we take the pains to look about us, we shall find every avenue of human endeavor occupied by self-made men. These men originated in the most humble surroundings, but lifted themselves up through the sheer force of their own energy of character and vital force backed by persistence.

The history of the world has pages about the men who sprang up from humble sources and amid the greatest difficulties. They overcame them somehow, some say by the aid of Providence, but we know that it was through innate courage, brains, energy and persistence.

Every man may raise himself up by his own efforts, indeed, the man who uses another as his ladder will soon find himself leaning on a broken reed, and amount to very little in this world of struggle and competition.

Who knows better what a man can do than the man himself? There are always hidden sources of strength in every man, and he alone is able to bring them into use. Remember one point in this age of competition: Learn how to do things, and then set about doing them of your own accord. The man who waits to be pushed ahead seldom finds any pushers. This is the wisdom of experience, and will not bear argument, so true it is.

TRAIN YOURSELF FOR YOUR LIFE'S WORK

Physical Development—Exercise for Pleasure and Profit—
Uniformity in the Use of the Muscles—General and Special
Muscle Training—Systematic Hardening of the Body
—Various Kinds of Exercises—Key to Good
Health and Mental Activity

A Strong Healthy Man Is Always Selected
for the Best Positions

In all ages of the world physical development has been regarded as a preparation for health and the successful beginning of a life work.

The ancients had a maxim to the effect that there should be a healthy mind in a healthy body, and that there could not be a healthy mind in an unhealthy body.

In these days when good health and a companion physical development are so much in demand, you must train yourself for your life work in such a way as to merit a selection for the best positions.

Here is the reason why a man is often turned aside from a position where he might be mentally qualified. One look at him explains the reason for his failure to be given the opportunity. He is not physically developed.

The times and the business undertaken by every man is strenuous. He must be prepared for hardships, and will never attain any good position if he carries that in his body or face which indicates inability to stand the strain or liability to succumb under it.

Nobody wants a man who will work along for a shorter or longer

time and then break down and be obliged to quit altogether or for time enough to recuperate.

This physical training is now called "Athletics," and it must be practiced advisedly and not at random. It is for the promotion of health and manly vigor, just as much as bathing is for the promotion of cleanliness and health.

ETHIOPIANS NEARLY PERFECT

Among the Colored race, there are many splendid types of athletes. In the old days, the Ethiopian was considered a masterpiece of physical architecture. He entered any list where muscular power was to be exhibited and carried off the victory. In great trials of strength and wrestling he had no superior.

As the Ethiopian was in the past, his descendants in our Colored Americans are today. In football, baseball, rowing and in wrestling, the Colored American has no superior in skill or prowess.

Particularly is this the case in the college-trained athlete. His prowess has brought him fame, his skill and courage have gained for him the respect and admiration of thousands. Not only that, but it is easily established from ocular evidence that nearly every college athlete of prominence has worn his honors with modesty.

There is a native muscular development in the Colored American of healthy and good habits, which, if directed in the right channels of athletic activities would lower many a record.

Physical training including athletics is becoming a well outlined course in every school for colored youth. When in the hands of experienced teachers, and developed under the direction of a department of physical education, it will lift our Colored Americans up a few notches higher in the scale of manhood.

There can be no question about its value as a developer of manhood and a health producer. But never as a prize-fighting school. This of itself is debasing in the extreme. We are growing away from the mercenary brutality of former years, and all classes are vying with one another to engage in a contest of development that will make for manhood.

Our schools and colleges are aware of the difference between athletics for health and manhood and the debasing school of the prize-fighter. They are introducing it in many instances, and the course offers an opportunity not to be ignored or lost. Young man, your physical nature is part and parcel of your intellectual condition.

Physical exercise is as essential to the growth of the human body as drink and food is for nourishment.

The human body is developed by muscular exertion, and its good health and perfect growth depend upon the regular practice of some form of motion that will bring into use all the various parts of the system.

When we say "regular practice" we mean that if it is desired to maintain the body in a good condition for the uses and occupations of life, exercises must be practiced every day—not once in a while, or at random.

The man or woman whose muscles are trained in line with the occupation pursued for a livelihood, is better fitted to become perfect in that occupation than one who does not take exercise, or not enough to keep his usable muscles well trained. Nobody can play the piano perfectly unless the muscles of the fingers, hand, and wrist have undergone a severe training. It is the same with driving a nail, digging a garden, singing a song, or anything requiring muscular exertion, the muscles put into use must be trained, or there is no perfection in the work.

The first and most important muscle training, in fact the very essence of physical development, is in breathing. The lungs must have oxygen to supply the blood, and the oxygen being in the air we breathe, the more we can put into the lungs, the better for development.

In breathing, the muscles of the chest are expanded in proportion to the length of the breath taken. The lungs should be filled to their full capacity, and this can only be done by taking long, deep breaths, slowly and evenly, swelling out the chest to its widest extent.

The inspiration of the breath should be commenced slowly and

continued evenly until no more air can be inhaled. Then the respiration, or breathing out should be slow and continuous until you feel the necessity of taking another breath.

To breathe properly, there must not be anything to restrict the swelling of the muscles of the chest. Any posture that will give these muscles free action is proper. Standing, lying, arms extended, held over the head, head thrown back or forward, are all suitable positions for deep breathing.

One point to be always borne in mind, is to breathe deep and full whatever work you are engaged in. In running, the breath is apt to come in short, snappy volumes, or panting. In hard muscular work with the arms it is customary to measure the breaths by the exertion employed in the work. All this is not conducive to deep breathing, and it may be overcome by a little practice. Try running and at the same time breathe slowly and deeply and you will run faster and tire out less quickly.

Always breathe through the nostrils and never through the mouth. If you have to open your mouth to breathe, it is either habit or because the nostrils are clogged. In the latter case they should be cleared out to permit drawing in a deep inhalation of air through the channel nature intended.

The exercises for breathing should be preliminary to any other exercise of the muscles. The reason for this: Every exercise or movement of the body either when at work or at play, consumes or burns up a certain amount of the tissues of the body and these used up tissues must be replaced, or nature will very soon call a halt and refuse to permit you to do any work or play—the body becomes used up. The waste of the body is replaced by the oxygen taken into the lungs through breathing, and a person may eat all sorts of nourishing foods, and take all kinds of remedies to restore his weariness and bring him up to his work, but none of them will be of any avail without the air drawn into the lungs by the breath. There is where the stomach, the blood, the liver, the heart, etc., obtain the essential element of oxygen to stimulate them into activity.

With our breathing regulated, the next step is to begin developing the other muscles of the body. There is at this point a good rule to follow which is: Train every muscle of the body uniformly to acquire a general development along every organ and muscle. This general muscular training should be begun with the child at an early age, and be conditioned upon his strength for their quantity of exercise. So a weak person can not stand as much or as strong exercise as a stronger person. Every one must be his own judge in this matter. Many noted men have brought on a fatal illness from over exertion or over exercise at a late age when their system was not prepared to withstand violent methods. It is said that James G. Blaine began a course of gymnastic exercises in the belief that he would gain strength, but it killed him. The younger a beginning is made at gymnastics, the better it will be in after life.

One point to be remembered is: Never overstrain or attempt to harden the body. Every shock is dangerous, and the delicate mechanism of the human body must be handled gently until it can bear greater strains. To plunge into violent exercises without previous training is as bad as using a delicate and costly watch as a base ball and expect it to keep good time.

To train all the muscles of the body uniformly as a beginning of muscular or physical development, prepares a foundation for any special muscle training that may be desired, and guarantees success where failure would most undoubtedly result from the special training first. All the muscles of the body are interdependent. One of them cannot be trained alone without affecting another one, or drawing upon it for material to supply the waste already spoken of. But when all are trained, then it is easy to pass to the training of any special muscle.

To begin a general training or muscular development of the body, it should be borne in mind that it is the muscles that hold the body up and not the bones. Both are essential to the human construction, but the muscles play a more important part in the bodily movements than the bones. Few people consider that to stand or sit properly

the muscles of the body must be trained. The poise of the head, the erect position of the shoulders, the proper holding of the arms and hands, depend upon the training and development of the arms and shoulders. Most persons are negligent in this respect and allow the upper part of their bodies to hang by their bones. This is noticeable in those who are "stoop shouldered," a habit which becomes fixed. The first thing a soldier is trained to do is to stand erect and hold himself up by his muscles. No person who can not control his upper muscles will acquire any grace or beauty of movement. The use of Indian clubs, even an ordinary chair, would be something to grasp and swing about to train the upper muscles, all the time breathing slowly and as deep as possible. Grasp something tight with the hands and swing it about the head or up in the air, or round and round and keep it up a certain length of time every day. Throwing a ball is good for the muscles of the arm, shoulders and back particularly. Let the muscles have free play is the rule to follow in every variety of exercise.

The muscles of the lower limbs come next in the order of development systematically, although they should be exercised at the same time as the muscles of the upper portion of the body. The object of this is to prevent over-development of any series of muscles by training all simultaneously.

The muscles of the lower limbs include those of the hips down to the extremity of the toes. Persons in sedentary occupations **MUST** exercise these muscles under penalty of having them become feeble, flabby and unreliable. With such persons, as age creeps on, the steps become uncertain and "wobbly," presenting the appearance of extreme age even before middle age has been reached.

Those who walk much should take systematic exercise for the benefit of the lower muscles, because the occupation requiring the use of the lower muscles fixes them in a groove or habit not conducive to control. That is, the muscles become set in a certain direction, whereas, it is essential to enable them to move freely and easily in any direction.

The best exercises for standing, sitting, and walking are those directed by the will power or energy acting directly upon all the muscles and maintaining an equilibrium so that gradual development of the entire body will be reached.

This is accomplished by what is known as "flexible action," in the lines of changing curves which distinguishes the beauty and grace of motion from mere strength.

There are three phases in this natural development: Angular, circular and spiral. The human form poised squarely on both feet is the spiral, the head a convexed curve, the body a concave curve, and the legs a convexed curve, like a wave line. To preserve this spiral line of changing curves, the weight is always thrown against the strong side so as to develop the weak side and maintain an equilibrium. Standing should be principally upon the balls of the feet, and the exercise should be to incline the body to and from the opposite curves. There should be no slouching at the hips. In walking, stand erect, feet together, abdomen in, chest up, and shoulders firm. Then advance the thigh and let the leg hang free from the knee down. Straighten the leg and plant the ball of the foot in advance with the toes straight in front, and so on alternately with each foot, carrying the head erect with the chin drawn well in.

To sit down let the muscles come into play and not the bones, as it is through the muscles only that gracefulness can be acquired. To rise from a sitting to a standing position, all the muscles should work in unison and the body arise at once to a standing position. To kneel the same play of the general muscles should be applied. A cow or a camel is not very graceful when performing the act of kneeling preparatory to lying down, but that is because they are animals and not human. The mere act of touching the hat in salutation is graceful or awkward as the muscles are trained. A graceful sweeping curve of the arm, a gentle bend of the muscles of the neck, inclining to a curved bow, and the salutation is graceful. Otherwise the motion is raw and provocative of an idea of ill breeding.

While exercising the muscles of the body simultaneously, we are not only acquiring grace and suppleness, but we are strengthening the various muscles and enabling them to develop along the lines of their natural curves. By a systematic training, the surface of the body becomes filled or rounded out, all angularity disappears, and the various muscles work or slide smoothly over one another and each one fits into the proper place without a jar or wrinkle. Even the face may be trained to the avoidance of wrinkles and seams by a trifle of exercise applied to the muscles. The main point being to prevent any muscular habit which means a wrinkle or a seam. Massage alone may do some good in this respect, but the muscles of the face should be worked through the will power.

In line with exterior physical development, the interior muscles should not be forgotten. The proper play of the interior muscles, those belonging to the heart, the lungs, the intestines, stomach, etc., are all more or less affected by exterior exercises tending toward physical development. Flabbiness of exterior begets flabbiness of the interior muscles, and this means an imperfect action which ends in inability to resist disease, or the encroachments of age and hardening of the walls of the arteries.

Movement is the law of nature and whatever does not or can not move is considered dead to the scientists, or on the way to death. Every atom of the human body is in motion toward the maintenance of life in the muscles of every kind. The blood circulates rapidly, so rapidly that any perfumed substance injected into the blood at a finger point, is immediately tasted by the mouth. So with the lymph channels which convey nourishment to the blood for distribution to all the muscles to keep them up to their work. The billions of atoms that constitute the flesh of the muscles and of the nerves, are in constant motion, without which, the body would lose all energy and become inert. By exercising the muscles constantly and uniformly, we are giving the atoms of the human system free and full play, and enabling them to perform their functions. We may indeed say, that exercise and physical development mean LIFE.

THE TEACHER, DOCTOR, LAWYER, CLERGYMAN—WHICH ARE YOU FITTED FOR?

There are four professions, callings or vocations, which are justly styled “learned professions,” because they carry with them the highest degree of intelligence, tact, and wisdom.

They are so common, however, in these modern times, that many of their followers do not command the respect to which their calling is entitled, and hence, the professions themselves have greatly fallen into disrepute; particularly so when it comes to select one of them for a life work.

Viewing the teacher, the doctor, the lawyer, and the clergyman from the common standpoint, there is no money in the professions.

Here is where the trouble lies. To be a teacher, a doctor, a lawyer, or a clergyman for the sake of what can be made out of either, is to insult the noblest professions in the world. They are what have kept the world together since the beginning, and we should take our hats off to them out of respect.

The lawyer’s duty is to protect his client’s civil rights and keep society within the law.

The doctor preserves the health of his patients while they are about their business, and the clergyman points out the way to a hereafter that may mean our eternal weal or woe.

In the chapter on “Opportunities,” we show that these professions are within the reach of any one who possesses an aptitude and has the brains to acquire proficiency.

As to brains, let it be understood that everybody possesses sufficient brains for any avocation in life, but they must be properly fed or

trained to be of use. Most men's brains are of the same weight and measurement. But some very learned men have possessed very small brains, while men of the most magnificent proportions, but as ignorant as men can be and feed themselves, have been known to possess brains of double the weight of the learned.

We give the manner of training brain in another place, but assume here that the young man who desires to enter either one of the three professions we are treating of, must have the aptitude and the brains.

The same general remarks may be applied to the lawyer and the clergyman.

The aptitude is the trend of the mind in the direction of the profession chosen. It must be a "first and only love," so to speak, for the brain is an exacting master or mistress and easily changes if not cuddled and humored.

Back of and aiding aptitude, is the humanity demanded of every man of either of these professions. When life hangs in the balance the doctor is called upon to display the tenderest humanity. If a man is to be sent to poverty through loss of his liberty or property the lawyer must exhibit all the refinements of skill and humanity without regard to his fees. The human soul striving to reach the eternal goal of rest, peace, and happiness, appeals to the highest heart throbs of the clergyman. If you can not enter into this spirit, then do not choose either of these learned professions for you will prove a failure.

The learning required to master either of these professions can be acquired only after the most painstaking and arduous study. To learn the essence of things, the meaning of life and death, the movements that produce life and death, and the symptoms that proclaim disease, come within the purview of the doctor. How can he tell what will be the effect of his medicine unless he knows what the disease is and what effect upon the human body will be his medicines? He must know intimately the thousand and one essential parts of the human body, how they operate and their effects. If in aiming at one part he affect another, death may ensue.

Have you a steady hand, controllable nerves, and a cool brain?

You need them all to perfection to be a surgeon and apply the knife in order to cure suffering humanity. The surgeon must stand in the presence of a mortal enemy with his finger pressed to the trigger of his weapon and watch for the exact instant when he shall press it to save life.

The lawyer must possess not only an intimate acquaintance with the laws of the land, but must have delved deep into the underlying principles that form the foundation of all law and government. Logic, tact, patience, and verbal skill with ready wit on all occasions, are to him what the electric spark is to a motor. It was said by a learned judge that many cases were lost where justice should have prevailed to win, because of a failure to properly present the matter to the court.

It is not a loud voice, a browbeating disposition, or a pompous bearing that bring success, it is the careful close reasoner, the quiet mole that undermines the solid earth foundation of his opponent, and topples it down.

The clergyman is a man of sacrifices. His own opinions go for naught because he is not the maker of justice and right, but their exponent. He sees beyond the faint traces of what we humans call "love," a powerful love that rules the world—the love of God—and he puts the two together so that the lesser will be absorbed in the greater.

The great trouble may seem to be the variety of different sects and the difficulty to select the right one. Man, they are all aiming in the right direction. They point toward the sky, and bring a man's manhood in line with the soul, his spiritual part, and the imperishable part. There is no room for bigotry, no room for anything but charity, and loving kindness.

THE ROAD TO SUCCESS

OR

EASY LESSONS FOR EVERY DAY LIFE

The way to success in anything is always an upward climb, the down grade is always a flat failure.

In considering this matter, it will be well to remember and bear constantly in mind, that it is easier to slide down hill than it is to climb up.

We may say, therefore, that success is purely a question of exertion.

The road to and up the slope of the hill of life is roomy enough and to spare for everybody, and there need not be any crowding. But the way is strewn with wrecks, many submerged before beginning their journey, others lodged in some cranny half way up, and others start up so bravely and so rashly that they can not stop at the summit where the prize is situated, but their momentum carries them over and down to the bottom on the other side.

The steady, earnest worker plods along, sees that his footing is firmly fixed before he takes a next step. He grabs at some retaining point and never lets go of it until he has hold of another support.

When he reaches the top, he can stop and breathe, likewise flatter himself that he has succeeded by hard work and steady perseverance.

The fact is, that unless a man is born with a silver spoon in his mouth, that is, well provided by his ancestors with a goodly supply of this world's goods, there is no royal road to anything. No man can roll about like a smooth pebble and hope to land into a mossy hollow.

When a man starts off on a voyage he generally has some definite destination in view, some object to be attained when he reaches it. Nobody can spend his life traveling about for the mere purpose of keeping

in motion. There is no advantage in this except to the transportation companies.

Here is the keynote to success—character. We do not know what character is, we know only that it accomplishes results.

Why do some men succeed and others fail, assuming that they all start out on the same plane equally well equipped? The reason why can not be told, it lies in the man himself, it is his character.

We are living in an age when new things are utilized; new ways of doing business are demanded. We run to specialties more than we did in the past. Even ten years make a difference in business methods.

If you have aspirations, are they up to the times?

Not so very long ago, one man made everything about a machine. If he had a watch to make, he made the case, the wheels, the springs and all the parts, and also put them together into a perfect instrument. Now, a dozen or more men make, not the watch, but each of the several parts. The cases are machine made by one man; another rolls the springs, another turns the screws, another the wheels, and so on. Every thing is done piecemeal, so to speak, and none of the workers is able to make a perfect watch. So it is with clothing, with furniture, tin and iron ware.

The doctor is a specialist. Something ails your eyes—you must go to an eye specialist, the throat specialist knows nothing about the eyes. Have you a fever? You go to a bacteriologist to find out what germ is infecting you. Formerly you took a dose of salts and senna, or other nauseating drug.

You have a case of collection, but your regular lawyer makes a specialty of criminal cases and can not help you. Perhaps you have been injured in an automobile accident and want damages from the owner, but your regular lawyer does not know anything about damage cases, he is a corporation lawyer, or a divorce lawyer, or a patent attorney, or takes admiralty cases only.

A bookkeeper applies for employment. Do you know anything about cards? This is the question. You know about playing cards, but the employer keeps his accounts on loose cards, not in heavy books.

There is division of labor in every pursuit, and no man can become learned in all of one thing. He may acquire a smattering, but there are no more universal geniuses, the world of industry has become complicated, unlimited, and special.

We see then, the futility of trying all of one thing or aspiring to reach all of one thing. You can not succeed because you have a mere smattering of many details, and not a perfect knowledge of any single detail.

This however, makes the road to success much easier than in the old days. You can become perfect in some one thing, and life is not too short to learn it; it can be mastered.

It goes without saying, that in our intercourse with men we must put them on an equality with us and place ourselves on an equality with them. Are you an inferior man? Then go elsewhere for employment. "I want skilled workmen," says the employer. "I want a physician that will cure me, not one to experiment upon me," says the sick man. It is always man to man now-a-days. No cringing, remember, and on the other hand, no bluffing.

The Story of a Rising Race Told in Pictures



PHOTOGRAPHED FROM LIFE

Special
Collection } MUSIC
D } THE DRAMA
SOCIAL LIFE
PHYSICAL CULTURE



BELLES OF THE BALL

Basket Ball Team, Normal School, No. 2, Washington, D. C.



FINE SPECIMENS—PHYSICAL DEVELOPMENT

Hampton Institute Champions of 1912, showing a strong team of the Colored boys and their Indian fellow students.



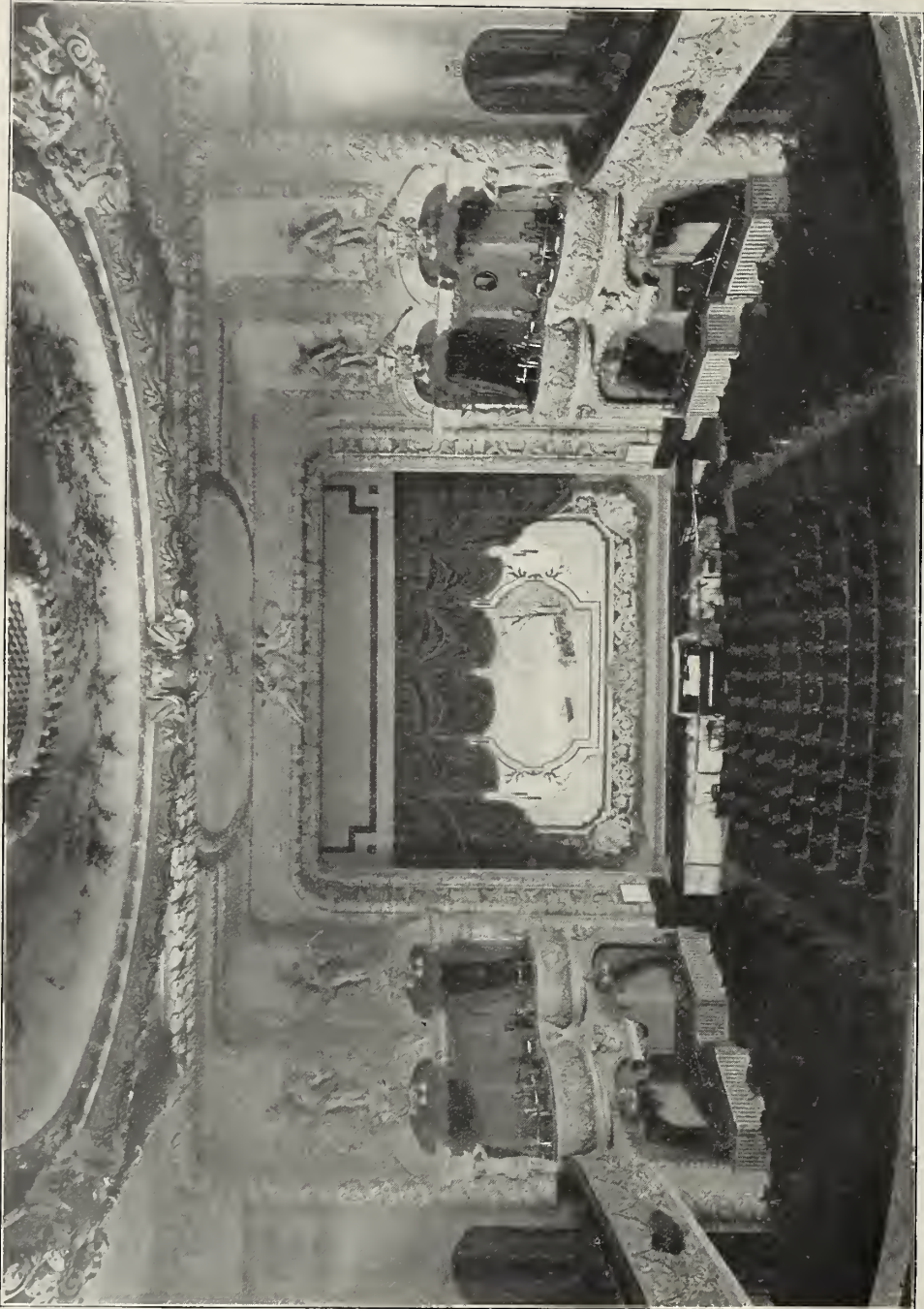
TRAINED ATHLETES

Tuskegee Base Ball Team skilled in the art of the great national game.



RELIGIOUS TRAINING AND PHYSICAL CULTURE

An evidence of the remarkable advancement of members of the Young Men's Christian Association in the development of mind and body.



THE "HOWARD THEATRE," WASHINGTON, D. C.

This magnificent theatre is owned and operated by Colored citizens. The beautiful and artistic effect of the interior is an inspiration.



TALENTED DRAMATIC PERFORMERS

The performance of the noted Shakespearian comedy "A Midsummer Night's Dream."
Evidence of the dramatic art now being developed by the best talent of the race.

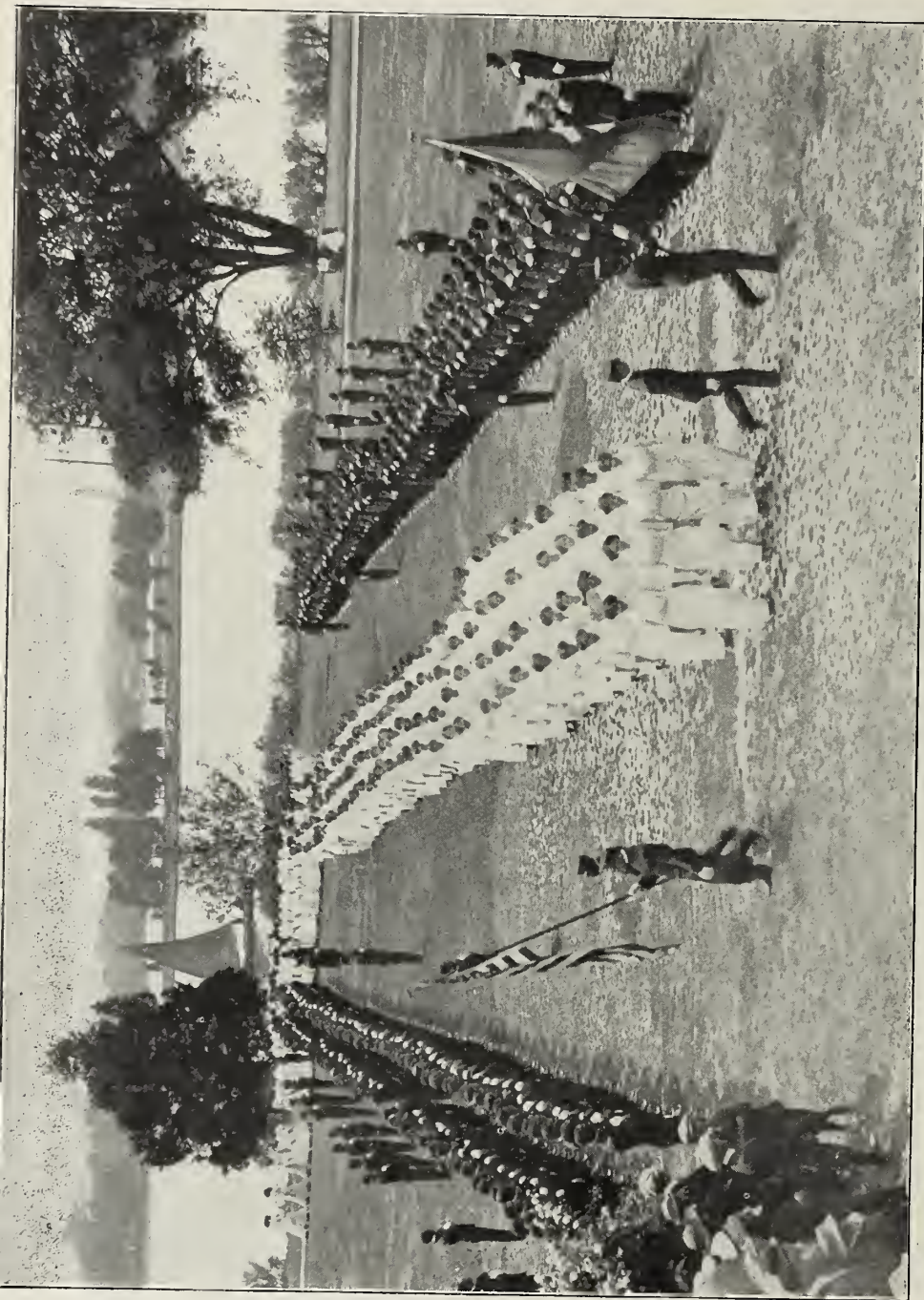


THE SOCIAL SIDE OF LIFE
The Baltimore Assembly, a social gathering of distinguished Colored citizens.



MASTERS OF MELODY

“The Washington Trio,” noted for harmony and rhythm in the rendering of musical composition.



CO-EDUCATIONAL DRILL

The March to Dinner on Anniversary Day of students at the Hampton Normal and Agricultural Institute. The boys are lined up and the girls march through between the ranks.



EDUCATIONAL PROGRESS

Commencement Day Exercises, 1912. Howard University, Washington, D. C.

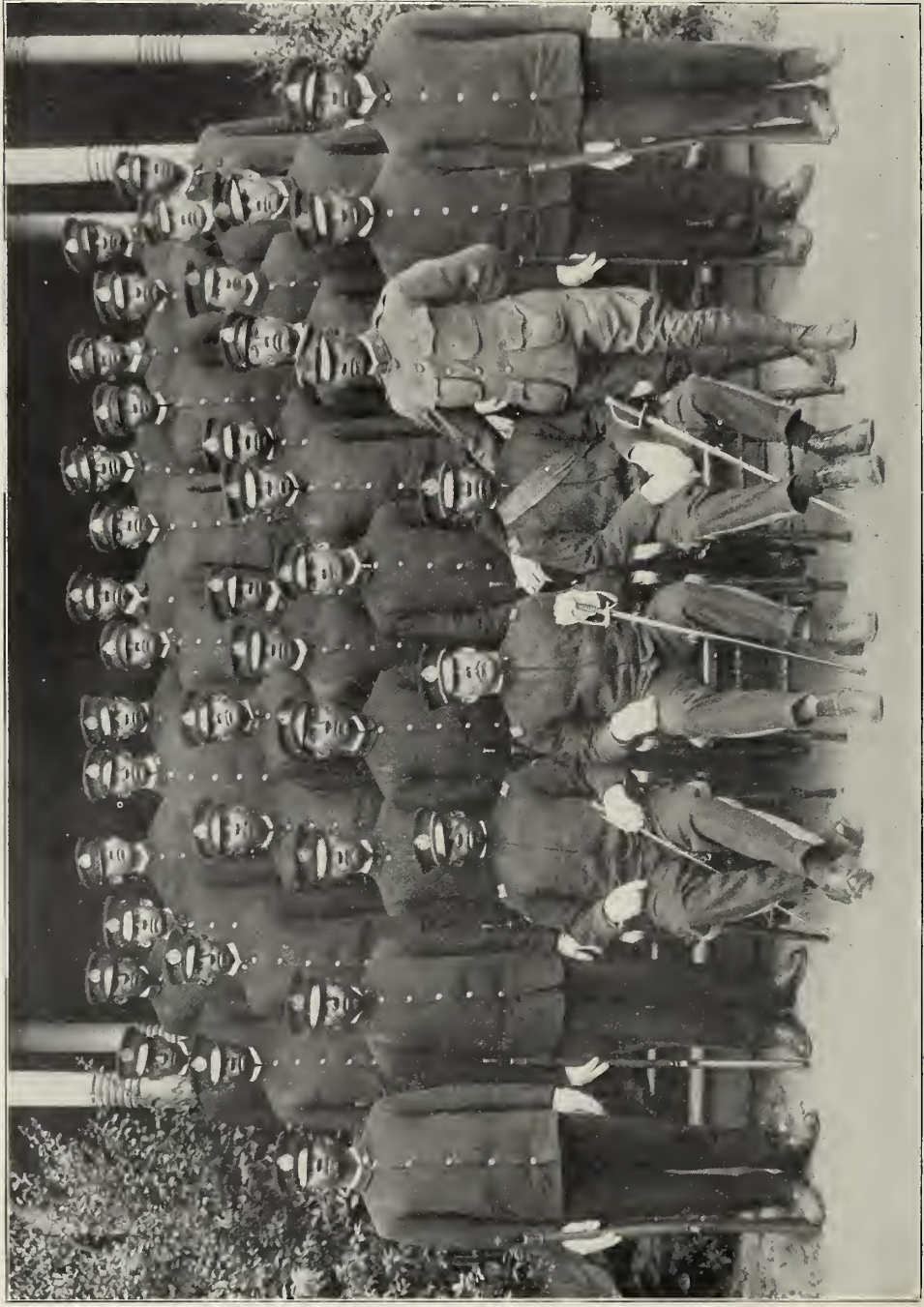


MUSIC HATH CHARMS
Glee Club and Orchestra, Tuskegee Institute.



THE BOYS IN UNIFORM

A splendid company of cadets who show in their appearance and deportment the careful training received at Tuskegee Institute.



RESULTS OF MILITARY TRAINING

Company G, Tuskegee Institute, showing a group of well disciplined young men who have received military training as part of their education.



A MILITARY DRILL
The Winning Company at the M Street High School, Washington, D. C.



PLEASURE AND WORK COMBINED

The pleasure derived by the musical ear exceeds the work and practice required to become a skilled musician.

THE MAN OF HOPE; THE MAN OF DESPAIR; AND THE MAN OF ‘DON’T CARE’

Optimism, Pessimism, Indifference

The people of the earth are made up generally of three classes: optimists, pessimists, indifferents.

The radical optimist floats in a balmy spring air on a rosy cloud, stringing his banjo and singing lullabies to the gorgeously feathered songsters that surround him.

The pessimist is like a fly with its wings stuck on fly paper, and bemoans his fate as that of every other fly.

The indifferent is a devil-may-care sort of a person who does not care whether the sun shines, or whether it rains.

The extreme optimist is too happy to be of any use on earth; the pessimist sends us all to perdition and is afraid to walk under a ladder lest it fall on him, while the indifferent is of no use because he does not take any interest in the things around him. He is usually a tramp, or a free lunch fiend. He will offer to shovel the snow from your walks in July, and gladly offer his services as a harvest hand in January.

Apart from indifference, which is the offspring of the other two, optimism and pessimism, though extremes, meet among men, but possess different working machinery. One is really the aid of the other.

The earth was created in an optimistic spirit. Of that there can be no doubt in the mind of any man who believes in creation at all. But by the extraordinary conduct of our first parents in the Garden of Eden, this creation by the supreme Optimist, was changed into the most radical of pessimistic ventures—judged from the human standpoint, of course. We hear it from the most pious divines and it is probably correct.

A large gulf was dug in the original optimism and filled with the darkness of pessimism, where, floundering in it, man looks back to the joys lost to him forever by another's folly, and then forward to the forbidding cliffs that bar his entrance to the joys to come, unless he engage in a mighty struggle and a hand-to-hand conflict with his animal nature. He may and must scale the cliffs.

It is quite certain that the evils said to be afflicting the people of the earth can never be cured by optimistic fancies, no more than can the racking pains and galling sores of the bedridden be healed by their concealment, or by covering them with a blanket of joy.

Financially, the man pressed by dire want, fancies the earth is ready to come to an end, whereas, the man with substantial wealth treads in a garden of flowers. The pangs of hunger find a lodging place in the stomach of a pessimist, while a royal good dinner is the joy of an optimist. The man in jail looks through a darkened glass, but his jailer sees all things bright and clear.

Optimism is a comparative virtue; pessimism a relative vice. Love is the destroyer of pessimism, while bankruptcy withers optimism at a touch. The contest between the two is like a perpetual game of tenpins, in which the pins are constantly overthrown to be as constantly re-set, and the score of the game is always a tie.

Our modern extreme optimists bewilder us with vain ideals. They flatter themselves with high sounding words and vague and dreamy utterances that entangle many, but which mitigate no evils, redress no wrongs, soothe no pain, cure no wounds.

"I am so sorry," said a gentle optimist over a man who had just been run over by an automobile and both legs broken, and she wrung her hands in pity.

"I am sorry five dollars worth," said a rough old heathen pessimist in the crowd as he passed his hat for money to relieve the poor man's family.

Whenever a human wrong has been righted, an enslaved nation freed, a sinner brought to salvation, there has always been a pessimist

at the beginning of the work, while the optimist came in later and realized the profits from the work.

There is a philosophy practiced by the optimist to be found in the lines of a great poet:

“One truth is clear, whatever is is right.”

A philosophy that plunges men down into a gulf of despair, without hope of relief, without power to defend himself and his against oppression and injustice. It is a philosophy which, carried to its ultimate optimistic length, leads to the depths in which are sunk all those who bear upon their banner the legend:

“Eat, drink, and be merry, for tomorrow we die.”

There is less hope for those who climb to dizzy heights of optimistic congratulation, than for those plunged in the dark gulf of pessimistic woe, for to the latter there shall come a new heaven and a new earth, and former things shall pass away. But the former have forestalled their future abiding place by a creation out of their own presumption.

Here we have it—“presumption.” This is a worse condition than the despair of the pessimist, for the latter is constantly striving to get out of the slough of Despond, whereas the former is so puffed up with pride at his own achievements, that he is hidebound in the thralls of his own goodness and perfection.

The great fear of the extremes of optimism and pessimism is the danger of falling into indifference. When a man refuses to take advantage of the opportunities presented him, and says: “What’s the use?” his life is ended so far as any activity is concerned, and he is a useless member of society.

Be neither extreme, and remember that while there is life there is hope. The quality of optimism must be strained through the sieve of common sense.

THE PLEASURES OF THE FLESH, and the PLEASURES OF THE MIND

When a hungry man is seated before an appetizing meal, his mouth waters in anticipation and he experiences the joys of anticipated satisfaction.

Every mouthful lingers on his palate with a delicious sensation and when his hunger is satisfied, a feeling of intense comfort steals over him. He is at peace with the world, and forgives his enemies. Any favor you ask, if within his power to grant, will not be refused.

It is the same with a thirsty man. A delicious invigorating drink—and there is none preferable to water—gurgles down his parched throat and he smacks his lips with enjoyment.

All these matters together with other pleasurable sensations are purely physical and passing. They must be renewed to be experienced, and when the physical nature is out of order or does not respond, we are in a very bad condition if we have nothing else to fall back upon.

Physical enjoyments are all sensual. The nerves thrill with excitement and the world looks good to us and mighty pleasant. A few flies to pester us are mere details and not to be considered.

But we have another being separate and apart from the physical body; something much finer and more elevated. A being that is of a higher order of appreciation and more enduring.

Every man knows without being told, that is, he knows from his own feelings and sensations, that he has a spiritual nature, a mental body, a mind.

Now, this mental body, this mind, is far above the physical, and its pleasures and sensations, and its delights are as far above the physical sensations as the spirit or mind is above the flesh.

Let us follow up this idea:

We said that a hungry man enjoys eating. This is true, but all hungry men do not eat alike. Some men bolt their food to appease hunger, and swill their drink to quench thirst. But others enjoy their food and while satisfying hunger and thirst, gratify their taste and enjoy certain foods more than others. These others have what is called "educated" appetites, which is a mental acquisition above the purely animal sensation of satisfying hunger or thirst. It is an art to be cultivated.

This is the point sought to be reached—education and learning.

If the pleasures of the flesh are so enjoyable, then the pleasures of the mind are still more enjoyable, because the mind is more appreciative besides more enduring.

The food of the mind, the drink of the mind, means all the other pleasures of the flesh resolved into the spiritual body through education and learning, and the more education, the more learning, the higher the enjoyment.

A great lawyer once said: "The pleasure of learning may be likened to a bucket in a deep well of clear, cool water. It is easy to move the bucket about if it is kept beneath the water, but when we attempt to raise it above the surface, then comes a tug and a hard pull." Whence he derived the conclusion that the deeper we plunge into the clear, cool depths of education and learning the more pleasure there is and the easier it is to remain there.

One of our poets says:

"Drink deep or taste not the Pierian spring."

In these modern days every man must have some sort of an education, preferably that for the occupation or profession which he selects for his life work.

If he goes in for a commercial business, then he must learn all about the rules and laws governing his business or the branch of it he aspires to learn. He must know all about the nature of the goods he purposes to sell; the markets; the prices; the demand; the production; the consumption, and other matters connected with the business.

If he does not learn these things he will fail in business, and if he does not learn some of them he can not get a job in any business house.

The rule is the same in every trade and profession. The modern man is exacting. He demands the best service, because his customers or clients demand better goods, better qualities, and better treatment.

The time has gone by when a tradesman, for instance, could offer goods to his customer with a "take it or leave it" air. Competition is too keen to permit that, and prices are too liable to be cut to enable him to say, "That's my price," for there are others who will say, "I will knock off ten per cent."

An education that does not fit in with a man's occupation is a relaxation, and aids him to rise in his business and profession, so that nothing is lost by keeping up with the times, but there is everything to be gained. This is refinement and a valuable asset. Everything that can be learned is worth something sometime.

How to tell a fresh egg from a stale one is a matter of education, but to give the reason why a stale egg is not so good as a fresh one is a matter of learning.

You can distinguish one man from another by his facial differences. That is education, but when you can tell a good man from a bad one by a study of his characteristics, that is learning.

To learn how to do things is education, but to learn the nature of the things you make or the reasons why involves learning.

The housewife in making bread sets the loaves of dough in a warm place so that they will rise. This is education, and her education tells her that if she puts the dough in a cold place the bread will not rise. If she knew that the yeast plant requires heat to grow, and is easily killed by cold, she is learned.

If you eat a cucumber or any green fruit in the hot summer time you are liable to get the colic. You are educated up to that by experience, perhaps. But if you know that nature always gives you a pain when you eat something indigestible, as a warning to get rid of it, or not to do so any more, you will be learned indeed, if you take a cathartic instead of a pain killer to stop the pain or warning nature gives you.

We can not live among our fellow men without an education of some kind, adaptable

First—to our life work whatever it may be.

Second—suitable and proper to the people with whom we associate or are placed in contact in our daily round of business and pleasure.

We can live and get along through life without any learning, but learning adds to education and enables us to apply what we learn. Besides that, it puts us in a position to rise higher, the more learned we become.

It is not intended, by these remarks, to advise any one to learn everything there is to be learned, for the very good reason there are too many things in these modern times for one man's brain to hold. But it may be taken as a truth, that a man should be learned along the line of his trade, business, or profession, with a few enjoyments for good measure.

It is easy to learn, in fact one thing brings another. Like some food we eat—one mouthful makes us hungry for another. Our modern system is so linked and connected together, that every thing that may or can be learned is a link in the great entire chain. You begin pulling at the educational chain and find that you can not stop. You feel impelled to keep on taking up link after link, until before you are aware of it, you have mastered some definite branch of learning through the force of education.

One thing to be noted is, what one man knows another man can find out. The only way, therefore, is to keep ahead of him and learn things he can not find out, or will not find out until too long afterward to be of any disadvantage to you.

THE SURVIVAL OF THE FITTEST

The Laws of Nature Determine Who Shall Live, and Who Shall Die

The theory of the survival of the fittest is agitating the world more than ever before. But it has changed its significant title to what is known now as "Eugenics," which means substantially "well born," or good birth.

Briefly speaking, it is claimed that it is a law of nature that the weakest shall go to the wall, and that the strongest shall survive. In carrying out this doctrine, the ancient nations, Sparta, for example, put to death all the weak and decrepit children, permitting only the strong and well-shaped physically to live.

In our day, the scientists, or rather those who claim to be scientific, advocate the same practice in a different but equally as effective a manner.

The doctrine of "selection," as it is termed, has been invented to cover up the Spartan tragedy of murdering the helpless, and by it, it is hoped our admitted degeneracy will be stopped.

I do not apply the term "degeneracy" to the Colored people, because degeneracy works back to a type and not away from it in the human family. The average Colored American is too near the pure type of his race to be in a very deep degeneracy, but the word must be applied to the mixed races of the Aryan, Caucasian, of whom it would be vain to find a pure type except among the Georgians of Asia.

In explaining the doctrine of the survival of the fittest, or eugenics, to give it its modern name, it is said that those who fail in life, fail because they are not fitted to succeed, that is they are not "fit." This is called a law of nature. It is purposed to overcome this law of nature,

by selecting the parents by a medical examination or other process, and confine parentage to them exclusively.

In other words, to prevent humanity from becoming any worse than it is, the people who are to marry and bear children shall be of the very best and highest type, and then their children will be finely developed and make perfect citizens and become parents to other children.

But where shall we begin and what is the type aimed to reach as the standard? It is important to the Colored man to know the meaning of this movement to better the race, and also to discover what race is to be the standard of excellence.

An effort will be made to explain as clearly as possible.

Who are the strongest that shall be permitted to survive, and who are the weakest whose death knell is sounded?

It must be borne in mind in the outset, that all this controversy is among the Caucasian, or as it is called in other places of this book, the "Aryan" race, or division of the human family. It has not yet reached the Colored race, nor has it been applied to them particularly. Hence, let the Colored man stand outside and look on with interest, and also watch that the theory does not spread to his race.

A man who lives in the slums is unfit to live anywhere else, so it is said. A man who has made a million by a turn in the stock market, lives in a palace, but can only write his name to a check, and can not tell a spade from a rake. J. Pierpont Morgan possessed boundless wealth and tremendous power in the financial world. Walt Whitman, the humane poet, had a small competence and no power at all except to touch the hearts of mankind. Burns was a plowman; Bunyan a tinker; a writer of slang and jokesmith, makes a million; Brigham Young was a prophet and a ruler, wealthy and honored; Stevenson was in the last stages of tuberculosis; Byron was a cripple; Johnson was a glutton, and the composer of a silly ragtime waltz owns an automobile and keeps a valet and a chauffeur.

Which of these shall we select as the type, and how are we going to tell whether the offspring of our selections will come up to the type?

Modern medical scientists declare in the most positive terms, that

every child is born free from infectious diseases, and at the moment of its birth is a perfect type. That the first breath it draws fills it with the germs of future diseases that tend to make it a weak and diseased abortion of humanity. All its troubles come from its surroundings or environments, which are the conditions it must meet and with which it must struggle to live at all.

It may avoid future disease from the infecting germs it breathes at the moment of birth, by making its environments better, purer and altering the bad conditions under which it lives.

We know, because we can see it every day, that of two plants or animals, that one will survive which is the fittest to endure the conditions in which both exist. He, the man, or it, the plant, can be afforded opportunities in the way of good food, care, and proper training, to resist the encroachments of disease and degenerate conditions.

Hence, we may say, that the question of which man shall survive, depends upon the conditions under which he shall struggle for survival.

There is no law of nature here, it is the law of common sense and good government. We are surrounded by conditions best suited for strength and survival, and the conditions which promote weakness, disease and degeneracy are removed or beyond our reach.

In a nation of marauders or robbers, those who live by spoliation and the sword, would be the fittest to survive, and they would be a different type of men from those who get first place in a nation of traders, where fierceness and strength are less called for than tenacity of purpose and clearness of head.

When a man says he is poor, somebody says, that man is poor because he is not fitted to gain wealth. But we say, he is not fitted to gain wealth under the conditions of his life. Take him out of those conditions, put opportunities in his way and he becomes "fit" because he gains wealth. It is done every day.

One condition of society enables one kind of a man to succeed, another condition of society enables another kind of man to succeed. And so on all along the long line of different conditions.

The great mistake made by many so-called scientific purifiers of the

human race, is in not being able to separate man with reason from animals or beasts without reasoning powers. There is such a thing as intellectual progress and the betterment of the reasoning faculties, but so long as we limit survivorship to the physical and not to the mental powers, we are betraying man into degeneracy instead of helping him out of it.

There is one great teacher whose lessons are to be learned and deeply pondered. They lead to an uplift that no money, and no medical examination, or selection, can possibly attain. He was poor and forsaken; rejected by his own, but he was and is the type to be attained. In establishing the highest type possible to man with reasoning powers, he ran counter to the doctrine of the survival of the fittest as men saw it in his day, so they crucified Him but too late to efface the type which we must follow or fall into degeneracy.

THE VICTORY OF THE MAN WHO DARES

This is the Era of the man who dares.

His opportunity has blossomed out of conditions unparalleled in the history of nations.

Too many have been plodding along in a furrow afraid to come out of the rut. They have lived, it is true, but they have not touched success. All animals live, but man has higher motives than mere existence.

Enterprise, business, commerce, capital, government demand a man who dares. Many leaders have fallen beneath the spell of malignant influence, and have dragged down into the pit with them, respect, honor, confidence, and honesty.

An army of men who dare is needed to drag up out of the pit and into our every day lives, the respect, honor, confidence, and honesty, groveling in the mud at the bottom, and the nationality, color, or race makes no difference, they are needed among all classes.

The eyes of the world are turned toward the inscription, "I will," on the banner of the man who dares, as he hurdles across all obstacles and brings back to its pedestal, virtue, that has been dragged away into disreputable haunts.

His is the initiative; to him belong the rewards of efficiency.

The man who dares to venture out into new and undeveloped fields fills the pages of history; his name is blazoned in heavy head-lines on the front page of every newspaper and magazine. He does not have to seek after fame, he is sought.

The man who dares is no rash, reckless fool who rushes in where angels fear to tread.

"I dare do all that may become a man;
Who dares do more is none."

He lets "I dare" follow upon "I will," and plunges into the tide of the affairs of men, and at its flood, is led on to victory.

He is brave and courageous with regard to men, but is a coward with regard to God, wherefore he fears to worship the Golden Calf; to swear, to steal, or cheat, or swindle; to degrade his neighbor's wife; to covet his neighbor's property.

Why do you fail to reach success? Why do you lag behind in a world so stuffed with opportunities and possibilities?

Watch the man who dares.

He has no hand held out behind for bribes, nor before for alms. He reaches out and takes, and those from whom he takes are loud in their praise of him, because he represents a force they would fain exercise but dare not.

The power that impels him is dynamic. It grows out of an inertia charged with the vibration of living eternal forces—a training that fits him to propel himself into chaos and evolve order and profit—out of an education that shows him **how**—out of a system that changes to suit altered conditions—out of the same mighty impulses that have fashioned the conquerors of armies, or nations, leaders of men, the world's financiers, the masters of commerce, the uplifters, governors and kings of men.

LIFE AND ALL IT IMPLIES, ALL ITS INCIDENTS, HAPPINESS, RENOWN, COMPENSATIONS, ARE IN THE TRAIN OF THE MAN WHO DARES. HE MAY EVEN SCALE THE WALLS OF PARADISE TO GAIN A CROWN OF ETERNAL GLORY.

Life and all it implies are in the train of the man who dares. Stirred by his energy, every one of the billions of living principles of life that form his body, is an individual acting in unison to maintain his physical balance, and to free his brain from the clouds and vapors of an infected atmosphere. He is made immune to the attacks of pestilences, and follows the universal law of ceaseless activity that keeps the earth, the sun and the millions of suns and planets in the firmament in their proper places. Death, disease, infection, poverty, disgrace are

nothing to the man who dares, he rises above and beyond their reach. He builds his castle with hope and cements its walls with imperishable faith in his own powers, and anchors it with good works. He says: "I will not die until I have won," and he dares to cast his hopes into one throw of the dice—and wins, and in the winning lives. What is life to a clod? To a blind mole? To a man who never lifts his eyes to the gleaming stars, or raises them beyond the brittle straws that clog his feet? To the man who dares, life is a tumult of happiness, of radiant love, of a joyous household, a fortress of friends. His hair turns gray, his limbs grow weak, and his eyes are dim, but around his bedside hover the deeds he has done, his nostrils snuff in the incense of his successes, and he dies content that he will still live in the posterity that he has dared raise up to follow in his footsteps.

Life and all incidents are in the train of the man who dares.

In the great center of life, with its circumference everywhere and nowhere, the incidents of life are few and mere matters of routine. But they must be gained, and can not be gained except by the man who dares. Beginning with nothing but his muscles, courage, and high hopes, the boy who dares forces his way through rain and storm, sunshine and shadow; quaffs to the dregs the cup of disappointment and refills it with determination. From the lowest rung of the social or business ladder, he mounts upward rung by rung, gaining here and there a fresh supply of energy, until bursting forth from a chrysalis of helplessness into an initiative, he assumes first place and dares still more to reach after the mastery. He dares the professions and becomes a statesman or a scientist influenced by a desire to benefit his fellowmen. In the mercantile, manufacturing, and commercial world, his name is a synonym of honesty and probity, fair dealing, justice and impartiality. The hands and mouths of his less daring fellowmen never depart empty. The train of evils that follow humanity, he knows are mere incidents in life and he does what he can and may to alleviate them, and in their alleviation he finds comfort and joy. "Do unto others as ye would that others do unto you," is the absorbing incident of life, the concentration, amalgamation of all other incidents. "This do and thou shalt live."

Happiness is in the train of the man who dares. "As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man who hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." The man who dares fill this quiver with arrows needs no other happiness. All other kinds, varieties, and species of happiness follow in its train. Most of our happiness is "so-called," that is we think it is happiness, but it becomes bitter after a while and then sours. True happiness never ferments, never corrupts. The man who dares would not dare take a course in the school of dissipation, he is too much of a man and has the courage of his convictions. There are certain things every man must do to be happy, and the man who dares does them. He must dare to do right, to keep away from bad company, to avoid the ungodly, and the devil and all his works are rendered innocuous by his daring to discountenance them.

Renown is in the train of the man who dares. To be in every man's mouth, as Caesar, Napoleon, Washington, is what many claim to be renown. But the word means far more. It means honor, glory, and peace, and these go "to every man that worketh good." Every act of the man who dares is an achievement of greater or less degree, and although he may not have an exalted reputation to the great outer world, he is enshrined in the hearts of his friends and acquaintances. The man who dares shines bright in the firmament of teachers who have made good by exalting others. He leads where others may follow and succeed, and as a guide, teacher and example, his renown is not limited to an immediate circle of people astonished at his daring, but accumulates force as time passes, and soon becomes a rule of conduct, a precedent to be followed as rigidly as a mathematical proposition in Euclid. Most men are content with what they have and never go beyond their own possessions and desires. They have grown rich, and then it is "Let us eat, drink and be merry for tomorrow we die." This is the fool's theory, but it is not that of the man who dares, because he wanders off into new fields of operation, attempts new cultures, adds something to the phases of life, and as such, becomes renowned, whether he has a high sounding

epitaph on his tombstone or not. People do not go to cemeteries to seek for souvenirs of the man who dares, his life and deeds are impressed upon the plastic material of every brain within reach of his influence. There he is enshrined; there he possesses the renown he dared seek, and, as in his other deeds of daring, he succeeds.

Compensations are in the train of the man who dares. Compensation is a higher, nobler word than wealth, riches, money, or jewels. Money is a good thing to possess, and wealth is not to be despised, but the love of money is the root of all evil. Have you never noticed that the harder a man strives to get money the farther he gets away from it? This is in pursuance of a law of nature, that in striving too hard to acquire anything, we omit some essential that if remembered would bring it to us. There are certain things that if we dare do them, other things will unexpectedly come to us in the way of compensation.

Money, wealth, riches, etc., are a recompense, a remuneration, of course, but of themselves they are mere wages for labor performed. But when we speak of "compensation," we allude to something of greater value than mere dollars and cents which procure bread and meat, clothes, a roof for our heads, and certain pleasures. But a hog has all of these in his own way and to his own satisfaction; but the man who dares does not belong to that branch of the animal kingdom. He is a man and claims a man's compensation, or so acts that the desired compensation will be forthcoming. Think of the words of Othello and ponder a little over their meaning:

"Good name in man and woman, dear my lord,
Is the immediate jewel of their souls.
Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

In the great game of grab after money, which is enthralling the earth at the present time, the man who dares takes no part except to see that his compensation is adequate to his efficiency. His abnegation

of the canker worm of gold is a strong recommendation in his favor, and brings him much more than it does to one who bites every dollar to test its genuineness. He becomes renowned for this disposition, and nobody turns him down on any proposition for everybody knows that his disposition is to dare, to venture, to try, to win, to succeed. It is the best sort of renown to possess; it is a policy, really a dare.

He knows that everything comes to him who knows how to wait, and he plays the waiting game in a diplomatic manner, so diplomatic, indeed, that he wins.

The man who dares may scale the walls of Paradise to gain a crown of eternal glory. Nobody can slide through St. Peter's gate unobserved. It requires a constant fight to reach it even, and blessed is he who gets that far, for he is sure to enter. We have it from the Saviour Himself: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

There is authority, therefore, for saying that the man who dares may scale the walls of Paradise. The fact is, that a mollycoddle cannot be connected with the idea of taking the kingdom of heaven by force. It requires a man who dares to accomplish that feat, and it is the man who dares that gets there.

Let us suppose that you are a timid man and have little initiative—that is you are a follower of somebody and can not lead in anything. You must raise some steam and get a move on or you will never succeed. That is a settled fact, and if you to whom this is addressed, can not raise enough steam to start out on a dare, why then, fall out and let somebody else take your place in the waiting line.

Suppose you wanted to make a stagger at a dare, how would you go about it? That's about the idea you are after. Well, in the first place, you must make ready. You can not ride without a horse, and even if you have a horse, he is no good to you unless you know how to ride. To learn to ride, you must get on the horse, of course, and take your chances of being thrown or of falling off through sheer fright.

That is nothing. A few bruises are honorable scars in the onward struggle. Let us start you our way:

Fix your mind on what you aim at and never lose sight of it. It is your target.

Fix a straight road toward it. This will enable you to get there sooner, and if there are competitors, you will out-distance them.

Make a start. You may not be entirely ready and may have to stop on the way for repairs, but all the same—start. Some people are always making ready and never starting, so they never get anywhere because they never start. It is better to start, even if you have to return and begin over again. It shows your intention to win out, and that will encourage your backers, or find backers if you have none.

Don't wander. Keep on the straight road, and don't let counter attractions tempt you away. Keep thinking about what you are going to do when you arrive, and build up a strong castle.

Let tomorrow's troubles take care of themselves. The saying is: "Sufficient for the day is the evil thereof." Fight the troubles that you have in hand now, and you will gain skill to fight those of tomorrow.

Attend to your own business and let other people's alone. You can't take care of your own business and that of another at the same time. To do that a man must sit on two stools at once. A difficult thing to do and not fall between. Try this as an experiment.

Keep your nerve, and your eyes in front. There are always times when a man meets some obstacle that spells failure if he lets it. Don't let failure appear in any shape. Cut the word out of your dictionary.

Make haste slowly. This is an old saying of the Romans who knew a few things about success. Hurry, but hurry slowly. That is, be careful in getting everything ready and then make a break for the target. A man can act quickly and methodically, which is making haste slowly.

Take plenty of physical exercise. You do not have to go to a gymnasium to get enough exercise. Take a walk for the sake of walking. You can not make exercise work and derive any benefit from it. You must take pleasure in it or it is work and not exercise.

Do not work ahead. Keep your mind up with your work. Do not think about the hours it will take to complete it. If you do that, you

will tire out your mind and make it do extra work. Mind and body should keep together.

Dare to aspire to a higher position. Study to get it. Talk with others who have risen and find out how they got there. Don't copy them, but try to initiate some better way. If you are sawing boards, study how to run the engine, and incidentally learn how to manage the whole business. It can not harm a man doing a small work to know how to do a greater one. He will be ready to slip into the better work when the opportunity comes and it is sure to come.

Do not run behind in your work. This a a fatal deficiency. It means a backward movement and you must keep on pressing forward. If you feel yourself going back, study the reason. Perhaps you are bilious, eating too much, or not enough nourishing food. Keep your body working regularly, for your health is the most important item toward success.

Save your money. But do not become a miser. You must live among others and you can not afford to be considered small or mean. But you do not have to squander money for any reason. If you are considered mean because you refuse to squander money, let it go at that, and some day you will be better understood. Such things are small details not worth noticing.

Keep in touch with the outside world. Read newspapers and magazines and learn to discuss or talk over the various topics of the day, whether you understand them or not. Somebody will give you the keynote and then you will add to your stock of knowledge. You can not learn too much, you may fail by not knowing enough. Please remember this, no man is turned down because he knows too much.

Learn to master yourself. Don't let anything ruffle your temper, and think seriously before starting a fight. You may win the fight but lose your own self-respect and gain enmity. A man can not afford to throw away a friend. He needs all he can get.

Don't be afraid to work. Take work as it comes to you. Do not select the easiest jobs, or you will get tired of the hard ones before you

reach them. Accustom yourself to work easily, and with your whole heart and skill.

Give your imagination full swing as to the uses of the work you are doing, and imagine how you could better it. This is efficiency and leads to invention.

Don't brag about what you can do. Do it and there will not be any need to brag. Everybody will see what sort of a man you are and give you credit for common sense and for knowing more than you really do.

Surround yourself with good influences, a club, a church, or some society where you will be in touch with other men. Nobody who dares can afford to be a hermit, and the man who gets disheartened at the obstacles in his way, is a fool and ought not to and will not succeed.

Keep away from small vices and the large ones will not trouble you. This will make your sailing on a smooth sea, where there are no rocks or concealed reefs to wreck you.

There are many other things that pertain to human life in its aspects as a road to success. But when you have done your best, do not be anxious because you have not done more. No man can accomplish everything in one short life, and the best we can do is all that is required of us. Look upon every man as a fellow worker, not in a vale of tears, but as cultivating a pleasant valley blooming with flowers. If your friend falls down help him up, and he will help you in return. If he offends you, do not notice it, for no man deliberately offends a friend. If disagreement is likely to lead to trouble, turn around to your opponent's way of thinking. Everybody has burdens to bear; and never forget that yours are not the only ones hard to carry. Be a man who dares, and when life's fitful fever is over, and you have accomplished all you could according to your lights and your ability, let a feeling of peace steal over you, and trust in God for the rest.

The man who desires to become a man of courage, and a man who dares, may gain force from the words of wisdom in the wise man's philosophy expressed in the following essentials.

“Who so wise, and will observe these things, even
they shall understand the loving kindness of the Lord.”
— (*Psalms CV, 11-43.*)

**THE WISE MAN'S
PHILOSOPHY
A WORLD OF KNOWLEDGE
For Progressive Colored
Americans**

“The wise in heart shall be called prudent: and
the sweetness of the lips increaseth learning.”
— (*Proverbs XVI, 21*)

The Secret of Successful Work

Knowing how to work is a secret all men do not possess.

When a man is born his life work is born with him, but the work he does remains after he is gone. Hence the necessity of doing good work for the evil work we do remains along with the good and hangs upon it like fetters upon a felon's wrists.

Whether a man works with his hands or his brain he exhausts, uses up a certain quantity of his physical body. His brain, muscles, and every part of his body are drawn upon to help do the work in hand.

Now, a man may lessen the hardship of his work, or he may increase it by his manner of doing it.

When any work is begun, a certain amount of vital energy is started up and continues working until it is stopped. That energy is like the movement of a clock pendulum—it keeps on moving back and forth as long as it is kept wound up. When the clock runs down, the pendulum stops because there is no stored up force to keep it in motion.

This is exactly what takes place in the body when we work. We set the pendulum in motion and it keeps on going until the clock runs down, that is until we drop with exhaustion.

This vital energy is an intellectual quality, and when we work our mind keeps it active. It is the same when we make hard work of any job. The vital energy works hard also.

Some men, sawing a stick of wood, for instance, will begin sweating over the job before they have half sawed it through. That is, they have already finished the job so far as their vital energy is concerned but more vital energy must be exhausted to complete it.

Do not let your mind run ahead of your work, but keep it up even with that work. Then you will not tire out, and after a good sleep you will be fresh to begin another day. Work easily and steadily.

The Key to Success

Character; Education; Industry; Wealth.

These are the successive stages on the road to success, and they follow in their regular order.

Character belongs to every man individually, and can not be copied from another. It lies in the man; that is all anybody can tell about it. Natural probity combined with insight into what you are doing, your trade, business, occupation, etc., are the factors that make up character. It is different from reputation, for a man may have a bad reputation and still possess a good character. But he can not have a bad character and possess a good reputation. The power to succeed in business is character.

Education goes with character, and means more than learning or mere knowing. It means capacity and ability to utilize what you know. This is education.

You must not only know things but also know how to apply your knowledge, otherwise you are as well off as if you knew nothing.

Industry means diligence in developing character and utilizing education for all they are worth.

“The hand of the diligent maketh rich,” says Solomon, the wisest man that ever lived. He also says, “The diligent gaineth favor.”

Wealth comes by the observance of the foregoing and certain things which should be added. For instance:

To become industrious you must give yourself and your fellow man a fair exchange for what you receive.

You must watch your intellectual, spiritual and worldly welfare.

Progressive Colored Americans must seek opportunity which does not come of itself, and which has been denied them in the past.

You must make yourself, and follow high standards.

Start Right in Life

By Avoiding Foolish and Unnecessary Extravagances

Economy tells us we must learn to do without many things we would like, and forego all unnecessary luxuries, recreations and pleasures which call for money.

We can be happy without these things and enjoy the forgotten pleasures of home.

Cut down on rent, table, clothes, etc.

The burden of economy falls upon the women who do the marketing, cooking and housework.

Let the men save on personal expenses. A woman can throw out more at the back door than a man can bring in through the front, but his billiards or pool, cigars and drinks soon devour the pennies and dimes saved by the wife.

Do not buy what you do not need or that you can get along without.

Do not make fun of pennies and dimes as unimportant. Instead of saying, "It is only a penny," say "It is a whole penny."

Strive to learn economical buying. No one has enough money to say that cost is of no account. Get the very best for your money. Don't buy blindly without inquiring the price, and always remember that a penny or a dime in your pocket is just as much at home as in that of the merchant.

Do not ride when you can walk. You need exercise and walking is the best and cheapest method, much cheaper and better than the bowling alley.

Don't buy two pounds of meat when one pound will do; nor a bushel when a peck is sufficient.

The first fruits and vegetables of the season are expensive; wait a few days and they will be cheaper and more mature.

Quick Sales and Small Profits

Our modern system of transacting business has so materially changed from what it was a decade or so ago, that a special training is required to make a success.

Theoretically, the difference between the cost price and the selling price represents profit. But it often represents loss.

If goods could be delivered at your place of business at the invoice or purchase price, the selling price might cover some profit. But complications begin as soon as you have made a purchase.

There is transportation, insurance, demurrage, haulage, rent, light, heat, clerk hire, taxes, and perhaps license fees, to be added to the burden of the cost price.

With such, and so many additional charges, how can there be any profit, if the goods are sold customers at a fair price that will attract them?

There is only one way to cover possible loss and that is in getting rid of the goods at a small profit. If you do not, depreciation enters the field to compete with the other troubles, and with handling, dust, musing, etc., you will have to put up a sign "Selling below cost," or "Bargain Sale."

A quick turn is the best turn in business, and to hold on to a price until you get a fixed profit you have determined on, is like refusing a good job because the wages or salary is lower than you have calculated upon getting. The opportunity slips away.

A landlord demands a certain rent for his premises and he will not come down a dollar a month. So his property is untenanted for a long time, and he loses in pocket although eventually he gets his price.

Make quick turns at small profits and repeat often. Nickel car cares are making the car companies multi-millionaires.

The Early Bird Gets the Worm

This is a saying that contains a large load of philosophy.

There is always a worm around for an early bird to pick up for breakfast. Of course it is very foolish for the worm to come out, but that is the way things are in this world.

What you have to do is to play the part of the bird by getting there first. To carry out the idea, remember that you are not the only bird after the foolish worm.

This means hustle on your part, and that is what every business must show—hustle.

In any event do not be the worm.

You watch the markets and take advantage of every fall in prices. Perhaps there is a small telegram in an out of the way place in your morning newspaper, which intimates that there is going to be a large shipment to market of potatoes, peaches, cabbages and so on. Down you go and put in an order at a small price and you get the product. Or, you have a lot on hand and a glut will lower prices. Up you get and down you go to sell out your lot at less than the market rates to those who have not yet seen the approach of a glut.

You do not have to wait for breakfast or for anything—just travel and hustle.

The weather report mentions a probable frost. Down you go and mark up the product likely to be affected. Everybody—every early bird is doing it, and it is the custom of business men to do this.

The worm picked up by the early bird is the man who says "Pooh! I don't believe there is going to be any glut or any frost."

This is a mighty big country and things are coming and going all the time. There is a big production and it is crowded to the point where there is liable to be a frost—that is a deficiency in the market, and then you have a glut. Keep your eyes and ears open and watch the market reports.

OPEN A SAVINGS BANK ACCOUNT

If you ever hope to be considered a thrifty citizen, a man to be looked up to, you must exhibit some financial standing.

You can do this by opening a savings bank account. A man who has a bank account is never ignored, whether his account is large or small. It means something substantial, and you feel more like holding up your head and looking at the sun without a smoked glass.

Many people save their money, or think they do, by hiding it away in the bottom of a trunk, burying it, or carrying it around in their pocket. These people generally lose their money because it is as easily accessible to others as well as to themselves.

Banks are safe institutions at the present day, but not a bank run by private parties for their own benefit. You must not be deceived by glowing promises of returns on your money, for they always come from those who are scheming to get it away from you without returning it.

There are all sorts of tricky people roaming about looking for those who have a little money saved up and who are afraid to put it into a savings bank. Do not listen to them for you will be deceived. You can not take up a newspaper without reading about some man or woman who has been defrauded of the little money hoarded in a tea pot, or burned up in an old stove, dug up from some secret hiding place under a tree, or picked from his pocket by an enterprising thief.

Trust your money to first class savings banks and it will be there when you want it, and it can not be lost or stolen. The bank is responsible.

“Some banks burst.” True, but not a good bank, the shady ones always fail when they get a good sized roll.

If you do not know enough to put your money in a safe place, you do not deserve to have any, and you generally do not.

SAVE YOUR MONEY AND MAKE IT WORK FOR YOU

There is one open opportunity that everybody can take if he wishes to do so, and with very little exertion on his part.

The man who makes his money earn money for him relieves his own back of many heavy burdens.

To do this is the object and aim of every go ahead person, and there are many men who walk our streets who have money making money for them, even while they sleep.

All you have to do is to save your dollars instead of giving them away for somebody else to work with—work them yourself.

It is worth knowing that when you squander, or spend unnecessarily, one dollar, you are at the same time parting with a servant that will bring you in profitable returns—you are killing the goose that lays golden eggs.

Stop and think that whenever you part with one dollar you are sacrificing two or more dollars, some say, five or ten, for the reason that in the course of a few years, your dollar will earn you several other dollars by being put out at interest, or in bonds that pay good rates of interest.

It is a comforting thought to know that when you can not work, your money is working for you every moment.

The following tables will show you just what it does :

TIME IN WHICH MONEY DOUBLES.

Per Cent	SIMPLE INT.	COMP. INT.	Per Cent	SIMPLE INT.	COMP. INT.
2	50 years	35 years	5	20 years	14 yrs. 75 da.
2½	40 years	28 yrs. 26 da.	6	16 yrs. 8 mos.	11 yrs. 327 da.
3	33 yrs. 4 mos.	23 yrs. 164 da.	7	14 yrs. 104 da.	10 yrs. 89 da.
3½	28 yrs. 208 da.	20 yrs. 54 da.	8	12½ years	9 yrs. 2 da.
4	25 years	17 yrs. 246 da.	9	11 yrs. 40 da.	8 yrs. 16 da.
4½	22 yrs. 81 da.	15 yrs. 273 da.	10	10 years	7 yrs. 100 da.

A Dollar Saved Is a Dollar Earned

A small sum saved daily for fifty years will grow at the following rate:

DAILY SAVINGS	RESULT	DAILY SAVINGS	RESULT
One cent.....	\$ 950	Sixty cents.....	\$ 57,024
Ten cents.....	9,504	Seventy cents.....	66,528
Twenty cents.....	19,006	Eighty cents.....	76,032
Thirty cents.....	28,512	Ninety cents.....	85,537
Forty cents.....	38,015	One Dollar.....	95,041
Fifty cents.....	47,520		

BECOME A LAND OWNER

From the material point of view, there is nothing on this earth that leads to so much success, security, and social standing as the ownership of land.

By owning land you become a landlord, and you gain that opportunity by thrift and economy.

Land is the soundest investment in the world, and it has always been one of the great objects and hopes of the people of the earth to own a small slice of its surface.

If you own land, you acquire a sense of responsibility to the community where it is located. You are invested with a dignity which you can not obtain in any other way. You possess a sense of security and independence that nothing else will give you.

All over the world it is land which is considered first security. In this country, the courts refuse money or jewels for bail, insisting upon land as the requirement of the bond.

The reason is because land is a fixture; means security that can not be carried away or be lost, it is always there when it is wanted.

Buy land, therefore, if only a small portion. If you can not get forty acres, get twenty, or ten, or one, but get some land, and you will be surprised to find how fast your acre will become two, etc.

There are always opportunities to buy land on time, so that you do not have to wait until you have a large sum of money, but you can pay in small amounts on long time.

It is a good business that of real estate. You buy land, then subdivide it, sell a part to pay for the whole, and own the rest. It is a common, every day transaction, and is successful, but you must keep your eyes open.

OWN YOUR OWN HOME

A man without a home may as well be a man without a country. A home is bail for success in life. Not a mere place to live and sleep, or eat and get your washing done, but a home of your own, what an Englishman calls his "castle." Yours where you are safe from intruders, and feel like a king in his own domain.

It is easy to acquire a home, but you must begin at the beginning and do as all others have done and will always do. Buy the beginning of a home with what you can easily save out of your earnings or wages.

The way to do is to buy a small lot for a home, a small piece of ground upon which you can build a little cage for yourself, your dear ones, and for your posterity, or in anticipation of such an event. It pays. The man who does not dream of a posterity is not a good citizen, a good friend, nor a safe man to deal with.

You do not have to pay out a large sum of money; a small sum to begin with will secure you a start toward a home. Paying gradually, you will soon have the ownership of a portion of this green earth, and a spot all your own. Then you can build when the ground is paid for. That is the key to a home—get a lot paid for and you can always secure a building fund.

In this way you become a real member of society, a citizen who has an interest in the way his affairs are carried on. In addition to that, you are deemed a solid citizen, a fixture, and when the time comes you are the one selected to fill an opportunity of any sort within your capacity.

DON'T BORROW MONEY FOR NEED- LESS EXPENSES

It is a common business transaction to borrow money when there are sufficient assets to justify it. But in such cases there is a regular rate of interest fixed by law as payment for the use of the money borrowed. You can not risk any other than the legal rate of interest, if you do you are taking unwarranted risks, and subjecting yourself to the yoke of a loan shark, out of whose clutches you can never emerge without tremendous sacrifices, often ruin.

Money borrowed to speculate with is a heavy and dangerous burden on the borrower. When he loses, he not only has nothing to show for his folly, but is goaded into borrowing more in the hope of making good his loss. Once in the toils, he will not stop until ruined financially—perhaps morally. If he wins he will still pursue the phantom fortune on borrowed money and lose finally. Speculation is a gamble with the odds against you.

In speculations, "Neither a borrower nor a lender be."

If you have to borrow money to complete or perfect some transaction or business deal, or to carry you through, or tide yourself over some delay, you can always get it at the regular rate of interest, provided you have reputation, and security. But do not mortgage your clothes, furniture, etc., for anything but an absolutely necessary loan.

Remember always, that money borrowed and spent is a hardship to return unless you have the wherewith in the way of business to make good.

If you worked half as hard to get money for your own pocket as you do to repay a loan, you never would need to borrow.

ESTABLISH A REPUTATION FOR YOURSELF

To get along successfully in business, or in any other occupation, for that matter, every man must establish a reputation for himself.

Indeed, reputation is the basis of credit; it is his first and best capital with which to make a start in life.

Of course, the reputation meant is a good reputation, and not one that is open to question.

A man may have a reputation as a fighter, a shrewd man, a tricky man, a dishonest man, and so on, but these keep him back in the life struggle, and even if he should succeed, as the wicked are often said to do, his success will be only temporary.

It is the lasting reputation for honesty and fair dealing that brings a man up to the standard of success.

Be true to your word, stand by your contracts even if you should lose an advantage, for you will regain more than you lose by your reputation.

A good reputation in small things means the acquirement of a reputation in large things. You are always gaining.

It must be borne in mind constantly, however, that a reputation is easily lost by a false step: "At every word a reputation dies." Hence, having once gained a reputation for fairness, honesty, and squareness, do not let any small advantage or chance of gain persuade you to throw it away, for a reputation once lost will cost you years of sorrow to regain. When you have lost the good opinion of your fellow man, you may as well withdraw from their society for you will be an object of suspicion ever after.

IMPROVE PRESENT OPPORTUNITIES

If you knew that by pulling up a rope hanging down a well, you would get a rich prize, a bag of gold, or a box of diamonds, you would keep on pulling.

Now, life is nothing but pulling at something at the end of which we hope and expect to find something worth while.

What we pull at consists of a long string of opportunities, and if we let go, then we lose.

The fact is, we must improve our present opportunities, for they lead to other and better ones. Small opportunities are not to be despised for several of them make one large one which is what you are aiming at. "Little drops of water, little grains of sand, make the mighty ocean and the beautiful land."

Some people want to get rich immediately, and venture into all kinds of speculations to get there. These are not opportunities, they spell ruin in the end. They are the destroyers of opportunities.

An opportunity always makes good if you stick to it, but flies away from you if you neglect it.

Opportunity says to you: "Oh, well, if you do not care for my company, there are others who do," and away it goes to the others, and then you have regrets, too late perhaps, some other man has appropriated it.

It is a common saying: "Everything comes to him who waits," but Napoleon said: "Everything comes to him WHO KNOWS HOW to wait." There is a vast difference.

Do you know HOW to wait, friend? If you do then you are ready to grasp opportunity when it comes your way.

Christ said: "Seek and ye shall find." To this may be added the saying of St. Paul the great Apostle who was certainly a wise man: "Prove all things; hold fast that which is good." Do it now, for time flies. "The Bird of Time has but a little way to fly—and Lo! the Bird is on the Wing."

HOW TO MAKE USE OF VALUABLE SPARE TIME

What do men do when their work for the day is over?

We are arranging things so that a man will have eight hours' work, eight hours' play and eight hours' sleep. The sleep you must have or you can neither work nor play. This division of time consumes the whole day.

When we speak of eight hours' work, we mean "work," not dawdling.

By attending to the business you have on hand you work, and the clergymen say: "A man who labors prays."

But what to do during the eight hours set apart for play; that is the rub. Of course everybody should understand that by "Play" is not meant dissipation, far from it. It means "recreation" of some sort that will help do the work and induce sleep.

A change of occupation is often play to some, because it gives the mind and the unused muscles a variety which is equal to rest.

A few hours of the play time devoted to improvement either of the mind or in the business we are in, will be of great benefit and result in a "raise."

Few people want to die young, but the sure way to reach the end is to work when we should play. Labor constantly undergone, for sixteen hours every day, shortens life by about one-half. The human machine is built for so much service, and if that service is crowded into a short space of time, why then the machine gives out. Like any other machine it gives out and goes to the scrap pile.

If we play all the time, why then, the machine rusts, and gives out just the same. So if we sleep all the time, we rust and the brain gives out by inaction.

It is wise to divide the day equally as is suggested, and do something during sixteen hours, and sleep the other eight hours. This is scientific, and leads to good health, long life, and, if you do not speculate, leads to wealth, at least to a good living.

FIT YOURSELF FOR SOME TRADE OR CALLING

What do you intend to do for a living?

Plenty of time to decide that, you say for yourself or for your boy.

You deceive yourself, for there is not plenty of time. You must decide early, and educate yourself for the trade or calling you have decided to follow.

You must have some definite aim in life. Nobody can fix one for you. You know best what you can do, what you would like to do, and what sort of an education you need to do it.

Things move swiftly in these modern times, and you must decide quickly, or fall behind in the race to the life goal.

Others are treading on your heels and you must go ahead or fall out altogether, and the procession is so large, and so closely packed that you can not wedge your way in again without a hard struggle.

Do you want to be a farmer? Study farming, and everything that pertains to farm work.

Perhaps you would prefer to be a doctor. Well, then you must study for a doctor's profession and let farming alone. If you are built for a doctor you can be one, but you should study yourself carefully and take advice on the subject.

You would rather be a lawyer? The same effort to be a doctor must be made. You can not be a lawyer just because you are bright and say funny things sometimes.

Whatever you decide to do, whether farmer, doctor, lawyer, blacksmith, carpenter, or merchant, be one or the other and do not try to straddle all of them.

A Jack of All Trades is master of none, and he is not wanted in this age of specialties. Be some one thing and be that thing for all there is in it.

WORK FOR SUCCESS WHILE YOUNG

Youth is the time to work for success.

Old age is the winter time of life and if no provision has been made to acquire a competence before that period, it will be an unhappy time, perhaps a miserable existence as the result.

Success has no tomorrow, it is always today, and if the sun of today sets upon failure, it can not be hoped that it will rise tomorrow upon success, there being nothing to cause it to do so.

There is no greater duty to be performed by man than to lay by provision for the future. Even the animals prepare for a rainy day, the worst specimens are those who neglect this instinct.

It is an instinct, the instinct of self-preservation.

Experience demonstrates, in fact, it has become an axiom of science, that after a certain age, a man is incompetent to perform his duties in as profitable a manner as before.

Some fix the age at forty years, while others say that a man has reached the fulness of his capacity at the age of fifty years.

It depends, of course, upon your employment, as to that. When a man's occupation consists of hard physical labor, he should have acquired enough to carry him over during the rest of his life, by the time he has reached the age of fifty years.

It is certain in business and trade circles, that a man need not look for employment as a skilled laborer after the age of forty-five years.

The body wears out after years of toil, or years of idleness—which is the same thing—and the mental vigor lessens materially.

For this reason, you will become worn out before attaining success, unless you spend your time of youth in attaining it.

Opportunity for Business Life

Become a merchant, if that is your inclination, but begin in a small way and build up. You have children, then the business will be for them when they grow up and are able to help you.

The way is easy if you look around for the best opening. Pick out your neighborhood and study the wants of the people. There is always a law of demand and supply, for people want things of every description every day and every hour.

Now what does a particular neighborhood need? That is the first thing to learn. Next, what do they want? That is the second. Thirdly, how many people are there needing and wanting things? There you are with the elementary knowledge ready at hand.

Talk with a few of them and find out how they feel about a business among them within reach and with accommodations of supply and delivery.

Then begin quietly without a splurge or plunging. Go slowly, except when there is a sudden demand, then work quickly to supply that demand. Generally, however, you should work up, and put yourself in a position to be liked. You treat everybody as if you wanted to accommodate them, and they soon realize that.

You never can tell what a small beginning will lead to. If you keep your eyes open the future will unfold itself. In every locality in our cities and settled country districts, the population is increasing, in many cases by leaps and bounds. You are there and with the proper kindness and affability you will grow with the place, and the more the population increases the greater will grow your business.

There you are, a business man, grown to be such by the force of circumstances and tact with good judgment. The business will grow still more with the help of your children.

Build Up Your Credit

By making your word as good as your bond, you are seizing an opportunity to build up your credit, and without credit you can not hope to win in the battle of life.

Pay your debts and meet all your obligations as promptly as you can, and if you can not on the specified day, come out squarely and give the reasons why.

Be frank and open with the man you owe, and while he expects you to meet your engagements according to the express letter of your contract, he recognizes the fact that in every business transaction there are accidents that prevent it.

There are always modifications of contracts, because human nature makes mistakes. The best of men do this, but they come out in a manly fashion and admit it.

It is said that business is hard, and knows no yielding; that when a man promises to do a thing, he **MUST** do it whether he can or not. This is nonsense, business is like every other department of life, it hinges upon humane principles.

If, however, you have not established your credit, you must do so, and you must keep it up. You can not begin your credit by begging for delay the very first engagement you make to pay. That is always a bad beginning, in fact, it is no beginning at all.

Business men watch your progress, and if you have shown yourself capable, honorable, and prompt for a reasonable time, they are always ready to help you out in the time of adversity or bad luck.

It is policy to do this, and you may as well adopt the following idea also: "A man may be down today and up tomorrow. If he is down today and has credit of good repute, he will get up tomorrow through help extended to him. Otherwise he will be left where he falls."

Stiffen Your Backbone and Keep on Climbing

The owner of a stiff backbone is not easily put down by adverse circumstances.

No man's troubles overwhelm him unless he gives in to them weakly.

This is the experience of men since the world began: You must fight your way up and never look back to slipping places, for then you will surely stumble.

Worry is one of the symptoms of a weak backbone. Everybody should know that small stumbles are not killing matters to mourn over or worry about. You may have had in your own experience, many cases where your worries and anxieties proved nothing but phantoms. You think you will not survive until tomorrow, but you always see the sun shining the next day whatever befalls you today.

Things always come out as a rule much better than you expect, or dared hope.

If you have health and good friends to encourage you, why should you worry or fret over the things of life which are always small and insignificant?

Keep your eyes open and watch for another opportunity to wedge yourself back in, if you should happen to be crowded out of anything.

You must not think that every avenue to opportunity is sealed up against you because you do not find a wide open way to get in. Try a small way first, and keep on pushing and the road will widen. That is you must not weaken, if you do you will slide back and so be always climbing up and sliding down the hill.

Keep in the Race, Don't Give Up

The Holy Bible tells you, and man's experience has always demonstrated it, that "The race is not to the swift, nor the battle to the strong."

You are fearful that you will not win. Why? Is it not because you are looking backward instead of forward?

You have had much to contend with, let us say; very well, are you going to lie down now that you can see daylight ahead?

We are living in the present, acquiring strength for the future, the past is dead and should be buried. The man who looks back is useless for present needs.

Get away from the down-trodden notion, the servant idea, and be a man with an intelligent brain aspiring to higher things.

Every man is what he thinks himself to be, and if you have no aspirations beyond your present occupation, then you will remain in that occupation and nobody can pull you out of it.

On the contrary, a man who thinks he is fitted for some better occupation than the one he is engaged in, will soon find that other occupation; he will soon be his own master.

No man is kept out of a thing unless he wants to stay out. It is true there are sometimes many difficulties, and in the case of our Colored Americans, they have been appalling and discouraging. But the light is breaking, the black clouds are disappearing, and soon, if you keep in the race, you will find the land of sunshine and happiness.

Don't give up the ship as long as there is a timber to float on.

Keep an Eye on the Future

It is quite true that we are living in the present but we do not stop with today or stand still. You know that the sun will rise tomorrow and that you will see it rise. That is, in all probability.

The sun of tomorrow and your rising are future events.

In the present you prepare for tomorrow and continue what you began on the yesterday. Otherwise you are standing still. No man can proceed if he must begin over again every tomorrow that comes to him in his life, he must have done something that can not be completed except in the future.

That gives him work to do, something at which he can make progress. You will be of more value tomorrow than you are today because you have advanced by experience—you have learned something, and so you will learn something every day and every tomorrow will find an improvement in you. Your time will be of more value, and your services command a higher price. You must work things around so that this will happen to you.

To every young man the future holds everything dear to him, his hopes are all centered on the future. In it he sees a home, a family, honor, fame perhaps, wealth possibly, comforts and a peaceful old age.

He may bring all these to pass but he must carry them always in his mind as things to be attained.

We may not know what the future has in store for us, but we can shape events, our lives and our doings so that we will know something of the future. When we say we do not know what the future will bring forth, we do not mean things of our own creation because we do know that much, but accidentals, and against those dangers we can provide by taking counsel and making provision to defeat them.

Produce Something and Increase Your Own Value to the World

The man who is a consumer only is of little use in this world. He is out of balance with energies and activities in the business or professional world.

The earth, the soil, is valuable only because it PRODUCES something that did not exist before. It creates in its way. The more it creates or produces, the more its value. When it produces nothing it is called a desert and is avoided for all useful purposes.

It is the same way with men; they must produce, make something, and the more things they make or produce, the higher their value, the greater their wage earning capacity, or income producing power.

Let the Colored American get into a business of his own; begin in a small way, but make something for others to buy or use.

To become a producer he must enter the manufacturing and commercial fields. He must grow up with his business of producing.

In this way he will establish an enterprise for his sons and daughters, and he will be able to sit in comfort beneath his own vine and fig tree.

Present "Opportunity" lies in taking advantage of present conditions, always remembering that as we progress we open up other and better opportunities that may be temporarily closed to us.

To get the means to do this, we must educate and work. The race has made wonderful progress in the field, the workshop, and in the professions, but it must reach out into commercial life, for the wherewith to carry out higher ideals.

We must cultivate the commercial instinct if we would master our own destinies.

We are all what we make of ourselves, and can not accuse another of spoiling the work.

STOP, LOOK, LISTEN!

At every cross road in the country there is a warning signal: "Look out for the Locomotive." At every railroad crossing in every large city, there are bells rung, whistles blown, and even guards let down when a locomotive passes.

Policemen stand at corners to warn people to look out, etc.

Why all these precautions? Simply to prevent people from endangering their lives. Yet, there are lives lost every day from failure to heed the warning signals, and many persons are maimed and crippled for life from the same cause.

The impression seems to be that people do not know enough to take care of themselves, and that they are disposed to rush into danger heedlessly and imperil their lives.

The impression is based upon truth. People do not know how to take care of themselves, and therefore the law exercises a sort of guardianship over them. It is all very nice to feel that there is somebody caring for us and shielding us from our own stupidity. That is what it is—stupidity.

If men would only stop, look and listen, that is, keep their wits about them, there would be fewer accidents, fewer failures in business, and fewer failures to succeed at anything.

It is not the foolish, the ignorant, and the small child who incur risks that are fatal, but grown men, men of intelligence and even wisdom and sagacity who venture too far and are caught up by hidden or exposed dangers, and lose their lives.

It is almost suicide for any man to lose his life through his own carelessness and inattention to danger signals.

These warnings exist everywhere in every department of business, and in every occupation. A suit for heavy damages is no consolation to the man who throws his life away through carelessness.

BE EVERY MAN'S FRIEND

Every man with a grain of common sense prefers a friend to an enemy.

Not that a man need to have enemies, for if you make yourself a friend to every man, every man will be your friend and you will have no enemies.

There is much comfort and peace of mind, besides greater opportunities for succeeding in any occupation, if you possess that charming trait known as "friendship."

Friendship is a valuable asset in character. There are always times during life when you need a friend, and you can always have one ready at hand if you are a friend to others.

We all know that a friend in need is a friend indeed, but do not bank upon what you are to gain by being a friend and persuading others to be your friend. That is mercenary, and not provocative of good feeling or self-satisfaction.

It is very proper to be friendly with every one from the standpoint of business, for then you gain friendship in a variety of pleasant ways.

There is always social intercourse to be considered. You want friends for that; indeed, if you have none, you are in a bad way, and apt to wander off into by-paths that are shady and disreputable. With a friend by your side you have a guide and adviser.

Help Your Fellow Man

You are not put here on earth for your own sole benefit. There are others with the same rights and privileges to enjoy the things of life as well as yourself. This is important to remember.

Now, if you help your fellow man to maintain his rights, do you not see that you are laying the foundation for help to maintain your own?

If you trample on any person you must expect to be trampled upon in your turn, and then away go your rights, and trouble ensues.

If you help your friends and neighbors in their need, you are opening the way to be a success in whatever you may undertake. Under such circumstances, men will swear by you, and if you cannot be helped by them—there being some things that are too deep to be aided, sorrow for instance—you will at least have their sympathy, good will and countenance in your undertakings.

Let all your dealings and intercourse with your fellow men be based upon mutuality. There is a proverb which may not be inappropriate, which says, "Molasses catches more flies than vinegar." Of course, helping your neighbor out of his difficulties or even sympathizing with him in his sorrows or grief, is a sweetness to him and to you.

Every kind, every good act, has a reciprocal effect. It may not be done out of whole heartedness, and there may be a grain of selfishness in it, but the principle is there, and often repeated, it becomes a second nature to act like the Good Samaritan without hope of reward.

Nevertheless there is always a reward more or less substantial.

Take Counsel of Your Best Friends

It is as old as the hills that "Two heads are better than one."

It is true that every man has two feet, two hands, two eyes, two ears, and so on, but only one head. Things do not seem to balance with only one thing, so to complete the balance it is the height of policy to have two heads. Why not?

But one of the two heads is that of your best friend who can advise you when your one head is apt to go astray in some important step or undertaking.

You may not follow the advice of your friend, but he may give you an idea that will save you from making mistakes leading to failure.

Solomon says: "Without counsel purposes are disappointed."

But you must take counsel of your friends; not of the ungodly, or those who may take advantage of you to counsel you wrong for their own purpose.

It is to be hoped that you have friends, if not make some immediately, because you will always need them. Now, when you have a friend go to him and counsel with him, and stick to him closer than to a brother. You should not give all your ideas away or consult with everybody about your affairs. You should keep close mouthed about them, but when you are in doubt consult a friend. We repeat: consult a FRIEND, not one who calls himself your friend, and wants to borrow money, or use you for a purpose, but a real friend upon whom you can rely.

Such a counselor will not betray you, but will be your other head and study your needs and help you in your troubles.

The word "friend" is a high and noble word and possesses a meaning not common to other relations between man and man. Thus, Abraham was the "**F**riend of God."

SELECT YOUR OWN COMPANY

“A man is known by the company he keeps.”

This is a proverbial saying and it is a true one.

You have only one life to live, and you must be as careful of that life as a man is of his gold.

Good companions help you on the upward path; evil companions drag you down. Men possess free will, but a misuse of it brings speedy punishment.

Opportunity meets you and asks: “Who are your companions?”

Not being able to deceive Opportunity, you tell the truth and answer: “Oh, I go around with the boys. We stand around the street corners; smoke cigarettes; hang around the billiard and pool rooms; play craps occasionally, and —”

But Opportunity does not wait to hear any more, it vanishes and keeps away from you, leaving you free to follow your own head.

It has come to be a test of quality made by every employer, to judge an applicant by the company he keeps.

“Tell me who your companions are and I will tell you who you are.”

There is no mind reading about this, it is common sense.

In these days when there is so much vice and crime; when men have become suspicious of their next door neighbor, a wise man is careful whom he trusts. If you associate with an element that is suspicious you can not complain if you are yourself suspected.

It is not necessary to go about with your hands folded in an attitude of prayer, or pretend to be overly virtuous and honest, all you need is to be a man, open and above board, and decent in your associations with others.

KEEP YOUR NERVE

Most of our troubles are imaginary, nine-tenths of them never coming to us as we expected. They are mostly matters of nerve weakness.

We start something during the day, and lay awake at night worrying for fear it may not turn out successfully. We brood over phantoms and scarecrows, for that is what most of our worries are.

If you have started anything right, and your conscience is at rest, why do you worry? There is no reason for it.

Or if you have used your best judgment and made your best effort to make your venture a success, go to rest, put your trust in God and you will sleep.

The man who loses his nerve in the middle of a railroad or any place where there is danger, comes to grief. The life on earth is a road full of pitfalls and unpleasant things, many of them as dangerous as a railroad train bearing down upon us.

If you keep your nerve, you simply get out of the way of the locomotive, or of the runaway horse, or the automobile, and keep on living.

So it is in your everyday transactions. Keep out of the way of things than may undo you. Step aside and let them pass by. Everything works for good in this world, what you do not accomplish some other man does, and it helps you because everything is along parallel lines.

Where a thing is unavoidable, or inevitable, why then it is foolish to worry, and shows poor control of your nerves.

Put your trust in God, follow the straight path, and stiffen up your nerves.

STUDY YOUR HEALTH

The ancients said that there can not be a healthy mind in an unhealthy body. And they established this rule for all to follow: "Keep your body healthy and your mind will be healthy."

By a healthy mind is meant a calm, cool, clear, active brain that can act up to its full capacity without faltering, or falling down at trifles.

To have that sort of brain, you must preserve your bodily health.

One patent way to lose your bodily health is to acquire bad habits of any kind that you know are bad for you.

You have a headache in the morning, and no appetite. It does not require a Solomon to tell what ails you. You have been drinking, carousing, staying up late instead of going to bed and getting your necessary sleep.

You have eaten things that do not agree with you, and so you must see a doctor. Besides that, you are too sick to go to work.

All you have to go upon in this world are your health and your mind. It does not matter what you do for a living, you must keep your wits about you all the time, and you can not do this unless you keep your health.

The mind is so closely connected with the body that what affects one affects the other, favorably or unfavorably.

Eat proper food, something that you know by experience will agree with you. Take your accustomed sleep, and exercise your muscles to keep your nerves—those nerves that spread up into the brain—in full play and ready for emergencies.

A healthy man does not worry; he is an optimist and looks at the bright side of life. An unhealthy man is a pessimist and sees things through a dark cloud. He ends by running down at the heels, and ceases to possess any economical functions.

MAKING ONE HAND WASH THE OTHER

It is a good commercial and business maxim: "Make one hand wash the other."

There are little delicate attentions shown men to induce them to do you a favor. It is not exactly doing to others as you would have others do to you, but you do something for a person in the expectation that he will do something for you. This is the origin of the saying.

Politeness, forbearance and social amenities are the rule in these days, and it is the best policy to assume that distinction even if you do not feel that way.

The propensity for making one hand wash the other is more apparent in commercial and trade transactions than in any other. It is in these occupations that the eye beholds dollars or doughnuts at the end of a string, and a gentle pulling in the way of attention and brotherly reciprocation will bring the dollars or doughnuts within reach.

Bears and dogs growl and get nasty whenever they feel like it regardless of consequences, for they live in the present entirely and nothing is of any importance to them on the morrow. They do not even know enough to lay in a supply of provisions for a rainy day. A squirrel will do that, but squirrels are not quarrelsome, they are friendly and gentle, they make one paw wash the other. Watch one of them grab for a nut, get it, and beg prettily for another.

We must provide for a rainy day, and if we are in business we must have friends and customers to fall back upon for shelter. Waiting until the rain sets in and then beginning, fails—it is then too late, at least for that day, but by beginning you will perhaps be ready for the next rainy day.

SUPERSTITION AND LUCK

More people are superstitious than are willing to admit the fact. From bygone ages to modern times, both high and low, rich and poor, educated and ignorant, have yielded to some curious vein of fancy that leads them to expect "luck" or success more readily if certain whimsical conditions are complied with. Who has not, at some time, felt the power of one or another of the odd ideas that seem to have such a firm hold on the mind of man? Laugh it off as we will, declare it nonsense as we know it to be, still there is the tendency to put an unreasoning half-belief in it.

Do we not all know those who are nervous with fear if salt is spilled; who would go without a meal rather than be one of thirteen at table; who never begin any important work on a Friday; who are careful to take their first sight of the new moon over their right shoulder instead of the left; who rejoice in the finding of a four-leaved clover?

"Luck" is a plant that grows from the seed. And the seed sown is the kind of thoughts we entertain; ideas about ourselves, about God, about our work, and about the rest of the world.

Thoughts can be chosen. If we think ourselves weak and inferior, we invite failure; because then the work that we do will not be our best, and will be surpassed in value by that of others.

If we think instead, "I can do this work better than it has ever been done before—and I will," the seed will grow and bear fruit in results to ourselves and others.

GOOD AND BAD LUCK

Your success in life never depends upon the turn of a card or the dice. You can neither dream yourself into good luck, nor dream yourself out of bad luck.

Good luck keeps company only with industrious, thrifty and honorable people who have faith in themselves, faith in their fellow men, and faith in God.

Even then, luck will disappear like smoke in a wind unless you can also demonstrate that you possess wisdom, patience and courage.

What you think is good luck, may keep company with you for a short time, but will speedily desert you if you do not make good.

The dictionary says "Luck" means "that which happens a person; chance; accident; good fortune; success."

In your luck you should keep away from the element of "chance" or "accident." Let your luck depend upon your own efforts, and take things by the forelock and make them come your way. Things will happen you just as you intend they shall.

There is really no such thing as bad luck, for if a thing does not happen because of your mistakes, it is not bad luck but mistake.

Try as you may to reach a certain result, and failing, you say you had bad luck. You merely did not know how to succeed or went too far, or reached out for more than you could handle. That is not bad luck, it is mismanagement. You might have succeeded if you had managed properly.

Chance must be kept out of the way or you will flounder about in a swamp whose quicksands will engulf you sooner or later.

BE SLOW TO ANGER

The Scripture says: "He that is slow to anger is better than the mighty."

We are also advised not to let the sun go down on our wrath.

If we desire to succeed in any enterprise we must "possess our souls in patience." In Luke XVI, 19, it is explained: "In your patience possess your souls."

We are nowhere advised not to be angry, but to possess our souls in our anger. That is: Never let anger get the better of our control.

In Ephesians IV, 26, it is said: "Be ye angry and sin not; let not the sun go down upon your wrath."

This is the key to what is known as "temper." It is the part of a wise man to control his temper. Not to have any temper at all is to be one whom Col. Roosevelt calls "a mollycoddle," and such a person is truly weak and without any backbone.

But the anger or the temper which leads to violence is to be controlled absolutely. Those sudden gusts of passion lead to crime as sure as the sun rises and sets every day. And it is always personal violence, even to the extent of murder that is the result of giving way to such an emotion. No one ever becomes violently angry because he is not a good man.

If a man stands up in his manhood, and despises small things, he will be in a position to control his angry feelings no matter how much he may feel hurt by the acts of another.

If we could get angry with ourselves because we do not improve, that would be an anger worth cultivating. But so far as others are concerned, let your anger be mild and never reach the point of resentment, for that always leads to revenge which is a fatal emotion.

If others are the cause of anger to us, keep away from them, and if we must associate with them, keep cool and bide your opportunity.

PRACTICE LOGIC, COMMON SENSE AND TACT

When a man can give a good reason for what he does he practices logic. Not excuses for doing what he should not do, but REASONS why.

When he gives good reasons, and follows the universal practice of other men under the same circumstances, he practices common sense.

When he does things in a quiet, unobtrusive, and agreeable manner, so that other men are satisfied with his way, he practices tact.

These three qualities are badges of success among every nation and in every occupation, trade, or profession.

The business and professional resourcefulness of every man is not measured upon the quantity of his learning, or his high proficiency, but according to his ability to apply what he knows to the matter in hand.

A man may be able to measure the stars, and yet not be able to saw a board straight. Such a man may know much but he makes a poor carpenter.

A man should reason with himself as to the best way of doing anything, and then do it, giving good reasons for it.

Common sense is good judgment applied to the every day things of life, and tact is doing those things without disturbing others or by considering their feelings with as much care as you do your own.

To use a common expression: "You have got to worm things out of the world, but you must do it as gently as inserting a corkscrew in a stubborn cork."

ENCOURAGE OTHERS

When you encourage others to go ahead with what they are doing, with a cheery word or a pleasant smile, you are laying up treasure for yourself. For the man you encourage will encourage you, and heaven knows we all need encouragement.

Many men stand on the verge of a precipice of indecision, not being able to decide whether they should draw back or fall over.

It is not help these men want so much as it is encouragement. They are able to help themselves but they haven't the nerve, and you give them a word of cheer or encouragement, and they get right with themselves and their work.

If a man starts into business and you can trade with him, do so, and that will encourage him to go ahead and strive to be successful.

He may be a beginner at manufacturing something for the use of others. Tell him how his work or productions are well received, or take one yourself and use it even if you do not want it. You encourage him to go on, and by and by you may be in a position where you will need a little encouragement, then he will remember you.

It is customary for the unthinking to imagine that they must do something big or great in order to expect returns, but this is a mistake. We show our greatness in little things, because we know that many little things make up a great thing. The more small things we do the greater will be the accumulation in the end.

Do not patronize any man or he will repulse your approach; you must encourage, which is far different from patronizing. By assuming a patronizing air you assume a superiority which is disliked.

This is an age of small things that go to make up big things, and we must fall in with the conditions of the age in which we live and expect to do business.

HOW TO LEARN SELF-CONTROL

To master the feelings the head and the heart should work together.

All of our emotions may be said to come from the heart, and the latter is set in motion by the will power which is the head.

There are times when a man feels like "boiling over" as it is called, but policy and good judgment warn him to keep within bounds.

It is always our sentiments or feelings and emotions that need a curbing hand, our opinions can take care of themselves.

Where our feelings and our mind go together there is no trouble, for then duty and inclination go together. But where our feelings are not regulated and controlled, they become unstable and shifting. Like the winds that blow where they list and whither no man can tell, our lack of self control may drive us to the most violent acts. We become the sport of chance desires and vagrant impulses.

Control is essential because from our ill-regulated acts much injustice and harm may be done, not only to ourselves but to others.

A man who stands above whim and caprice is a superior in strength to a man who permits his caprices to direct him.

What we call character has its emotions and passions, its affections and intense sympathies, but mastered and controlled into a whole of outward justice and fairness.

The true freeman fights himself free from blind feeling and impulse; he is a happy warrior and fights on a battlefield where his convictions and emotions are a unit.

The Martyrs possessed such self control that burning at the stake, or limbs torn by savage beast did not wring a note of pain from them. "But," you say, "that was Divine strength." Of course, and any one who desires the same Divine strength to aid him control his emotions, may have it for the asking.

DON'T BE A DREAMER

Waste no Time Dreaming of the Past

You are living in the present preparing for the future. The past is dead and you should let the past bury the past.

The man who dreams of the past and forgets his future, is like a man who rises in the morning not of today but of yesterday. He is going backward when his face is put in front pointing always forward.

Life is too short to be wasted in vain regrets for what has transpired in the past. Even yesterday is ancient history and best forgotten.

We have work to do in the present to perfect or accomplish something in the future; it is our time of grace, given us to grasp at opportunities as they come before us.

While you are lamenting an opportunity that escaped you yesterday, a better one comes along today and passes us unnoticed.

There is too much of this sort of sorrow experienced by the people of the earth, but when it comes to a man with an occupation, a business man or a young man getting ready for business, it is positively foolish and detrimental.

We know that it has been the practice of people in all times to fret and worry about the things of the past, for there are numerous sayings cautioning them against it. One of them is very appropriate: "Never cry over spilled milk." It is gone and can not be restored.

Many persons may have what is called a "skeleton" in his closet, but it does not do him nor his friends any good service to keep rattling its bones continually.

If you have been very wrong in the past, repent and begin over again.

DON'T BE BASHFUL

There are many persons who stand in their own way to success by their timidity, or bashfulness.

Such people are too self-conscious, and betray their lack of self-confidence which is regarded as an evidence of ignorance, or at least, inability to perform the duties they aspire to impose upon themselves.

Every man is better acquainted with himself than anybody else, but when he relies upon the knowledge of others as superior to his own knowledge, he loses the respect of his fellows, and finally loses his own respect and becomes bashful in their presence.

You should cultivate courage and exhibit symptoms of self-confidence, for by that means you show others that you are willing to "dare" and venture a trial of your capacity.

If you are too timid and have no confidence in yourself, you must not expect others to take you except at your own valuation.

There is, however, such a thing as being over-confident and brazen, which is the extreme of timidity, and becomes boastfulness.

Men have a way of studying each other and judging from their own standpoint, and if they perceive any timidity or bashfulness, they judge against you as incompetent. On the other hand, they quickly see beneath the surface of boasting, and reach the same opinion.

Be self-confident, and gentlemanly about it, for so you will pull through any opportunity, besides making hosts of friends in a business and social way.

Look a man straight in the eye, but do not try to look him down.

DON'T BE UNDECIDED

A man who can not make up his mind to do or not to do a thing without a great deal of wobbling first one way and then another, is as bad as an unsafe wall in a building—everybody keeps off lest it fall and do some damage.

When a man has first carefully considered a project, or a certain line of action, and also taken the advice of his friends if the matter is important, he should decide one way or the other at once.

A wobbly man is weak-kneed, and not to be depended upon for any purpose.

If you have ever had dealings with that kind of a man you will understand how painful it is to wait for him to decide.

A man at a cross roads hesitates and says: "Shall I go this way or that?" He hesitates, starts, returns, starts the other way, and finally goes the wrong way and falls into a hole.

It has passed into a proverb that, "He who hesitates is lost."

Of course, there is reason and judgment to be observed in everything, for things should not be done at random, but when there are common sense, education, and good counsel to guide you, to hesitate then is to go wrong.

It should not take a man long to decide when there is a speculation presented him, and his decision should be obstinately against the speculation. There are too many good opportunities to succeed in ventures that are legitimate to touch speculation. It is in the legitimate field of operations that indecision is so often fatal.

There is another saying applicable to this subject: "Be sure you're right, then go ahead."

DON'T BE TOO BIG FOR YOUR BUSINESS

Most children must creep before they can walk. The reason is because they are not sure of their small limbs and try them before venturing to depend upon them.

When the child can walk he goes right ahead and walks all his life without fear or hesitation.

It is the same in every line of business. The business man must know just where he stands all the time, and he must begin small in order to learn how to rely upon himself.

You are looking for something big, large, something you think commensurate with your abilities. Well, then, let me tell you that you will never find anything to suit you. You are inflated with your ability, your importance, and fail to see the small things at your feet and within your reach that if put together will aggregate the very big thing you want.

You aim at the moon and feel bad because you do not hit it. While your aim may be perfectly good and correct, the object may be too far off for you to hit, or else you must work yourself within reach of it and then you will hit it.

Small beginnings have made every great man on earth. Out of the huts and squalid cabins of the world have issued men who have conquered the world of arms and commerce.

You have the advantage of them from an educational point of view, and think you must be saddled upon a fiery horse before you know whether you can ride a steady going one.

The millionaire was not a millionaire when he started, he was an obscure clerk in a dry goods store working for wages that you scorn. Reduce your size to something near the right one and you will see things differently and take what you can get cheerfully, biding your time to reach higher. Let your hat fit your head.

DON'T GET DISCOURAGED

One of the greatest causes for failure in life is discouragement. It seems to be an element in the life of every man to be up one day and down the next.

When a man gets up it is possible for him to stay up by hard work and persistence, but if he permits himself to go down below his balance he may consider himself altogether down-and-out.

Failure does not mean that you will not succeed, because struggle as we may we must meet failure and look it squarely in the face.

But be not afraid of it, take hold of it by the throat and compel it to work to your advantage.

The lessons learned during the struggle toward success, and the ups and downs of the road are valuable and stand for experience. When a driver has gone over a hard road once, he knows the rocky portions and can avoid them when going over it again.

It is human to make mistakes. In fact, it is a maxim: "It is human to err."

Knowing this to be inevitable, why repine, or be discouraged?

Follow the example of the small child who falls and picks himself up over and over again. By and by, he can walk without falling down.

Remember this: Every dark cloud has a silver lining. You see the dark side, but if you make your way around to the other side you will see the sun shining.

Much of the discouragement is caused by undertaking more than we can accomplish. If that is the case, then by leaving off a little here and there we shall soon reduce our enterprise to a success that we can handle.

DON'T BE PREJUDICED

We sometimes dislike a man, or hate him, which is the same thing, because he possesses certain peculiarities of person or conduct which are different from ours, or has ideas that are different from those we favor.

The man may be a perfect stranger to us, and we may know nothing about his environments or conditions under which he lives, or the reasons why he differs from us—we hate him all the same and take the other side of the street rather than meet him face to face.

If we were to look into ourselves we might believe that this man we dislike, has many reasons for not liking us.

We show prejudice when we judge any man. "Judge not, lest ye be judged," says Christ. You are not the judge of any man's conduct, and to judge him entails slander, backbiting, and conspiracies to his undoing.

You throw mud at another man. Why? Is it not because you have some spots yourself and want to draw attention away from them?

You are afraid that if you boost the other man up you will lower yourself. Hence you unload upon him some of your objectionable qualities to lighten your load.

Every man who does this admits that the other man is better than he, and hopes by adding his faults to that other man, to reduce the level to somewhere near a balance. But experience demonstrates the contrary.

Even if a man should be as bad as you say he is, it is not your business to correct him. You can not extract the fangs of a rattlesnake by abusing him.

Look out for your own destinies and leave the judgment of your fellow man to the judgment seat of God, where it belongs.

DON'T BE SMALL MINDED

A broad, liberal minded man is beloved by all, but a narrow, small minded man is an object of dislike.

You do not have to squander money to be considered broad minded, or be extravagant in your life and home. A man of that sort is drawing upon his future to use up in the present, and there is no greater folly than this.

In all your dealings with your fellow men, you must exhibit that trait of open mindedness that will draw men to you.

If you stick at trifles and refuse to concede a point to another he will avoid you in future dealings.

“Grab” is a good game, you say. Very well, “you shall not grab anything belonging to me,” and everybody says the same thing. So it will come to pass by and by that there will be nothing for you to grab.

Generosity within a man's means is always a noble trait, and meets with the approbation of every man. But you must be wise in your generosity and not run into vain glory, or phariseism—which is fancying that you are better than other men because you squander money. Others don't think so, they call you “fool” behind your baek.

A close-fisted, penurious man, a driver of hard bargains, is always a small man, and everybody is on the look out for a chance to beat him at his own game, and they generally do.

There are small men who will sell you large eggs by the pound, and small ones by the dozen. People find that out and go somewhere else to do their marketing.

In every hill of potatoes, there are some small ones—they did not grow with the others, and they are also cheaper than the others. In the human hill, the small men do not grow like the large ones, hence they are cheaper.

Do not be a small potato, be a large one and sell for more.

DON'T WASTE TIME

Time is not a thing to be wasted, for it is given you for the purpose of working out your destiny.

Time does not belong to you, it is a loan and sometime, perhaps before you are ready, the loan will be called in.

It is said that "Time is Money." This is not to be understood as meaning dollars and cents, but as something valuable to you. A drink of water is not cash money, but it is valuable to a thirsty man.

The proverb "Waste not, want not," is as applicable to time as it is to bread and meat, clothing or money.

Yet we are wasting time when we stick at trifles, embark in trivial things, or are connected with something not worth the trouble of exploiting.

A man who wastes his time soon acquires a reputation for being good for little else than small things, a trifling character, and his wages or salary is gauged upon his dawdling peculiarities.

Every man is considered as large as the things he does and no larger, and the time he steals—yes, steals from himself, he will try to steal from others.

It is not necessary to keep in constant motion, or always at work to save time, but idle things, trifling matters, idle words and silly things are a mere waste of time.

You must prepare for the time of need, the time of trouble, and generally look ahead of you, and you can do this only by not wasting your present time of action.

There will come a period when time shall be no more; when you will look back and sigh over wasted moments.

Take time to be cheerful, for amusement, for pleasure, of course. Such things are good for the soul and body, and the time is not wasted when they are reasonable and decent.

DON'T DECEIVE YOURSELF

The man who shuts his eyes deliberately and walks toward a deep hole into which he falls, is a fool and does not deserve sympathy or help.

But the man who deliberately deceives himself and uses false arguments to bolster up some bad habit, or shady dealing with his fellow men, is working dead against his conscience, and drifting down deep in the human scale. He is an object of contempt.

You get the better of a man by some trick and say to yourself: "Oh, he would have done the same thing to me."

So you measure yourself by others? This is not an assertion of manhood, it is a slavish subjection to others mentally.

When a man goes wrong, or commits a wrong act, and deceives himself into the belief that he was right, he commits moral suicide, just the same as if he killed himself.

There is another point of view to this question: If you could deceive yourself and let it go at that, there might be no harm done except to your own self-respect, but in deceiving yourself you deceive others into the belief that you are honest and square. Whereas, you are a hypocrite.

Others will find you out very soon, and then you may as well shut up shop, for all the business and trust you will get.

A man who is square with himself will be true to everybody else. This makes for character, and character is all a man has on this earth; once lost it can never be regained. You see, there are too many people on earth to deal with. You are not the only one, and so your disappearance will not make even a small ripple.

Be a man among other men, and be true to yourself, for so you will gain the respect and good will of all.

DON'T HIDE YOUR FAULTS

Confession is good for the soul.

This does not mean that you are to go about and tell everybody what a bad man you are. If you do that, they will soon begin to believe you and keep away from you.

Where there is smoke there is always some kind of a fire.

When you are wrong, say so without hesitation. Nobody is perfect, and all men have their faults.

In the business world every man wants to know every other man, then it will be safe to do business with him. But you can not know another without knowing his faults.

Concealment of one's frailties is dangerous, and leads to harm if you are found out, and you are always found out. You are a suspicious character, and sometimes suspicions are "as strong as proofs of Holy Writ."

You chew cloves to hide the fact that you have taken a drink. Why do you not say that you take a drink occasionally if that is the fact, and not try to hide the odor of the drink behind cloves? Nobody is deceived, and you get the reputation of being a steady drinker, which may be far from the truth.

You apply for a job, and you are asked: "Do you drink?" Why not answer bravely: "No, sir, not as a rule. I do take a drink once in a while, but will not do so anymore." Your probable employer says to himself: "I can trust this man because he does not hide his faults, but confesses them and intends to avoid them."

It is so with other faults that will weigh against you if concealed and found out.

DON'T BE A PESSIMIST, BE AN OPTIMIST

A pessimist is a man who has a constant grievance against somebody or something.

He is forever standing in his own light, and thinks the whole world has picked him out to be the scapegoat for everything that is bad.

He says: "Everybody and everything is against me and I can not succeed. It's no use trying."

Before you give up to despair, friend, bear this in mind:

You say you have not the same opportunities every other man has.

You will not believe that if you stop to think a moment.

The average Colored American has ten times the opportunities his father had, and a hundred times the opportunities his grandfather possessed.

You are one of the average Colored Americans, perhaps. Well then, your grandfather had no opportunities at all. If he had one, he was not permitted to grasp it. Your father had more opportunities than his father, but opportunities were just beginning to show themselves.

You live in a far advanced age when the very air is full of opportunities, and yet you think you have none.

The reason why you are a pessimist is because you want to be. You think it is too much trouble to reach out and take the opportunities offered you, sometimes even forced upon you.

Instead of being a pessimist you ought to laugh and thank God that the bright side of life is always turned toward you, and you can see it by merely turning your eyes in its direction.

Keep your eyes open; laugh and the world will laugh with you; weep, and you weep alone.

DON'T BE A COWARD

It is cowardly to "dare" do a wrong thing when the right course would take real moral courage. It is cowardly to "dare" do a foolish thing to avoid being laughed at by "the other fellows."

It is cowardly, and vulgar as well, for a girl to let herself be drawn into a silly flirtation, a course that cheapens her own womanly nature and makes her the toy of the moment, just because "the other girls do it."

It is cowardly for a grocer to give short weight, put sand in his sugar or sell cheap substitutes for pure food, just because his competitors do.

It is cowardly for a lawyer, merchant or other business man to indulge in sharp practices because others in the same line of business have set the example.

It is cowardly for a woman to try to dress more extravagantly than her purse will permit, to keep pace with her neighbors. And here I am going to say something which will cause some eyes to open wide in astonishment—it is cowardly to deny one's self or one's family the reasonable comforts of life when they can be afforded. Some do go to this extreme just from the love of being considered "prudent."

Don't mind what the "other fellow" says, or thinks, in these matters that concern only yourself and those nearest and dearest. Live so as to make the very most and highest of the life God has given you,—and let the tongues wag as they will.

Why bless you, if folks couldn't talk they would die—some of them. Let them talk and let yourself be free from care concerning what they say,—if you know you are acting from principle. Tastes differ. Yours is as apt to be right as your neighbor's. Live your own life—only so it be a brave, true, sensible one—and let the other fellow live his.

DO NOT SPEAK EVIL OF ANY ONE

When you speak evil of another you assume the position of his judge and sentence him to punishment without a hearing.

“Judge not lest ye be judged.” That is the inhibition, which is a command inasmuch as it contains a threat of punishment.

When you speak evil of a man, you injure him if what you speak of him is not true and you make yourself a spreader of falsehood.

You also injure his reputation which is not in your keeping but is his property. You steal something from him that is his own and to which he has a right.

You blast a reputation heedlessly and without its being of any value to you. You shut it out for life from all that it holds dear and valuable. For what? Perhaps to gratify your lust for gossip.

You will not get off so easily as you think by ruining or attempting to ruin another's reputation. You weaken yourself. The man you malign has friends that will stand by him, and they will become your enemies, not only in business but socially, and you will soon find yourself ostracized from respectable people and sent down to associate with other liars like yourself.

Even if what you say should prove to be true, who constituted you the judge? As already said, you must not judge.

One way of hurting a man is to misinterpret his acts. How do you know what a man's motives are in any case? Every man looks into a mirror and sees himself, whence he interprets according to his own motives under the same circumstances. As it is commonly put: “A man generally judges another from himself.”

It is an unwise habit to fall into, and should be avoided lest others see us as we see others.

DO NOT NEGLECT YOUR PARENTS OR YOUR FAMILY

Every man is judged by his home life.

What kind of a son are you? In answering this question which will be asked to determine your character, the only answer possible to insure favorable consideration is "a good son."

The home life of the nation and of the race is vital. If you are a home preserver or a home builder, your station in life is assured.

To sum up the requirements you should stand upon the platform open to the eyes of all men as a good son, faithful brother, kind father, helpful friend, and a good citizen. It is not difficult. Such virtues come to be a habit if practiced faithfully.

It is easier to be all these than to be vicious, and wrong with your parents, family, and relatives.

"Honor thy father and thy mother that the days may be long in the land which I will give thee."

Something of a promise, is it not? It is a promise that has been strictly kept since the world began.

Your mother suffered for you; your father struggled for you, and you can not repay them with ingratitude. You may be higher than they, better educated, more of a social ornament, but you are theirs, and only the vain, foolish and wicked would neglect them.

It does not pay to treat them with contumely and scorn because they do not make the same fine appearance you do. There is no man or woman on this earth of higher social value to you than your parents.

If you are a man of family, remember that you are building up a posterity. You have fulfilled a noble mission, the greatest on earth. They owe you something, but the indebtedness is mutual, you owe them much.

Do Not Drink Alcohol Or Form Other Bad Habits

Drink is the curse of the age, and it has been truly said of it "A man is a fool who will put that in his mouth which will steal his brains."

The habit of drinking intoxicating liquors is not a mere personal vice, it is public and affects every person belonging to or connected with you.

Looked at from a business standpoint, it is a destroyer of opportunity, and undermines the most brilliant prospects in life. It leads to moral and physical death.

If you hope to win you must not drink intoxicating liquors, it matters not whether you can stand them or not. They will get you finally, besides that, nobody wants a man who drinks.

Drink brings on other habits that are destructive of character and opportunity. A man who gambles will drink. Why? Because he knows he is doing something he should not do, and the drink hardens his conscience. The hardening process continues and he forms all sorts of bad habits. The more he forms the more reckless he becomes, then it is a case of "Good night" to everything decent and noble, or worth having.

There are few cures to bad habits. They become diseases in the course of time, and fatal diseases, besides encouraging other diseases by reducing the resisting power of the body.

There is a preventive to all bad habits, however, and only one—never take your first drink of intoxicating liquor; never gamble for a first stake; never taste the first dose of cocaine to know how it will affect you. In other words: never begin a bad habit and it can not become your master and crowd you out of the companionship of men.

Do Not Be a Spendthrift

The man who squanders his hard earned money is an enemy to himself.

By squandering money is meant expending it for something you do not need and which is of no value, use, or merit.

“A penny saved is a penny earned” is a well known saying, also “Take care of the pence and the pounds will take care of themselves.”

Don't imagine it looks big when a young man is with his companions and throws his money right and left. Does he gain their respect? Never. They look upon him as a fool and while they are willing to take advantage of his “liberality,” it will always be noticed that they never reciprocate. They are wiser than he.

It is not necessary to be a miser either, for that is the other extreme and equally as reprehensible.

No man should live on crusts and hoard away his money for some public administrator to find and spend in fees when he is dead.

Neither can a man waste his money and expect to have any left for the rainy day that always comes to every mortal. Such a man says when he is too old to earn money, and is kicked about from pillar to post without friends or companions: “If I had only saved my money when I was young, I might be a rich man now.” That is quite true, but you wasted your money and you have reached the end of your chapter in life.

What do you want money for anyway? You can live on bread and water. There is a great question in this idea. We have needs; we have rights to be observed, to marry, to be decent, to live in healthy places, raise a family and educate them. All these things make a man, an American citizen, and if you throw away the money to make you these things, then you can not become any of them. In that case you are—nothing. Do you aspire to be a nonentity?

DON'T BE A KICKER OR A KNOCKER

If a man keeps on complaining about things in general and particular, he will soon be thrown out of decent society.

Grievances and troubles come to every man in this world, and every man knows it without constantly repeating it. He has his own troubles, and does not care to be saddled with yours.

This is a good old earth if you would take off your blue spectacles and look at it with your own eyes.

Some men are so dissatisfied with things that there is no pleasing them, but if you attempt to take from them the things that do not satisfy or please, they set up a roar.

When there is a wrong to be righted, some right to be protected, it is well enough to complain, but there are numerous persons who go about complaining all the time. When it is not one thing it is another.

These persons are given the name of "kickers," and when they keep it up they are deemed "chronic kickers."

It is sometimes impossible to pass these people by, lest a really suffering brother human be denied help. But they become known, and should be avoided for the sake of one's peace of mind.

The strong man will bear his troubles in silence, but the weak one whines about them and fancies they are the worst.

If you stop to consider how this earth would get along without you, and that it did without you a long time, perhaps you would quit kicking and give others a rest from your complaints.

A little kicking may be useful, but too much of it lands a man outside the reach of opportunity.

A GOOD WOMAN THE GLORY OF MAN

Man's Best Friend and Counselor

When God created Adam, it was found that he had no helpmeet, so woman was created to be his companion.

St. Paul says: "The woman is the glory of man," and still farther elaborating the idea of the helpmeet says: "Neither is the man without the woman, neither the woman without the man, in the Lord."

That is as much as saying that the man and the woman must stand side by side in this world as companions and helpmeets toward the glory of the Lord.

The Holy Scripture is full of allusions to good women. Thus: "A virtuous woman is a crown to her husband," 2 Prov. 12, 4. "Her price is above rubies," Prov. 31, 10. "Doreas: this woman was full of good works and almsdeeds which she did."

As the mother of the Christ, woman, in the person of the Virgin Mary, has been put upon a high pedestal for a pattern and a model to all good women.

Her part in the world may be well explained by the words of the orator: "The hand that rocks the cradle rules the world."

The greatest deference and respect is the due of every woman, since she is the mother of the race, and its guardian and protector when in the helpless period of infancy.

The most beautiful and unanswerable tribute to women is paid by King Lemuel in the words of the prophecy that his mother taught him. It is to be found in Proverbs 31, and includes the entire chapter of 31 verses.

EDUCATE YOUR CHILDREN

It can not be doubted that education is the father and mother of opportunity and success in life.

You may know this from your own deficiencies, therefore, give those belonging to you a chance at opportunity and success by educating them.

You bring helpless beings into the world; you see them growing up amid modern surroundings that demand education, and it can not be possible that you will permit them to become weeds in the human garden—useless incumbrances to be thrown out upon the garbage heap.

It is the right of your children to be educated to fit some sphere in life. They are yours, and look to you to aid them. Besides, whatever you do to educate your children must redound to your own advantage.

Some people are jealous because their children know more than their parents. If your mind runs that way you come within the condemnation:

“He that provideth not for those of his own household hath denied the faith; he is the companion of the destroyer.”

Think this over and let it sink into your mind.

Your children want things you did not have when you were a child, and therefore, if the things that were good enough for you are not good enough for your children, they must go without. You reason like a cheese that is full of blind mites.

We are progressing far beyond the dreams of your youth, and your children are tied to the car of progress. You must not only let them go along with it, but you must help them to keep up with the procession. They are confronted by opportunities, and you dare not blind their eyes to them. Education is the only thing that will keep their eyes wide open to the chances of life.

THE GOLDEN RULE, OR THE PRINCIPLE OF LIVE AND LET LIVE

Life is a natural right in all men, and it is inalienable.

“The Lord is not willing that any should perish.”

Under our constitutions and laws, life, liberty and the pursuit of happiness are the inalienable rights of all men.

No man has a right, under any sort of provocation to deprive another of his life, no more has another man any right to deprive us of life.

There is an eternal balance in this right to live, and an eternal duty on our part to let our fellow man live. But there are indirect ways of accomplishing another man's death, and we are equally as guilty as if we were to deprive him of life directly.

A mark was set upon the murderer Cain lest any one finding him should kill him. The right to live may be extended over all men, the sinner as well as the saint, even the murderer is marked so that his right to live shall not be interfered with.

When a man is in the full tide of vigorous life, his impression is that he has more right to live than the weak, decrepit and useless, but there is no such difference—the right is conferred upon all.

We must look to it lest we so act as to deprive another of this right to live, for though we may not actually kill, we may interfere with his life in many ways. We wrong him in many ways; destroy his character; interfere with his existence in business, by slander, and often “drive another to the wall,” as it is said. But when we do that we are interfering with that man's right to live, for the right is attached to everything that a man may do. I have a right to work, but you say, “Not unless you do as I say.” This is an invasion of his right to live.

Every man orders his life to suit himself, it is his life and no one may order it for him. The Golden Rule is here exemplified: “Do unto others as you would have others do unto you.” It is a good and safe rule to follow always.

DON'T GO INTO PARTNERSHIP WITH "THE DEVIL"

It may be true, as many contend, that every man has a personal devil within him that goads him on to do the wrong things at the right time. Any person who has that sort of a devil can easily get rid of him by the use of a strong will and determination.

But outside of him, this "Devil" is quite an institution whose great aim seems to be to monopolize you and everybody else. The feature he displays is a willingness to go into partnership with you in your undertakings.

He will make suggestions to you that sound plausible and good, and his promises are lurid. But beware of him, he is working for himself and not you. He is extremely selfish and will grab all the profits, leaving you thrown out like an old shoe that is no longer fit to wear.

A suggestion of wrong, of crooked work, of something that will injure your fellow man, that will best him, and cause him to lose money, character, friends, or honesty, comes from this outside Devil who wants you for a partner.

In a partnership the partners are supposed to work together for the common interest, but with the Devil as a partner you do all the work and he takes the pot of gold.

If you are a sterling, upright man, and insist upon being so, you may and probably will be tempted to go into partnership with the Devil, but knowing him, you will flout his honied words and stick to your uprightness. By and by he will leave you and you will win your way and enjoy all the profits.

In baptism you renounce the world, the flesh and the Devil. The world ruins you, the flesh overcomes you, and the Devil gets you. This is the usual routine, so stand by your baptismal vows, they are wise.

HONESTY THE BEST POLICY

Honesty is a question of morals. The law demands that all men shall be honest, but the maxim says it is the "best policy" to be honest.

To succeed in business or in any affairs where others are concerned, it behooves a man to be open and above board with every one.

The truth is, that a dishonest man is not wanted in anything where there is responsibility, or where a loss may result through dishonesty.

If a man is honest with himself, it is probable that he will be honest with others. In this respect, honesty is like charity: "It begins at home, but does not end there."

To be honest does not mean merely that a man is not to steal another man's money, but does mean that every man should be given his due, whether in financial matters or in duty. The man who half does his work, watches for the clock to hasten toward closing time, or dawdles when haste is required, is not honest, however square he may be in money matters.

The trouble is, we limit all our morality to money, and imagine that if we handle money carefully and without loss to the owner, we are honest.

Even taking that broad view of the virtue, we are robbing a man when we shirk work, do it badly, or pretend we can do a thing we can not do in a proper manner and take his money for the doing of it.

To be honest truly, a man must be fair in everything that pertains to his fellows. A man who will deliberately lie will cheat.

To give every man a square deal is to be honest.

Do As You Would Be Done By

It is not an easy matter to do to others what you would they should do unto you, when they are not following this rule themselves.

When Christ enunciated the Golden Rule in the Sermon on the Mount, Matthew 7, 12, he announced what is the law and the prophets.

“All things whatsoever you would that men should do to you, do ye even so to them.”

It is good morals and also contains a masterful business proposition. The reason is, because it is a moral precept, and men are inextricably mixed with morals in all their transactions.

We can not be guided in our actions by what other men do, except in a general way, but every one must be dependent upon his own energies, and be responsible for his own acts.

If we were to do as other men do to us, sometimes, we should be apt to cause a breach of the peace or commit a murder. That is conceded. But the persistent observation of this rule will bring all men around in your favor.

There is reason and common sense to be observed, however, in the observance of every moral precept. Thus: “Whosoever shall smite thee on thy right cheek, turn to him the other also.”

This is good advice coming from the Great Master, but it is not interpreted as meaning that your cheeks shall be turned toward the smiter as long as he chooses to strike. There comes a time when the precept has been complied with, and then let the smiter beware, for a defense will be made.

We know what the Savior means in all His sayings. He inculcates peace if we have to fight for it. So it is well to be guarded in our too rigid observance of precepts, lest we fall into the contrary condition which would deprive us of our manhood.

“Be strong and quit yourselves like men.”

Keep in Touch With God

The wisest man that ever lived says: "Remember now thy Creator in the days of thy youth."

The basis of a moral life is the remembrance of thy Creator. With this in your memory you will be able to establish a moral character; without it you can not have a moral life.

Below the nature of every man, the foundation of his nature, the everlasting rock upon which it is built, is God. He can not be ignored in any act, in any transaction. You may attempt to blot Him out, or cover Him up out of the sight of your own intelligence, but He is there always. He is your Creator, and the more you are in touch with Him, the more responsive you are to His promptings, the higher your moral character.

The old Pagans had no morality because they hid God from their own hearts and understandings, and substituted gods of wood and stone.

They really worshipped themselves, for when a man casts out God there is nothing but himself to worship.

The fact is, when men desire to lead immoral lives, or commit violations of law of any kind, they begin by closing their eyes to God and forgetting their Creator, and they say: "There is no Hell."

In these days it is impossible for a man to live without a knowledge of his Creator. His name is everywhere and stamped upon everything. This very knowledge makes it incumbent upon every man to keep in touch with his Creator, for it is the common sentiment of all mankind, and can not be ignored.

The observance of every moral precept is prompted by the Creator, who "wills not that men shall perish, but that they shall live."

To turn away from Him is to lose moral character, to keep in touch with Him is to preserve it. We keep in touch with God by remembering Him.

Do Not Try to Succeed Without the Help of God

“Trust in the Lord with all thine heart; and lean not unto thine own understanding.” Proverbs, 3, 5.

The Lord is a mighty power of strength to you, as He is to all mankind, and He invites you to make use of that strength. Human life is a poor and small thing without something to make it of great importance. That something is the Lord, and He is part of our lives, of every moment, and we can not drive Him out of it. Why? Because He created us, and will not permit one of His creations to be without help.

“Not a sparrow falleth” that He does not know it, and how much more are you of interest than the sparrow? “Every hair of your head is numbered.”

Some men imagine they can get along without the help of God, but they deceive themselves. When they are prosperous they forget Him, but when adversity comes, they turn to Him for succor. Are they ever refused help? Not if asked in the proper spirit. He helps you if you help yourself, and you can not voluntarily lie in a ditch and ask God to help you out. That would be presumption.

By making God a part of your daily lives, taking counsel from Him and leaning upon Him for good qualities, you will be surprised at your success. You do not have to be a bigot, or a ranter; show by your example what you are and upon whom you lean for support.

Do not be shamed to give the Lord as the cause of your success, the greatest men of the earth have always recognized His hand.

Believe in Him faithfully and fully.

To an Atheist who did not believe in God, Napoleon Bonaparte in the height of his power said: “You do not believe in God? Who made the stars?”

The More a Man Gains Wisdom the Nearer He Gets to God

St. Paul says: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

There is a glory of man and a glory of God. The former is transient, but the latter is eternal, and is what all men should aim to see.

"All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."

It is plain to every right thinking and reasoning man that we should seek that which is the best. We so act in all our business affairs, and why should we not do the same so far as our immortal souls are concerned?

The kingdom of God is His glory, and seeking that first, all other things will come to you.

In striving to attain to a sight of the glory of God, we are moving upward from every point of view. Compared with that glory, the man who seeks only the glory of man, is satisfied with tinsel instead of pure gold.

Do not imagine that because we are far away from the kingdom and glory of God, that it is not worth consideration. His glory is visible everywhere. In the rising sun; the flowers and plants; the winds and the rain; in the smallest animal, and particularly in man.

It can be cultivated, and imitated by using the intellect. The more a man learns the nearer he gets to the glory of God, and the better he will be prepared to finally reach it.

All men are moved and have their being in pursuance to a law of God who created all things for His own glory. You are intended to share in that glory, it is your heritage as a man.

Do Not Violate the Laws of Nature

To violate any law is reprehensible, and in most cases is punishable.

A man steals, and he is put in jail as a punishment for not letting another man's property alone. It is his and you have no right to it, wherefore you are punished.

But when you violate a law of nature, you are inflicting an injury upon yourself such as no wise man will do.

All men were created for a special purpose, and every man who has reached the age of reason knows what that purpose is. It is a law of that man's nature which he must obey or take the consequences.

It is a law established by God, the Creator, and can not be violated with the same impunity as the laws of man.

For instance: The legislature enacts a law forbidding you to steal. You steal, nevertheless, and you are punished as has been said, being sent to prison. But if you violate a law of God—or a law of nature, which is the same thing, you do not see any prison in sight and you imagine you are going to get off free from punishment. But wait a moment.

A man commits suicide or does other flagrant acts upon himself.

The suicide commits a murder, but if he murdered another he might have an opportunity to repent—to make his peace with God. But by putting an end to himself he cuts off his chance of repentance and appears before his Creator with the blood stains indelibly fixed upon his hands. He is a marked Cain, and he fixes his own punishment to begin immediately.

Any flagrant violation of the laws of nature are an insult to the majesty of the Creator who made all things perfect, and fixes sure punishment upon him who defaces His handiwork.

The Devil's Work in the Home, in Society, in Business, in Pol- itics, and in Every Walk of Life

THE THIEF

Misrepresentation, Lying, Stealing — Reputation Gone — The Soul Destroyed.

THE MURDERER

Temptation, Drunkenness, Murder—The Trial in Court, the Sentence of the Prisoner, a Life Term in the Penitentiary, or WORSE. After that ETERNAL DARKNESS.

THE SUICIDE

Dissipation, Gambling, Speculation With Other People's Money—ALL IS LOST. Suicide.

THE PUBLIC PLUNDERER

Intimidation, Bulldozing, Brute Force, Vote Stealing, Ballot Box Stuffing, Bribery, Malfeasance in Office, Embezzlement of Public Funds—Impeachment, Political Death, Moral Debauchery, Disgrace—RUIN.

THE DESTROYER OF HOMES

Intemperance, Ignorance, Deception, Betrayal, Seduction, Adultery, Abortion, Race Suicide, Desertion, Divorce—DEATH.

PART II.

LIFE LINES OF KNOWLEDGE

THE SECRETS OF HUMAN LIFE OR **God's Beautiful Work Revealed**

**How One Life Influences Another—The Knowledge
that Leads to the Fountain of Eternal Youth**

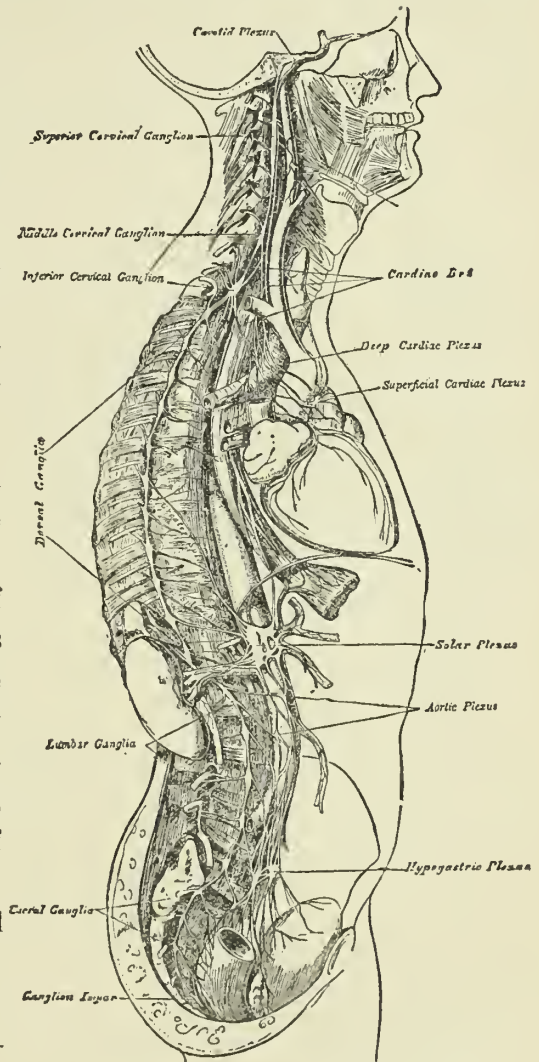
'Tis a wonderful plant in its varied growth and bloom—this flower that we call human life! To find its roots, that we may understand its deeper mysteries, and how one life influences another—ah, what a task! It is a more audacious wresting of nature's secrets than Edison has yet attempted; a more fascinating search than that for "the pot of gold at the end of the rainbow," or the fountain of eternal youth, for in a sense it includes both. It discloses treasures more valued than any hidden by pirate or delved for by miner. It is a search worthy alike of the sage philosopher, the earnest young student, the conscientious mother and the little child; and of these, perhaps, the little child is wisest, because nearest to nature's heart in its innocent, eager, and too often baffled curiosity.

KNOWLEDGE A SAFEGUARD

A common error is that of confusing ignorance with innocence, while in fact, the two are wholly different in their nature and results. Ignorance is not the true heritage of any human being. The knowledge that satisfies, uplifts and protects should be given to all. It is harmful

beyond measure to make a dark, forbidding secret of what all should learn, or to carelessly leave young people to acquire false and base views of God's beautiful work. If "the proper study of mankind is man," then the youthful questioner's "How?" and "Why?" should be answered; and to answer wisely and well, the world itself must seek knowledge, and learn so to use and impart it as to further a pure and reverent self-development.

Though man is more than physical, yet in finding the centers of a human life, we are led first along the highway of the great sympathetic nervous system, which, whether we wake or sleep, continuously performs its marvelous functions of controlling nutrition, respiration, the circulation of the blood, and all the various vital processes. In this we find four great power-houses, so to speak; points from which vitality is sent forth in all directions.

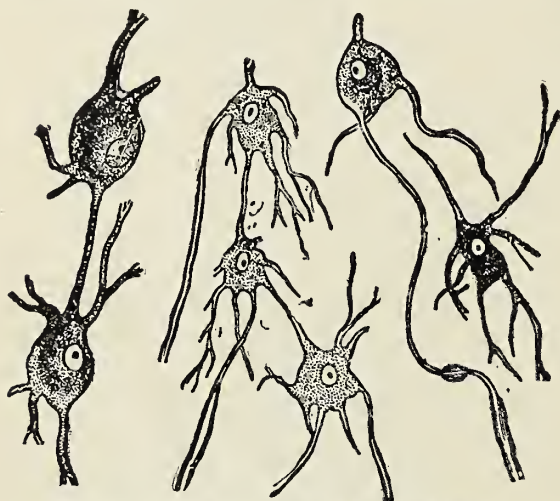


SYMPATHETIC GANGLIA AND NERVES

THE BRAIN— MALE AND FEMALE

The first great center, the brain, has been well called the guardian and at the same time the servant of the mind; and through the mind

the functions of every part of the body may be affected. The nerve-cells of the brain are specialists in their business; that is, they are so arranged that each group of cells controls its own peculiar work whether mental or physical, doing that specific thing and nothing else. Thus, some cells enable us to think, others to speak, still others to move our hands; some cause us to enjoy a beautiful landscape, others help



NERVE CELLS OR NERVE CENTERS

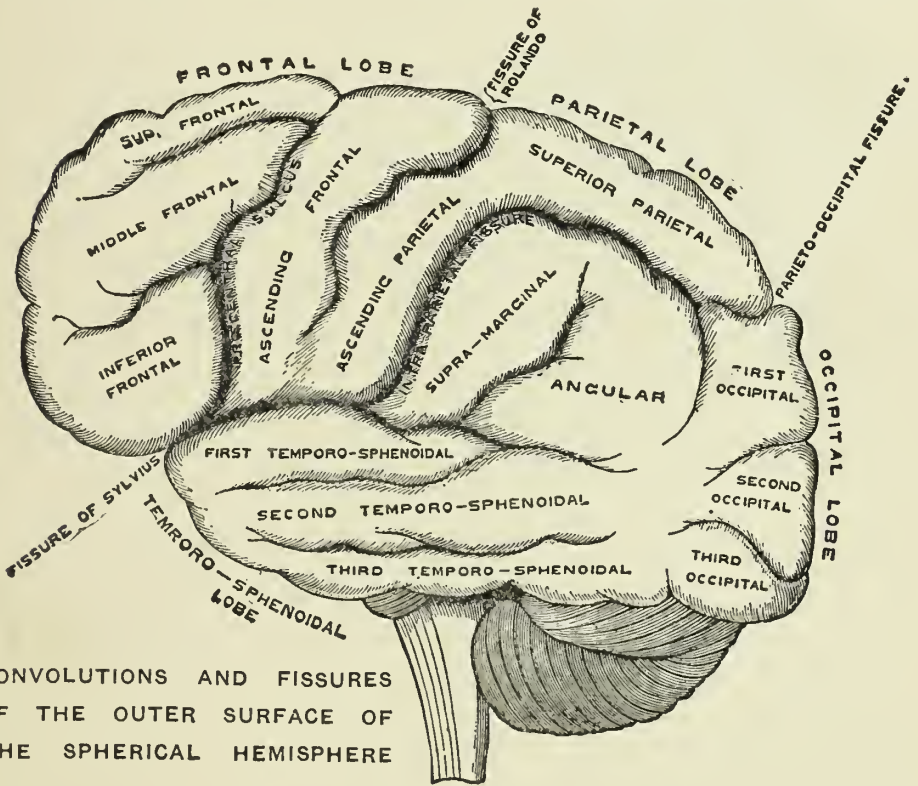
to plan a battle; and so on through the whole list of mental and physical acts, sensations and emotions.

These brain cells, like all other parts of the body, must be fed; hence certain nerves stimulate each cell to select from the blood-supply exactly the elements suited to its own peculiar need. Other nerves act as messengers from the cells to different parts of the body.

Now, it must be remembered that each group of nerve-cells not only differs in its work from the neighboring groups in the same brain, but that the corresponding groups in different brains also vary in size. Thus we have not only the different faculties in one individual, but the varying temperaments in society as a whole.

When we come to consider the brain, therefore, with its wonderful wrinkled folds or convolutions of gray nerve-cells nourished by the blood and constantly originating force, impulse and ideas, and with the white nerve fibers acting as messengers to transmit them, we see why this organ is so powerful a life-center. One fact of especial interest is that certain striking differences exist between the brain of the male and that of the female. We see this in the shape of the skull; in the gentle arching upward of the woman's forehead and the decided elevation at the top and near the center of the cranium.

Few skulls of the female fail to show this peculiarity, which is lacking, as a rule, in the male. Phrenologists and scientists generally agree that Nature has thereby put her mark upon woman as the more moral, the more conscientious and more highly developed in the spiritual qualities. Here, in the loftiest portion of her cranial construction she is proclaimed superior to man in many of the finer and higher sentiments which distinguish the human race from the brute creation.



CONVOLUTIONS AND FISSURES OF THE OUTER SURFACE OF THE SPHERICAL HEMISPHERE

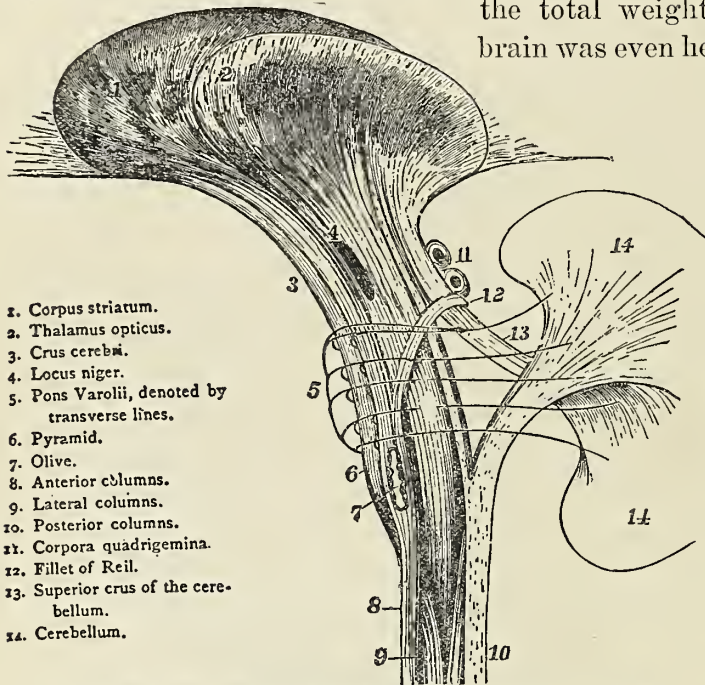
The average brain and skull of the man is about one-tenth larger than that of the woman. But it is now generally admitted that the size and weight of the brain as a whole do not absolutely determine intellectual capacity. Fineness and purity of tissue are also to be considered, as well as the relative proportion of the gray to the white

matter. In all these points woman appears to be more graciously endowed than man.

Bearing directly upon this point of size and weight as a measure of intellectual capacity is the case of a certain Munich physiologist of note who, after years of wide investigation, attempted to uphold the ungallant claim that woman must necessarily be inferior to man because of her smaller brain. Others protested that in comparison with the total weight of her body her brain was even heavier. The plucky

German, however

insisted upon his point, his weight of the average female brain being placed at 1,250 grammes against 1,350 for that of the male—a difference of three and one-half ounces. Upon the death of the scholar, who had expended so many years of intellectual en-



COURSE OF THE NERVE-FIBRES THROUGH THE SMALL BRAIN

ergy upon the study, it was found that his own brain weighed only 1,245 grammes, less than the feminine standard which he himself had established.

WOMAN'S INTUITIONAL NATURE EXPLAINED

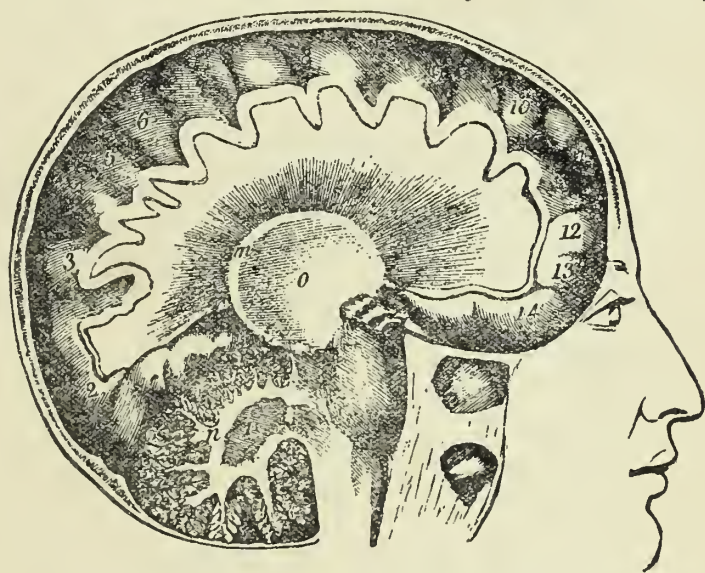
Close and vital indeed is the relation of the brain-action to the process of thought, and to the general health of the body as well.

Increase of the blood-supply in any part of the body, as all recognize, means a corresponding increase of that part's activity. Nowhere is this more evident than in the brain. Now it has been learned that in woman's brain a richer blood-supply stimulates those portions controlling the unconscious process. Her "sub-conscious mind," as it is sometimes called, is, therefore, more active than her conscious intellect; and for this reason she often knows by intuition, in a flash, something that man would laboriously reason out.

So it is with woman's love-nature. The lower part of her brain,

near the spinal cord, is most actively nourished by the blood-supply; hence it is not strange that the very foundations of her being rest upon sentiment rather than upon reason. Normally, woman lives to be beloved, and intuitively does those things which are lovely.

See illustration, "Love in Its Anatomical Connections." Further, she lives to be beloved of man, while, speaking broadly, he chiefly exists to increase in simple strength of body and of mind. Thus are brought together strength and tenderness, each to modify the other; the positive and negative poles of being which form the complete circuit of creation.

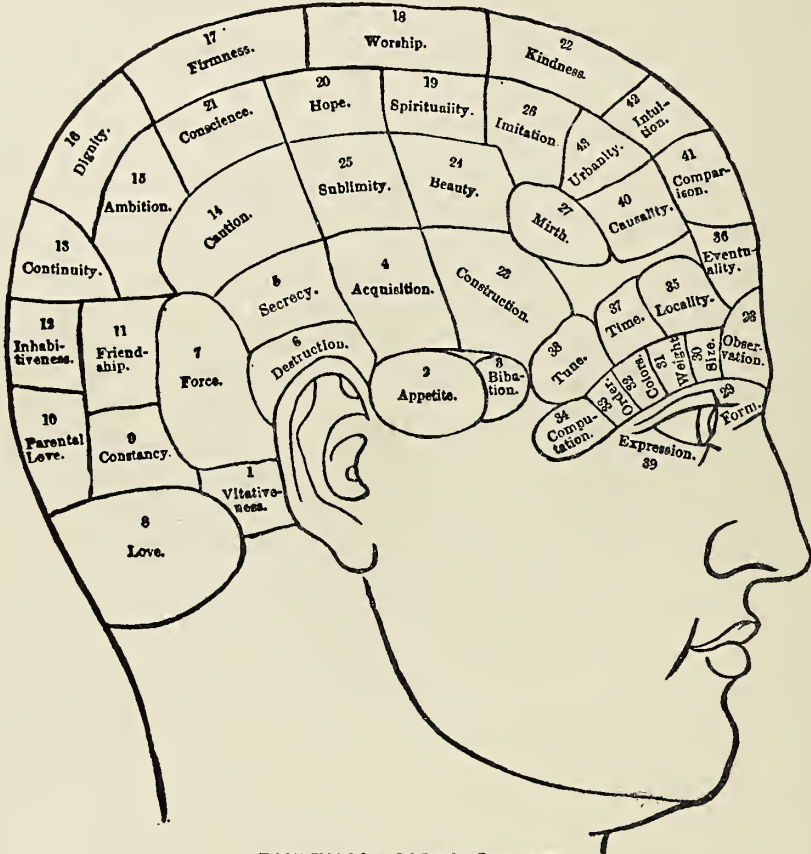


LOVE IN ITS ANATOMICAL CONNECTIONS

m, the corpus callosum, a great nerve center; o, the seat of love, in the female head

During sleep, there is only sufficient blood supplied to the brain for the purposes of nutrition. Were there more, the action of the

brain would render sleep impossible. Activity of the mind greatly influences this matter of cerebral circulation. Hence it is easy to see why prolonged worry or study, by retaining or increasing the blood-supply, will cause insomnia; also why, if through sickness, monotonous



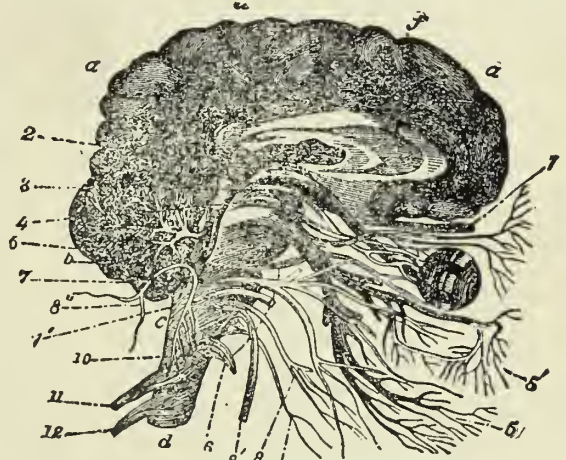
PHRENOLOGICAL CHART
of the Human Brain

work or other conditions, the supply of the blood to the brain is greatly lessened, the brain functions will not be carried on properly in the waking state; memory, concentration, the voluntary mind, the will and the senses become feeble; the brain partially loses control of the nervous system, and "nervousness" is the result. At such a time the mental

impressions are likely to be misinterpreted or greatly exaggerated. The friends of a person thus afflicted should not judge harshly, therefore, if they find themselves accused of many absurd if trifling offenses; neither should they be surprised at the nervous one's facility for hearing burglars, seeing ghosts, and discovering fires or other calamities where none exists. A very simple course of treatment restoring the normal blood-supply to the brain will usually banish all the horrors.

HOW TO INCREASE MENTAL VIGOR

We see, then, that since the brain is the organ of the mind, the better the health of that organ, the more vigorous will be the working of the mental powers. This can be largely attained by judicious exercise; for regular exercise of the brain is as needful for that organ as for any other portion of the body. When any part of the brain is called into activity the blood is attracted toward that part; and if this exercise be resumed at regular intervals and not carried too far, that part or faculty of the brain grows in size, strength and facility of action. This



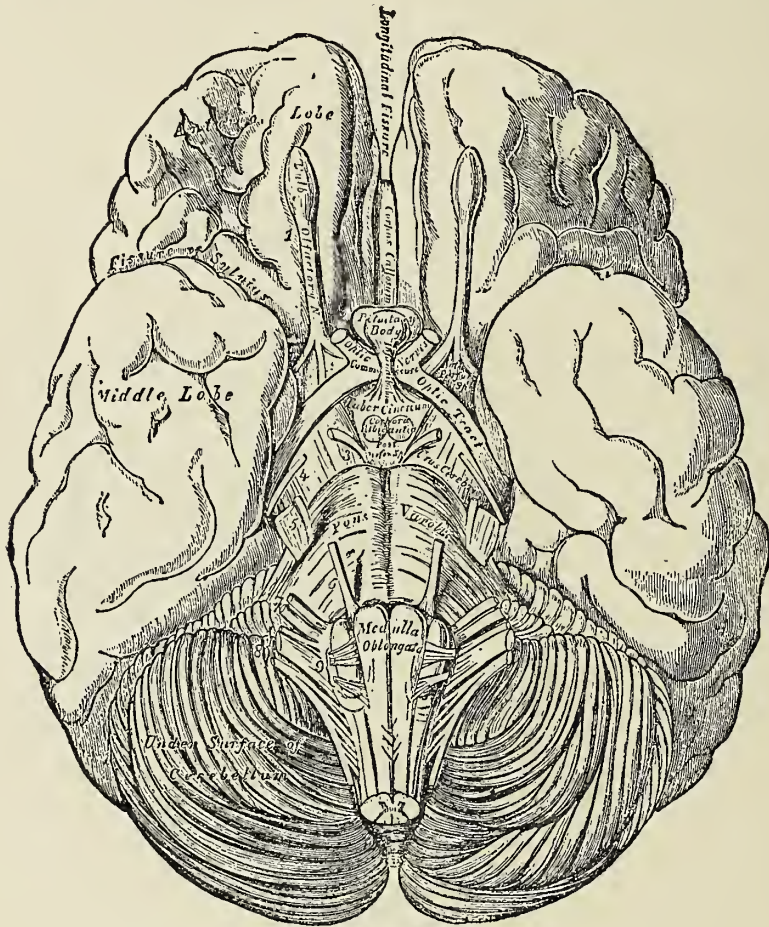
HEAD OF SPINAL CORD AND ORIGIN OF THE SENTIENT NERVES

"All the Nerves Centering at Love"

is shown by the fact that some women have become fine conversationalists by dint of regular, thoughtful, persevering practice even when they possessed small natural ability in that direction. It is the same with music, mathematics or domestic skill; and one woman who in time of need took up her husband's work as a landscape architect, beginning as she says with a very poor equipment, is now employed by several railroads and many owners of private grounds, who

appreciate the finest work and most able supervision, for which she is noted.

As is easily seen, however, when the exercise is excessive, and the part of the brain thus used is not given sufficient rest to allow Nature



BASE OF THE BRAIN

Showing cerebellum, medulla oblongata, lobes, etc.

to restore the waste caused by its activity, it becomes exhausted, and brain fever, imbecility, or insanity is the result. A knowledge of this law is most important to teachers and students.

CHANGE YOUR MIND!

It must be remembered also that by the operation of this same law, the habit of brooding continually on one thing keeps the brain on such a strain as to cause it to become weakened or diseased. There must be in everything some chance for variation. People suffer more often than they need, by failing to realize this. Don't get into mental ruts. With an occasional friendly visit, books, travel, pictures, even a new arrangement of the furniture in your room, you can frequently form new mental images so as to keep the brain in some degree refreshed and interested. "Change your mind every day!" is the advice of one who knows how to keep young, beautiful, socially magnetic and mentally brilliant through circumstances which many would find trying. It is in actual truth as important to vary the mental outlook as to change the clothing.

THE SECOND LIFE-CENTER

In the region of the heart, and closely related to it, is another mighty center, through which the pulse messages rush like telegrams on their way. It seems a pity for science to have disturbed the poetic fancies of the ages by telling us that the heart is not, after all, the seat of the affections. As we have seen that the phrenologists insist on locating the love-faculty in so unromantic a place as the back of the head, we shall have to accept the fact. Still, we will not complain, for are we not already finding the truth more wonderful than any poet's dream? With this consideration we will forgive the phrenologists and proceed towards further light.

This second great knot of nerves, near the heart, called the cardiac plexus, has a mission so powerful that we can well understand the reason for the ancient mistake. Any powerful emotion, whether of love, anger, grief, or fear, is transmitted through the sympathetic nerves to the life-centers everywhere; and the heart being the center of circulation, is quickened in its beating by love or anger, checked by fear, or made irregular by grief; until it does indeed seem that

the heart, even if not the seat of the affectional nature, is at least closely connected with it.

BROKEN HEARTS

Many have tried to uphold the old theory by pointing out that the "broken heart" is a physiological fact. True, there have been instances in which the hearts of those who died of grief were found to be literally cleft; but that clearly occurred by reason of the irregular rush of blood, as affected by the condition of the nervous system. Serene, temperate, happy natures who are both loving and beloved will rarely have occasion to notice their heart-action, for in all probability it will be normal and even, quickened only by increased vitality and strength as the various faculties are healthfully exercised.

THE HUMAN SUN

Not half enough has been known or taught regarding the third important life-center, which is to the human being much what the sun is to the earth. This is the solar plexus—the great sympathetic nerve center just behind the stomach.

Do you know persons—of course you do!—who are often troubled with "a dreadful sinking at the pit of the stomach?" Or with the tendency to feel slighted or abused, with little or no cause? Or with the "I can't" paralysis?"

Ella Wheeler Wilcox says that there are two kinds of people in the world; the people who *lift*, and the people who *lean*. You have met those of both kinds; the strong, self-reliant ones so full of vital, radiant soul-shine that every one turns instinctively to them to get rid of the blues; and the other sort—the chronically whining, helpless, despondent ones who want everything done for them; who fear they "can't" succeed in anything they undertake, and who consequently never do succeed. Yes, we all know both the "lifters" and the "leaners." Would you be a "lifter?" Then develop your solar plexus!

Do you ask "Why?" and "How?" I will tell you. First, as to why:

LINK BETWEEN BODY AND SOUL

The solar plexus is in one sense the link between the body and the soul. It is in location at the great center of the sympathetic nervous system, and closely connected with important organs and vital processes throughout the entire body. In its relations with the brain, its state of health has a marked effect on the will. Fright, or sudden, despairing grief, is felt in this region even more readily than near the heart. Such an emotion causes the "sinking feeling at the pit of the stomach" above referred to; and the same sensation only in a less violent degree, becomes chronic in a person who is in the habit of continually depreciating himself or his neighbors—particularly himself. No man can succeed in business, no woman in effectively managing her love affairs or her household, if the solar plexus be weak and unreliable. It must and can be made strong. When this strengthening process is completed, the result is the thoroughly awake, alive, magnetic, successful person whose very presence is a delight to all; whose "feelings" are never hurt, and who is never "out of sorts"; who is so busy doing wise, merry, clever, kind things that there seems never any chance for mistakes or worries; who comes into a room or a group of people like a sunbeam and leaves all refreshed and invigorated as by an ocean breeze.

The reason such a person is not receptive to injuries and "slights" and can accomplish more than others is simply that he has a well developed solar plexus. And this brings us to the other question, "How?"

HOW TO DEVELOP THE SOLAR PLEXUS

By frequent, regular, deep breathing of pure air and sunshine, so as to increase the blood-supply to that part of the system; by chasing away all despondent or disagreeable thoughts—like the burglars that they are—with a swiftness that will astonish them; and by a liberal use, either mentally or aloud, of the words "I can and I will," followed by acting as if you really believed and enjoyed them. That is

the treatment in a nutshell. More specific instructions for the breathing exercises will be given in a later chapter; but the mental part of the treatment is important also. Power dwells in the solar plexus, and if given half a chance, instead of being squeezed out of all shape and vigor, as it often is, by cramped dressing and cramped thinking, this human sun will radiate until life is transformed.

THE FOURTH LIFE-CENTER

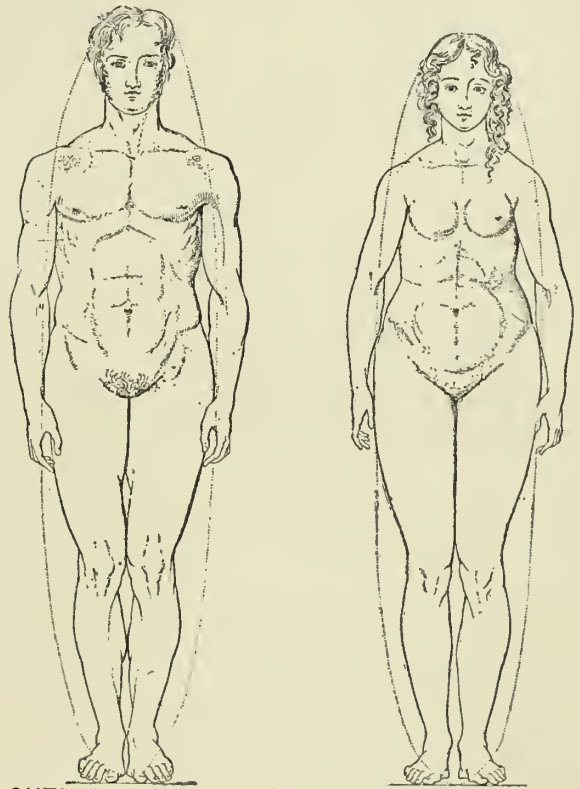
Last on the list of the great life-centers is that related to the reproductive organs. With reverent tread we approach this part of our subject, for who can begin to study the greatest of all creative work without feeling that it is holy ground?

The nerve-center related to the reproductive organs is largest of the four, and in woman, has a vital, recuperative power. This is most needful, since these organs in the exercise of their functions influence the entire nervous and physical system to an unequalled extent. The fibers of the woman's nerves, on account of their more delicate texture, vibrate more rapidly than those of man and are therefore subject to more sudden changes. She is more disposed than man to be hysterical, to weep and laugh in the same breath. She is more quickly and keenly affected by outward impressions than man. Her body and soul promptly recoil from repulsive sights and evil mental impressions. On account of this finer and more complex nervous organization, woman's nature is not only subject to more rapid changes than man's, but it is far more elastic. It is more quickly and profoundly disturbed, but returns more readily to its normal state. Her soul is painfully touched by misfortune or death, but the nervous shock of the blow finds relief in a flood of tears. Her nervous and mental systems, which are one and inseparable, regain their stability with a promptness which would be impossible for the man whose nature had been so deeply affected.

No work of master-artist ever compared in beauty and perfection with the marvelous construction of the human body. It seems difficult

to realize that all this wonderful structure grows from a tiny cell, a seed, so that human life is in fact not altogether unlike that of the beautiful plant-world with which we have already compared it. Not only is the great sympathetic nervous system made up of minute nerve-cells, but were we to trace life back to its very beginning we should find a germ-cell

which grows and bursts open as does the flower-seed, sending forth still smaller cells; and within these we should find a mass of infinitesimal, oval-shaped bodies with long tails—curious living beings no larger than the point of a pin! To study the history of these little creatures and learn what becomes of them in the course of their travels is to understand, in some degree, the beginnings of human life. We will take up this important study in due time, giving to each portion its appropriate space. Meanwhile, having found the four great centers of life, let us turn for a moment to certain fundamental differences in sex and temperament which distinguish one human life from another.



OUTLINE OF THE MALE AND FEMALE FORM

Showing the heavier bone-construction of the Male, as well as the larger muscular development.

Note the broad shoulders of the Male, and the swelling hips of the Female.

“God created man male and female,” giving to each sex distine-

tive qualities admirably adapted to its part in the ever-continuing creative process. The differences between man and woman, as we have seen, are mental as well as physical. Taking a broad, general view, we see in man the embodiment of strength; in woman, the more passive, receptive qualities; in man the intellect ruling supreme; in woman the spiritual faculties and the love-nature. Physically, man's broader shoulders and chest indicate that he was meant to be the lifter of the world's many and varied burdens; while woman's slenderer form, with exception of the portions meant for child-bearing, gives evidence that with her all else is secondary to her chief life-work, that of bearing and rearing children to be a joy to themselves and humanity. For one entrusted with so grand a creative work, specific preparation is surely most needful, and equally a high and sacred duty.

TEMPERAMENT

That no human life is complete until rightly mated, is acknowledged; but how few give to this subject that earnest thought which fits them for life's noblest duties, free from all false notions and dangerous misinterpretations of nature's laws.

Marriage, the preparation for it and what it involves, must be considered in many aspects, and before taking up these matters it is well to give thought to the different temperaments to be found in the human body, and how each may be recognized. In this way alone can a knowledge of the great underlying principles of right selection and happy adaptation be gained; for temperament is, in a very real sense, one of the central facts in human life.

MENTAL OR NERVOUS TEMPERAMENT

A person in whom the activity of brain and nervous system strongly prevails, may be known by a slender, well-knit frame, sharp features, thin skin, fine hair, bright eyes; he moves, speaks and thinks rapidly, and is fond of reading and other intellectual pursuits. Such a person is apt to mature early, enjoy and suffer keenly, and carry things to

excess, especially all mental activities. Children of this organization require a great deal of care and attention. Plenty of outdoor exercise, cheerful surroundings, and a gentle, watchful guidance are essential to keep them well and happy. They are more dependent than other children, but their brilliant talents well repay the efforts that must be made to give them physical stamina and self-reliance.

“HEWERS OF WOOD AND DRAWERS OF WATER”

In the bilious or motive organization, bone and muscle predominate. By reason of well organized nutritive processes there is marked physical strength. Persons wholly of this class are solid in bone, flesh and muscle, have large joints, large, irregular features, dark hair and eyes, dark complexions, and are apt to be somewhat dull of expression and slow of movement. Though backward in study, they are good workers at any task requiring strength rather than speed; can endure fatigue and hardships; cling tenaciously to life; and while they seldom originate anything, can carry out the plans made by others. They do the hard work and fight the battles of life; and the world would be in a sad plight without them.

THE VITAL, OR SANGUINE

This temperament is controlled by the circulation, respiration and vital organs. The ascendancy of the digestive organs sometimes leads to gout and similar troubles late in life. Those having this temperament are known by a general plumpness of body, strong pulse, large face, especially in its lower portion; large base of brain; florid complexion, sandy hair and an expression full of health and animation. All the vital organs are large and active. Persons of this class value life highly, enjoy all its pleasures, breathe freely, sleep soundly, eat heartily; frequent social gatherings; are warm-hearted, sympathetic, and generous; very sensitive and impulsive. They are fonder of giving orders than of taking them. Sometimes they show good mental ability,

but they are never close students, as they lack patience and application.

There is also the phlegmatic or lymphatic temperament, whose chief distinguishing mark is a general sleepiness of appearance. Some of the Asiatic nations, notably the Chinese, are of this class.

Much might be added on this subject of the varying organizations, but enough has been said to enable the reader to distinguish any one of them. When the different temperaments are blended in the same person, the result is a well-balanced mind and a fine physique. This, of course, is the ideal condition. Yet a strongly developed temperament has its advantages, and its disadvantages can be modified. People are not nearly so much the slaves of fate, in these matters, as they have been led to think; and it is but fair to state that a brave, aspiring human soul of whatever organization, will surely find its balance somewhere, somehow. The body is after all the obedient, though untrained servant of the mind, through which each life can learn by degrees to control its own destiny.

A SUCCESSFUL MARRIAGE

True Love, Courtship and Marriage the Key to a Happy Domestic Life

Once, tradition says, there was a Golden Age. It is past, but a Diamond Age is to come. In fact, who knows but it is already dawning?

The Diamond Age, in all its glory, will be upon us when we can regard each individual human life as a priceless, sparkling gem, to be sought for its perfections and treasured above all else because of its physical, mental and moral brilliance and purity. Perfect men and women are indeed the diamonds of the race.

The first step towards populating the earth with perfect men and women must be in the proper mating of the male and the female, out of which union will arise the representatives of the next generation. In order to have a race of human beings mentally and morally perfect they must also be made physically so; for who can bring a clean thing out of an unclean? and how can a perfect mental and moral being be produced except there be a perfect physical body through which such a being may act?

DEVELOPMENT, ATTRACTION AND CREATION

The sex-element, as already explained, is the creative principle found in all nature; the masculine and feminine attributes forming the constituent parts of life. Applying to each quality of the mind, each propensity, feeling, faculty and sentiment of the soul; to every expression of life in the whole realm of nature, is this union and co-operation of masculine and feminine principles. Every new thought born in the

brain, every idea created, is the child of these elements. It is well known by scientists today that both male and female elements exist in every human being; but as one or the other predominates, we have what are outwardly recognized as the divisions of sex—man and woman.

The sex attribute, as thus recognized, has three great functions: those of development, attraction and creation.

First, it is of prime importance in maturing the growth of the individual. Second, by its magnetic power it draws men and women together in wedlock. Third, it combines in their lives to create a new life, that of the child.

Let us follow briefly each of these processes. In early life this attribute develops the boy or girl into the mature man or woman. It rounds out the physical, gives animation, vigor, keenness, vivacity, ardor, courage; it gives independence and stability to the character. Splendid indeed is the result when this vital element is not wasted, but allowed to do its perfect work. This is what gives us the men and women of power to move the world.

WHEN THE CHANGE COMES TO EVERY BOY OR GIRL

Up to the age of puberty the main differences between the sexes are mental rather than physical. The girl is naturally more quiet and domestic than the boy. She early shows the feminine trait of inviting attention indirectly. Quite young, also, the boy perceives that it is his part to make the advances.

At the age of puberty there comes a change—so marked a change, at times, as to be almost startling. Although there have been many disputes as to the reality of definite physiological and mental changes in man and woman measured by a limited cycle of years—for instance, seven—there is no doubt whatever that at about the fourteenth year in both the boy and the girl so complete a transformation takes place as to make of them new beings. In temperate climates both the boy and the girl then assume their specific sexual functions. Heretofore each has been a separate and independent individual and felt no special

need of the other, except in so far as the normal social nature called for companionship. With the deepening of the voice and the hardening and expansion of the masculine muscles, with the swelling of the feminine breast and the rounding of every outline, with all that these changes imply, there comes a marked difference in the bearing of the sexes toward each other.

THE ATTRACTIVE POWER OF SEX

The second function of this wonderful sex-nature is now becoming dominant. The once bold boy, in spite of himself, shows a strange timidity when in the presence of the girl, although he feels irresistibly drawn towards her. When in his presence the girl's eyes brighten, and she may lose to a great extent those withdrawing, shrinking ways which were hers in earlier girlhood. For some years she may even become the aggressor, and her nature in this respect, becomes masculine. If she does not retain, at the same time, those distinctive feminine traits of vivacious delicacy and charming strategy, those little arts which unconsciously but irresistibly draw the boy toward her, those who have the girl in charge should look after her welfare. In fact, at this period, when each discovers with such uneasiness that the other is in some way a supplementary being, too much care cannot be given to either—care to ascertain whether they are developing into normal or abnormal men and women.

It is undoubtedly true, as asserted by an eminent medical authority, that "the appetite which brings the sexes together is founded upon peculiar secretions periodically arising after puberty and creating an uneasiness until discharged or absorbed." It is also true that besides this physiological reason, both male and female natures begin at this time, with their changed constitutions, to demand a certain stimulus of body, mind and entire being, which can be obtained only by association with the opposite sex. This is a fundamental principle so generally recognized by physiology and mental science that the boy and girl developing into manhood and womanhood should be especially advised in regard to their relations to each other.

As the child thus matures, under wise and loving guidance, the expanding wings of the soul will lift the pure young life to higher and higher planes of thought and action; for it is a striking fact that the majority of religious conversions occur during this period. Such experiences should never be forced, but should come as naturally and beautifully as the other wonderful and prophetic changes that are taking place; until the child has become in the grandest sense the fully developed man or woman, ready to be entrusted with a share in the great and holy work of creation.

PREPARING FOR LIFE'S GREATEST BLESSING

No life is complete without its mate. As we have seen, man and woman apart represent an unrounded life; only by their union can perfection be approximated. A union by marriage is the proper and only course. It is apparent without argument that union of one man and one woman was Nature's design.

We have also seen that man as man possesses certain distinctive qualities which belong alone to the male sex, while woman possesses others distinctively belonging to the female sex. Many traits, however, appear in both men and women. These traits, common to both sexes, should be harmoniously blended. A perfect union, therefore, may be attained by a man selecting as his mate a woman possessing the qualities not possessed by himself. It is easy to perceive that in such a union Nature is represented as perfectly as may be, and a well-balanced couple, such as is sometimes seen, is the result; also, as the parent is represented in the offspring, well-balanced offspring is the further result.

SCIENCE THE FRIEND OF LOVE

If we were as honest and careful in choosing a companion for life as we are in our business transactions, we should not run the risks we do. Most marriages would be fortunate in their outcome, because based on a more complete knowledge and understanding. Married without such knowledge, as many are, they are far more liable to error

and even crime, than if single; and their children grow up with reason to curse instead of to bless them. Yet the same persons, if rightly mated, would have made good husbands, wives, and parents, and would have been supremely happy in their married life. The quarrels, separations and divorces now of such frequent occurrence would be unheard of if all about to marry would be guided by judgment and science, which are the true friends, not the foes, of happy love.

Now, youths and maidens, I adjure you with all the emphasis of my lifelong dealing with humanity on this subject, to be guided by your own carefully-studied ideals in making a life-choice! If you have wise parents, consult with them early in life about the qualities you possess, and those your true affinity should possess. Equip your mind with these principles of science, so vital to your future happiness. Before you commit yourselves to a marriage engagement, be sure, be solemnly sure that you are adapted to make your companion happy in the years to come, and that that companion has like adaptation to you. As you approach the marriage altar, go forward thrilled by **affirmative knowledge** that all is well, and that nothing better could be desired. Then, and then only, can the future open before you with promise of absolute joy and delight in your union, and in the thought of those you may bring into life with the priceless heritage of being "well-born!"

What general rules, then, may be laid down upon this important subject, that may serve as a guide for those who are not familiar with the laws governing the wonderful mechanism of the human body and mind?

WHY OPPOSITES ATTRACT EACH OTHER

There is a law of nature of which most people are cognizant, that "likes repel, while unlikes attract." Now, this law extends through all nature, and applies as well to man. A woman strongly feminine attracts and is attracted by a man strongly masculine; and in proportion as a woman loses her femininity, and becomes masculine, does she lose her attractiveness to thoroughly masculine men.

Tall people generally marry short ones; blue eyes find dark eyes most attractive; light hair and complexions mate with those of brunette type, etc. This rule of opposites is and should be applied in most things physical and temperamental. By "opposites" it must not be understood that the unlikeness need be extreme. People of medium complexion may marry those of lighter or darker; those of medium height, persons taller or shorter. The important point is to avoid sameness. For example, two hot tempers will continually clash; a cool and a hot head would better mate. Two strongly nervous temperaments should not marry; they would chafe and irritate each other, and produce still more nervous, fretful offspring.

If two persons of pronounced motive organizations (those of large bones and compact muscles, tall, angular build, prominent brows and retreating forehead) were to marry, their children would be strongly built physically, but homely and uncouth, wilful, gloomy and unsocial in disposition; of slow mental growth, and subject to biliousness, rheumatism and liver troubles.

Two strongly vital, or sanguine temperaments (those of small bones but plump, round build and a jovial disposition), should not mate, as intellect and morality would be swallowed up in sensuality. They would burn out life's forces too fast; and their offspring would be deficient in bone and solidity of muscle and solidity of character as well; would have scrofulous or dropsical tendencies, and being more impulsive than constant, with strong appetites, they would be liable to become intemperate or dissipated.

Remember that **the same physical or temperamental extremes united in both parents will produce still greater extremes in the offspring.** Whatever is very strong or deficient in both parents alike will be doubly strong, or doubly deficient, in the children. This is why Nature's law provides that unlikes rather than likes shall attract. When a motive and a vital temperament, or a vital and a mental, or a mental and a motive are united, the chances for domestic happiness and harmonious children are much greater. Even the phlegmatic temperament will combine well with the motive or the vital.

THE ROBIN MATES WITH A ROBIN, NEVER WITH AN ORIOLE

Leaving the differences, we have now another law to consider. In certain great fundamentals such as race, religion, and general political and social views, Nature decrees similarity. There have been happy marriages where this rule was disregarded, but only in rare cases. The robin mates with a robin, never with an oriole. True, these are progressive days; the spirit of federation is in the air, yet in so vital a matter as marriage, it is better to think twice before attempting to blend elements which promise little of harmony and much of discord. We are learning but slowly the lesson that "God created of one blood all the nations," and because we shall one day take our university degree in this wonderful education is no reason why we should be in haste to act the part of graduates while still in the kindergarten.

One very striking instance of this law comes to my recollection. A beautiful white woman, a teacher, married an educated Indian. He seemed all that could be desired at the time of marriage; but alas! the race instincts were too strong. It was but a short time before he relapsed completely into the savage ways of his people, adding one more to the list of heartbroken wives, whose influence proved inadequate to meet the tremendous strain brought upon it. Husband and wife must be adapted by nature as well as by education.

Regarding the religious instinct, a glance at history's war pages will convince the most skeptical that, like love itself, it lies at the very root of humanity's greatest passions. The same emotion that raises the soul to transcendent heights, can, when misapplied and unguided by reason, or when wrongly combined, plunge the entire being into the depths of misery. I have known many instances of the marriage of Catholics to Protestants, and wherever both husband and wife remained loyal at heart to their early religious training, sad discord, not happiness, has been the result. There is always great difficulty in such cases, in determining the question sure to arise, as to which faith is to be followed in educating the children. Even when there is outward acquiescence, that is not harmony; for wherever an inward protest re-

mains there can be no perfect soul-union. In fundamentals, therefore, it is best to marry one of similar views.

TWO HALVES ONE PERFECT WHOLE

This is the safest of all laws to follow, with most persons; and for those of extreme temperaments, it is the **only** one. It is merely to mate with one whose nature completes, or complements your own; possessing the qualities in which you are deficient. Thus the two halves blend into a perfect whole. Harmonious, well-balanced persons can afford to marry those of marked extremes, or even those like themselves; but less evenly built natures must seek to round off their own sharp corners, not by collision with those equally sharp, but rather with the gentle friction which both magnetizes and polishes.

WOMAN INFLUENCES THE BEST IN MAN

The best traits in men can be brought out only by the influence of women; and vice versa. We see, therefore, how important it is that the right choice be made of the one who is to wield this magic influence. The young man starting in life full of hope and ambition may have his entire career gloriously helped or sadly marred, according to the nature of the feminine influence to which he is subject. Men of genius or of great attainments almost invariably owe much of their power to wife or mother, to sister or female friend. What would Charles Lamb have accomplished without his sister? Napoleon's downfall has been attributed very largely to his parting with Josephine; while the influence of George Washington's mother played no small part in our nation's history. Some women have a gift of inspiring a man to do far more and higher tasks than he would have believed within his power. Notice the effect on you of conversation with different ones of the opposite sex. One may arouse your most brilliant and noble self until you wonder at your own power of expression; while another calls forth only your lower impulses and thoughts. This is true

throughout life. Few realize the extent of this power, yet it is the enchanter's wand indeed, for good or ill.

If a woman can thus mold a man's destiny, even more true is it that a wise or unwise choice in marriage controls a woman's very life-springs.

“A loving woman finds Heaven or Hell
On the day she is made a bride.”

Love is the mighty, transforming, crowning gift of a woman's life; her all. Far better it is not to wed at all than consent to a loveless union, or to a marriage where undesirable traits in the chosen one cause constant friction and depression of spirits. Not that either husband or wife can be faultless; but great care should be taken that among the varied human imperfections are not those which will one day cause the soul of the mate to shrink in horror, or protest with vain distress, at the acts or words wholly out of keeping with its own ideals and habits of thought.

QUALIFICATIONS FOR MARRIAGE

A sound mind in a sound body, both under perfect control, are the first requisites for all contemplating marriage. These can be cultivated. Happily, Americans in increasing numbers are studying the laws of health, but many do not even yet give sufficient thought to the importance of a well built physique.

“There is no other thought in the world so appalling and so fraught with pathos,” says Dorothy Dix, “as that of millions of deformed and sickly children whose parents bequeath them nothing else but disease and death. Nothing can atone for the crime that unhealthy people commit against the individual child they bring into the world by marriage, and against society; and anything that will tend to lessen it, or even arouse the public conscience on the subject, is a blessing to humanity.

“When a girl who falls in love with and marries a dissipated man, thinks of the future, she doesn't see herself dragged down to poverty,

a hollow-eyed, anxious woman, getting up in the night to open the door for a maudlin man. Still less does she see herself the mother of sickly little children. She imagines herself, by virtue of that beautiful wifely influence of which we hear so much and see so little, leading him up to the higher life, and it is this picture of herself as a guardian angel that makes her rush into taking a step that she spends the balance of her life in repenting. We can all count upon the fingers of one hand the women we have known that have actually reformed men, but it would take a patent adding machine to enumerate all the ones we know who have wrecked their lives trying to do it.

“The young man who marries a sickly girl makes an equally fatal mistake. When a warm-hearted and generous young fellow falls in love with an ethereal looking young creature, he pictures himself chivalrously protecting and cherishing her, and keeping the wind from blowing coldly upon her, and thus winning the roses back to her cheeks, as the hero does in a Laura Jean Libby novel, and he goes and marries her on that romantic hypothesis. Do you suppose that if he had any conception of what having an invalid wife means to a man he would do it? If he is a poor man, it means that he spends his days toiling to pay drug bills and doctors' bills. Whether he is rich or poor it means that he goes home at night to an ill-kept house, to darkened rooms, to humoring a sick person's whims, to querulous complaints, and hysterics, and nerves. There is no martyr in all the calendar of saints more deserving of our reverence and adoration than the husband who bears patiently with an invalid wife; but any man who is kept from getting himself into such a scrape as marrying a delicate woman ought to erect a monument to the person who saved his life.”

But such sacrifices need not be, for a good physique is within the reach of all. Outdoor exercise will do and is already doing much to transform life from a pale dream into a rosy delight. Excess is to be avoided; that has always been the chief danger of the bicycle; but golf links, tennis courts, skating ponds and gardens alike testify to the presence of the bright, energetic and altogether charming modern

American girl, who now bids fair to rival her sensible English sister in laying a good foundation for robust health and strength. This is the right tendency; and the best mothers will prove to be those who thus built up their own health before marriage, and insist upon a like wholesome exercise for their daughters.

THE GOOD HOUSEWIFE

In household skill also—another and important mark of fitness for marriage—the American girl is improving. The establishment of domestic science as a study in many of our public schools is a step full of hopeful significance for the future homes of our country. We shall have less pale, overworked, dragged-out housewives when we have a larger proportion of trained minds combined with deft hands, to make the household routine a fine art instead of a wearisome drudgery.

A CLEAR BRAIN

Character is often displayed in letter-writing. It is surprising how many graduates of high schools, and even higher institutions of learning, use slipshod English, spell incorrectly, and find great difficulty in expressing their thoughts. A clear brain is certainly an essential quality in a life-partner; and this is shown in writing and also in the power to contribute a fair share to the conversation. This applies to women quite as much as to men. "Small talk," if of the **right kind** of smallness, is not to be despised. It helps another sympathetically over many a rough place, caused by some thoughtless remark or awkward silence. And to be able to converse well on topics of wider interest is still better.

The chief value, however, of a ready flow of language is that the gift of eloquence passes down, often in an increased degree, to the children. Usually this occurs more readily through the mother; hence in choosing a wife, a good talker is to be desired. Who knows but a great statesman may thus be called into being?

Musical talent, also, is to be desired, for the same reasons; and

a good general education. Still more essential is that intelligence which is equal to the emergencies of life, and shows ability to weigh facts and decide well in matters of practical moment. Reasoning powers are of priceless value, ranging far above superficial accomplishments.

STERLING MORAL INTEGRITY

is, of course, the most important of all. Any lack in conscience or moral uprightness is readily transmitted, and the worst results follow. That wifely influence of which Dorothy Dix is a little incredulous, is a very real and a very powerful thing; but just as in the work of a skilled gardener, there must first be the right seed, the aspiration and general tendency to right living, on the part of the one to be helped. With this once assured, a wife's loving tactful influence can do much. Without it, an angel could not uplift anyone.

SHOULD COUSINS MARRY?

The danger to offspring where cousins wed, has been overrated. Much depends on the similarities and differences of the individuals. If they are much alike, it is unwise to marry, for in that case the children would be defective. But if cousins resembling the **unrelated** sides of the family wish to marry, they may do so with perfect safety. For instance, if a daughter resemble her father, other conditions being satisfactory, she may marry her mother's nephew; especially if he resemble the parent unrelated to her mother.

Let no one be discouraged by the necessity for care in choosing a mate. It is the most important business in life, yet when the choice has been thoughtfully made, rest assured that minor mistakes will be overruled in the light of love and truth.

“There's a divinity that shapes our ends,
Rough-hew them though we may.”

For, after all the reasoning has been done, there is still the intuition, the inner, enlightened spiritual sense, which if followed, never leads astray. False education alone prevents it from becoming the safe, supreme and universal guide.

CUPID'S CONQUEST

Love the Very Heart of Poetry—"The Spirit and Spring of the Universe"—A Sweet Love Poem—Courtship a Universal Intuition—Safeguards of the Mating Period—Girls, Confide in Your Mothers!—Cultivating New Graces for the "Other's" Sake—Marrying for Money an Insult to Nature—Dollars Not the Test—Know How to be Breadwinners—The Best Time to Marry.

Nature's pencil never lingers so daintily and tenderly in any of her other pictures as in that of the mating-time. It is as natural to love and to marry as it is to breathe. And "when a man's in love" how the very rocks and clouds take on the aspect of the loved one's features!

George Brimley says: "Only conceive the passion of love blotted out from the pages of our great poets—from Chaucer, from Spencer, from Shakespeare, from Milton; what a sky without its sun would remain, what an earth without its verdure, its streams, and its flowers!" And Helen Oldfield forcibly adds: "What would become of 'Romeo and Juliet,' of the 'Midsummer Night's Dream'! What of the 'Faerie Queene,' of Shelley's songs, of Keats' 'Endymion,' of Coleridge's 'Genevieve,' of Longfellow's 'Evangeline,' of Tennyson's 'Idylls'? Something, no doubt, would be left of their beauty and sweetness, something to attract in the grand thoughts, the vivid natural descriptions; but even these would lack a charm which insensibly mingles with and enhances them now. Here and there some short lyric would hold its own, especially if wedded to fine music, but the bulk of poetry would be consigned to oblivion. By the light of love

when the world was young, blind Homer told the tales of Troy, the story in which Helen has lived through all the ages; by the light of love Milton pictured the pure joys of Eden; by the light of love Shakespeare dreamed of Florizel and the fair Perdita; by the light of love Spencer created the legend of the Red Cross Knight and 'heavenly Una with her milk white lamb'; by the light of love Tasso sang the mystic strains of the 'Jerusalem Delivered'; by the light of love Petrarch was inspired to pour out in immortal song the praises of his Laura; and by the light of love Tennyson beheld the fair vision of Elaine, 'the Lily Maid of Astolat.'

THE TENDER AFFECTION OF HUSBAND AND WIFE

"Yet, despite its prominence in romance and in history, love in the abstract is a subject rarely discussed in the family circle, and upon such rare occasions it is more often treated as a joke than otherwise. Jest and teasing, 'making fun,' form the attitude usually assumed towards this central fact of life; that which constitutes the holiest and strongest of human ties, the sweet passion which South has called 'the great instrument of nature, the bond and cement of society, the spirit and spring of the universe,' the feeling which rightly prompted and wisely controlled, elevates, warms and brightens life, which softens sorrow, mitigates suffering, and increases joy. Counsel concerning it is for the most part deemed unnecessary; counsel that it should not be lightly given nor carelessly accepted; that the heart should discriminate with care and serious thought between true love and evanescent fancy; that its sacred halo of glory should not be used to crown an unworthy object; that it cannot lead to happiness when reason and judgment declare against it; such advice as this, so essential to the good of young people, especially young girls, is not often insisted upon by parents. Teachers of youth, as a rule, ignore love altogether in their scheme of instruction; beaux are not allowed to pupils at female seminaries. Seldom, if ever, is the subject mentioned from the pulpit, although when the apostle sought a fitting simile for Christ's love

for his church he could find no better than the tender affection between true husband and faithful wife, and although the religion which teaches that God Himself is love, and love His best gift to humanity, might well remind its disciples that no love can be blessed which is not purified by religious feeling; which they cannot take with them to the altar of God with thanksgiving and prayers for His blessing. 'Love one human being with warmth and purity,' says Jean Paul Richter, 'and thou wilt love the world.'

“ ‘It is not because your heart is mine, mine only,
 Mine alone;
 It is not because you chose me, poor and lonely,
 For your own;
 But because this human Love, though true and sweet,
 Yours and mine,
 Has been sent by Love more tender, more complete,
 Love divine;
 That it leads our hearts to rest at last in Heaven,
 Far above you,
 Do I take you as a gift that God has given,
 And I love you.’ ”

HOW TO DISTINGUISH LOVE FROM FASCINATION

The world is growing more spiritual in its love-forces; yet how slowly. Thousands of men and women will never know the achievements that might have been theirs, nor the heights to which they might have risen, had they but recognized the grand purpose of their own interior powers. For the sex-element, in its second or attractive function alone, manifests itself on two distinct planes—that of physical love, or personal magnetism; and that of the spiritual, or soul-affection. The physical rises and falls with the vitality or animal vigor. The other, being an expression of the soul, is not subject to physical conditions or changes, but depends upon soul-harmony, and its action produces an intense longing for soul-sympathy and companionship.

Both these phases of love exist in every normal individual. In man, the physical usually predominates; in woman, the spiritual. Both are essential for health, harmony, happiness and the propagation of the species. The abnormal expression of the physical leads to sensuality and desecration; of the spiritual makes one unduly sentimental, but of this there is far less danger.

Thousands of marriages, especially on brief acquaintance, are based on magnetic attraction or physical love alone, without soul union. These are the marriages that are apt to prove failures. Sometimes, even in these, there develops a soul harmony, but otherwise the results are most unfortunate.

Magnetic power and physical love increase by nearness and frequency of association, and diminish by separation, easily forming new attachments; while spiritual love, or soul-affinity is quite as strong under separation. **Difference**, not distance, separates souls. This explains why woman's love, which partakes so largely of the spiritual quality, is stronger than death itself. It is the greatest power in the world.

From these facts it will appear why it is best that the final decision be never made in the presence of the loved one. It is better to decide when alone. Judgment, if thus given a chance, will endorse a genuine soul-affection, but will save one from the mistake of yielding to a mere temporary physical fascination which would not lead to happiness.

For the same reason, it is often well for an engaged couple, as an understood test, to separate for a time and communicate only at long intervals, and even associate with other company of a pleasing, agreeable character. If the inner self holds to its mate with undiminished interest, then the attachment may be relied on as being more than magnetic.

LOVE'S GOLDEN RULE

Success in love, as in all else, comes from within. Those who would be loved have but to cultivate and manifest those qualities which they know to be lovable. Be manly, if you are a man; be woman-

ly, if you are a woman. Esteem, if you would be esteemed; admire, if you would be admired; avoid all subjects and acts which are likely to be distasteful or to arouse antagonistic feelings.

Men have long since noticed how fond women are of repetition of specific announcements and declarations in all matters that pertain to love; it is one of woman's true feminine privileges to require these expressions. Eloquence stands a lover in good stead; but nobility of character and delicate thoughtfulness in all the little courtesies of life are of still more importance in determining his success; while they are equally essential to every woman.

In the early days of courtship it is well for the young people to meet often; but always in the presence of others. To learn each other's tastes, preferences, habits and views; to see if they are indeed "congenial spirits" possessing similar likes and dislikes; for this purpose meeting in the presence of others is a better test than being much alone together. If under varied circumstances you find that the one whom you admire acts and feels as you yourself would act or feel, enjoys what you enjoy, dislikes what you dislike, and condemns what you condemn, not from a wish to agree with you, but of his or her own free will, that one is seen to be congenial. Yet this is not sufficient. The laws of selection are now to be considered; for many people are so magnetic that they attract and are attracted by a large number of persons who make pleasing social companions, but who may or may not be suited for the tenderer and more lasting relation.

A noted writer calls courtship "the very finest of the lost arts." In a deeper sense, the art was never lost; it is stored within the recesses of every human heart. In this as in all else pertaining to love and marriage, it is true that Intuition, the voice of the soul, is Nature's highest teacher. Yet so many fail to follow this guide, and so many slips and sad mistakes result, that it is well to consider just what course to pursue in order to keep the rose-tinted promise of love's morning from turning to gray before the sun has fully dawned with its steadier glow.

THE BEGINNINGS OF LOVE

At first, the young man and maiden are only "very good friends." They have found each other congenial, and enjoy meeting often. Before this friendship gradually ripens into a warmer feeling, too much care cannot be taken to be sure that the selection is a wise one. Once let Cupid come within range, and he may destroy judgment before it has a chance to act. Lock him out until you are ready for his presence. It is the only safe way.

SELECTION MUST COME FIRST

In France, Germany, Switzerland and other countries, the greatest safeguards surround young people in their mating period. They are never left alone together; are continually watched and guarded by parents and friends in a way that the American young person would deeply resent. Yet it is much the better way to insure the future happiness of both parties, and save them from being swept blindly along by unreasoning passion or at the best, by evanescent fancy, until it is too late to repair the mischief wrought. The result of the mildest of these errors is an extremely embarrassing tangle, forcing one or the other to withdraw promises made or assurances given; while no pen can portray the heartbreaking, terrible results where the error has been of the more serious nature, as it is in countless cases where the present American methods prevail. Not that our girls are less modest and self-respecting than those of other nations; but the temptations are greater. Thousands of ruined lives, with the circumstances known only to the physician and parents, are my justification for saying that young people should not be thus left unguarded. I know whereof I speak; it is no theory, but an actual condition, that impels the warning. If young people once understood that wise parents can save them from endless minor hurts, embarrassments and disappointments, as well as from the graver dangers, by their loving watchfulness at such a time, it would be welcomed and not resented. A young woman who makes her mother her confidante has many advantages.

The task of selection becomes easier; she has a wise and loving counsellor to help her with the hardest problems which are likely to arise, and she has the satisfaction of knowing that her choice is approved by one whose affection for her has been of the purest and most unselfish kind throughout her whole life.

LOVE'S CASTLE-BUILDING

“If you have built castles in the air,” says Thoreau, “your work need not be lost; that is where they should be. Now put the foundations under them.”

In the golden time of Love's castle-building, when the momentous question has finally been asked and answered, and the happy plans are being made for the future home, then is the time to adjust all the little differences and decide on the details of the change to be made. It is the woman's privilege to choose the day; and she should not be hurried. To adapt one's self to so important a change and prepare for it in the fullest sense, requires time, and meanwhile what happiness could be purer or sweeter than that of the lovers as they thus prepare for the eventful day when they are to assume life's greatest responsibilities?

Each should strive to attain the highest degree of physical health; and each will find it a pleasant task to cultivate new graces and banish old defects for the sake of the greater happiness of the other. Then there are the practical questions regarding the new home life, to be considered; whether the couple will board, rent a house or apartments, or build a nest of their own; where it shall be located; how it shall be furnished, and the like; together with the general rules of family life to be adopted. It is well to have all details which might occasion dispute or misunderstanding, adjusted in advance; it conduces to the greater harmony of the married life. Through all the happy waiting time, let Love reign supreme. Together or apart, the lovers will now own Cupid's sway, and affection should be freely expressed; remembering always that the best preservative of love is purity.

LOVERS' QUARRELS

Lovers' quarrels often have sad endings; it is never wise to indulge in them with the mistaken notion that the reconciliation, if it come at all, can ever put matters quite on the old basis. A part, at least, of the perfect soul-harmony has been destroyed; mutual respect diminished, and Love cannot illumine the life with the same steady glow as before the foolish little shadow was allowed to creep in. For the same reason, a teasing or domineering manner, a too great familiarity, flirting, even a mild type, the gambling, drink or tobacco habit, extremes in dress, and all similar weaknesses should be banished as unworthy to intrude on the sweet sacredness of the life that is now coming to mean so much. When young persons preparing for marriage lay aside the crude follies of their earlier years, it is a sign, not of weakness, but of strength; it indicates true love, with all its refining, maturing, uplifting power. Do not trifle with yourselves, or with each other, young folks, during this time of preparation; it is too beautiful and joyous a period to be thus spoiled. Happiness depends on keeping the standards of life high, that each may fulfill the other's ideals.

WHEN TO MARRY

The age at which people should marry is something which must be determined largely by circumstances; but from twenty to twenty-five is young enough, and in many cases educational or health requirements would postpone marriage until several years later. The husband may suitably be a few years older than the wife; although the generally accepted fact that women age faster than men, will hardly prove true as the present century advances, and women become more and more versed in the art of so caring for their own health as to retain youth and beauty.

The courtship and engagement should be extended enough to allow the two young people to become thoroughly well acquainted, and the younger they are, the longer this should be. Two years should be a

reasonable time in many cases. Love, if of the right kind, only ripens and strengthens by waiting, but after such reasonable time, the waiting should not be needlessly prolonged. The most convenient time of year is often the vacation period, and June is so beautiful a month that it is little wonder it is the favored one in so many instances. As to the time in the month, a woman will naturally prefer that it be delayed until after the menstrual period. About twelve days after recovering from such period is the best time to choose; as this is said to be nature's time of sterility in woman.

When Cupid's conquest is complete—when the day of all day arrives, with the choice wisely made and the time of preparation well spent, how God and nature smile on such a union! How the heartbeats quicken with joy!

THE HONEYMOON

THE HONEYMOON SPIRIT FOR LIFE—THE FIRST WEDDED PRIVACY—THE
MAIDEN WIFE'S EMBARRASSMENT—THE HUSBAND'S BEST POLICY
—LOVE'S GREATEST PRIVILEGE—ALLOW NO CRITICISMS
BY OUTSIDERS—HOW TO AVOID DISCORD—
MUTUAL AND PERPETUAL GIVERS

There was a custom in Bible times of excusing every young husband from war or public service during the first married year. He was to "stay at home" and "comfort his wife." What a happy idea! If this custom of extending the honeymoon for a year could be modernized, it would be a great improvement on the present method. But better still is the plan, within reach of all, of continuing the **spirit** of the honeymoon throughout the entire wedded life. As the shoals and quicksands are reached—and they are likely, indeed, to throng the first year of the marital voyage—they can be avoided and even turned to good account, with patience at the helm. They are inherent in the differing constitutions, educations, associations and views; yet if rightly met, will not long have the power to chafe, and may even be of mutual benefit. Love's magic turns the very stones into flowers.

Let the newly married couple take a holiday, the longer the better, and enjoy together the beauties of Nature, and all that they can command of the treasures of art, music and literature; let them read together, and discuss what they read. Through the activity of the intellect the other faculties are developed and harmonized, and the affections cemented; and the long lovers' rides, walks, and talks thus store up treasures, not only in the memory, but in health and happiness, welding the two lives more perfectly into one harmonious whole.

Perfect freedom from business and all other cares is required for

the real enjoyment of the honeymoon. During the sacred season of the first wedded privacy, the bride and groom do well to go away, and if possible spend it where curious neighbors, critical relatives or extremes of heat or cold will not add discomfort to the delicately trying situation of the new relationship. With the most favorable conditions, it will still be no slight task, for two persons accustomed to seeing each other well dressed, to prevent a slight feeling of disillusionment when the negligé is first donned in each other's presence; when the curl-papers are in evidence and the quoting of poetry is possibly replaced by, or mingled with, the sewing on of buttons. It requires time to learn to regard these little daily intimacies as a matter of course; but with love as a foundation, they soon come to seem natural, and grow more dear as the months and years pass.

THE HONEYMOON

From time immemorial, custom has accorded to the newly-made husband and wife the privilege of occupying the same room and the same bed. The room should be one where the greatest privacy is assured; for of all experiences belonging exclusively to wedded lovers, this of the intimacy of marriage must be most sacredly respected.

“For the fire
Which burns upon that altar is of God.
Its tongues of flame throughout all time and space
Speak but one language, understood by all,
But sacred ever to the wedded hearts
That listen to their breathings.”

THE NEWLY WEDDED PAIR

Self-control, gentleness and kind thoughtfulness on the part of the husband are of the utmost importance at this most trying time for the young bride. As Dr. Florence Dressler well says:

“The maiden-wife comes to the arms of her husband weighed down

with embarrassment, which only time can dispel. If love and kindness do not govern his heart at this time, the husband's chances for future happiness are slender. Passion, in young women, is rarely developed until after marriage. If its unfolding does not come by degrees in the wooing winds of love, the deepest joys and benefits of marriage can never be realized. The memory of rudeness and lustful violence on the wedding night has made many a husband an object of repulsion thereafter. Disappointment too deep to be expressed comes to the bride who has found herself in the embrace of a human gorilla, when she had expected to find a **man** whose fine nature would recognize her rights and desires, and whose tender thoughtfulness would speak more eloquently than words, of the love in his heart."

There may be kindness without love, but there cannot be love without kindness. The more truly the newly wedded pair love each other, the more will their unselfish consideration overflow in the minutest actions. Let there be no neglect of the little attentions that help to keep love's flame burning brightly. The crowning desire of each should be to make the other as happy as possible. No human luxury equals this priceless privilege.

PROVOKE LOVE BY ITS EXPRESSION

The expression or exercise of any faculty, as we have seen, increases the blood-supply to the part of the brain controlling that faculty, and renders it still more powerful and active. Not only is this true, but its exercise awakens or enkindles the same faculty in those around. Anger, whether in man or beast, provokes anger. Laughter, as all know, is contagious; so is sadness. Religious revivals proceed on the same principle, the intense devotional spirit starting with one or more who, being magnetic, quickly inspire others with a similar feeling. Love is subject to the same law. If you would have your honeymoon last forever, beware of the time when the business and home cares which must be assumed, are gradually allowed to crowd out of the time and thoughts all expressions of tenderness. There is no need, however busy

either may be, of this neglect to be affectionate in manner. Whatever the duties, let love be kept bright. Enkindle the pure flames ever anew, by words and acts of affection; and let no mistaken sense of propriety stand in the way of these demonstrations. Loving courtesies between married folk should be the rule, in public as well as in private. Any lack of them is odious to all right-thinking observers.

There is less danger, perhaps during the honeymoon than later in the year, of the little causes of discord that creep in; yet sometimes they appear even thus early, and one cannot be too careful to avoid the entering wedge of dissension. Instead, Love's welcome chains may be riveted firmly by making every act, word and thought in some way an expression of the wish of each to add to the happiness of the other.

BEWARE OF MEDDLERS

Thousands of marriages, especially among young people, are rendered unhappy by the indiscreet, unkind criticisms of relatives. Sometimes these criticisms are made with the best of motives, but they almost invariably do harm. There are people with excellent intentions, whose only desire is to do good, but who are so narrow in their thinking as to disapprove of everyone whose ways differ from their own. Trying indeed is the situation when a young bride or bridegroom has been unfortunate enough to fail to meet the cordial approval of such a member of the family into which he or she may have married. The atmosphere of cold, critical thoughts is felt even though not a word be spoken; but too often there are words of unfavorable comment as well, which sooner or later find their way to the ear of the one concerned. Such an experience would take the sweetness out of any honeymoon. It is cruel beyond description for any person to indulge in such a course of fault-finding, after the marriage has taken place. There may be imperfections, but if the two most concerned are satisfied with each other, the friends who profess to love them ought to rejoice in their happiness. Every effort of a real friend will be in the direction of increasing the young people's contentment, and establishing more firmly their love for

and belief in each other; not to unsettle it by constant expressions of disapproval and disparagement. It is not to be expected that everyone should like all new relations-in-law, but first impressions are often erroneous, and quite frequently the liking will grow. Even if not, there is no excuse for permitting the disapproval to appear.

Honeymoons are better spent entirely away from the relatives, that the newly-made husband and wife may be free from all possible hurts and annoyances of the nature described, and may establish their affection for each other without hindrance. At this time, and thereafter as well, let them turn a deaf ear to all meddlers, and listen only to the voice of love.

INCREASING EACH OTHER'S LOVE

All those newly wedded who would keep the affections ever growing in warmth and tenderness as the years pass, have but to remember this one infallible rule: love grows in the exact proportion of the happiness bestowed. In proportion as the wife renders her husband happy, does she cause him to love her; and exactly similar is the rule by which he may oblige her to love him. Every added pleasure which either bestows on the other, increases the other's love; while every word or act which wounds brings with it a certain degree of dislike. It is a law which none can evade. Knowing it, a wife has it in her power to redouble her husband's affections, preserving them through life and increasing them to any desired extent.

When a couple have not learned this law, and are not perfectly adapted, it often proves that certain characteristics of each will render the other happy, while in certain different traits they make each other miserable; hence they are incessantly quarreling and making up, never being quite happy either with or without each other. The remedy for this unsatisfactory condition is very simple; let each begin at once to study the other's happiness, forgetting his or her own; and the law of love will reward them with its richest treasures.

NOT FOR SELF, BUT FOR THE OTHER

Love seeks to bless its object—is all the while endeavoring to minister to the loved one's delight—is a perpetual giver. True marriage consists in the complete consecration of each to the happiness of the other. Let each live not at all for self, but for the other. Fancies, whims, caprices may seem foolish, but nevertheless it pays to indulge the loved one even in trifles. For a husband thus to gratify his wife in some wish, however slight, makes her inexpressibly happy because it is an added evidence of his love for her; and her own affection for him is thereby increased. The wife, also, who tries in little ways and in all ways to conform to her husband's preferences, finds in doing so her greatest delight. The unselfishness must be mutual. To those who resolve at the outset never to forget or neglect this law, and who keep their resolution, life will be a continual honeymoon.

WHAT MARRIAGE INVOLVES

The Hope of the Race—The Foundation of Life—Artistic Weaving of Ideal into Commonplace—Exclude Meddlers and Critics—No Striving to Rule—Love's Enthusiasm Supplies Lack of Training—Co-operation of Both in Home Problems—Establish a Home of Your Own—The Pedestal of Absolute Truthfulness—The Love that Grows—Purity Love's Preservative—Growing Harmony for Love's Sake—Hope for All.

Strongest, most intimate, most enduring in the world is the relation of husband and wife. It is the hope of the race; the source of all other relations, and at the foundations of life itself. More tender than the tie between brother and sister; before even that of parent and child is this holiest of all bonds, completing all that is incomplete in man or woman, and inciting to a higher moral development.

To the rightly mated, many of the most disappointing experiences of married life will seem as a dream, a something distant and impossible—belonging to less fortunate lives, but not to theirs. Happy indeed are such willing captives of Cupid! Wisdom and Love are safe and gentle guides to the entrance to the new home. Yet on the threshold, as the serious tasks of life are assumed, even the happiest will find problems. To help in their solution let us consider a few of those most frequently arising.

ESTABLISHING THE HOME

Life and its chief inspiration, love, are made up of the blending of two elements—the spiritual and the physical. The spiritual glorifies, while the physical sustains. In establishing family life, the rosy dreams of courtship and the honeymoon must have, not a rude, but a healthy awakening; for such prosaic questions as those of food, shelter and

clothing now occupy a prominent part in the thoughts of both, and to keep up the poetry and charm of life under such circumstances will require something of the artist's skill in weaving the beautiful threads of idealism into the commonplace. Yet it can be done, and by remembering to include love-making as an indispensable part of the daily routine of home-making, marriage can be kept from descending to the material plane, even in the midst of homely surroundings and prosaic tasks.

The one thing of first importance in establishing a home, is to include in it the loving courtesies, the thoughtful attentions that mean so much. Especially are these needful to the happiness of the young wife, into whose life marriage has brought a greater change than it usually brings to her husband. A man may have the same business, the same associates, the same scenes during many hours of each day, as before marriage; but the girl who leaves her parents' home must at the best have long, lonely hours, deprived of all the old surroundings and not yet accustomed to the new. The thoughtful husband will consider this, and be careful to avoid even a trifling neglect of kindness to one who is thus struggling with a homesickness no less real because unacknowledged.

THE FORGOTTEN KISS

Whatever else is forgotten or neglected, therefore, do not let it be this.

“He did not even remember that in parting he had withheld the usual kiss. Thoughts of business had intruded themselves even into his home, and claimed to share the hours sacred to domestic tranquillity. The merchant had risen for the time superior to the husband.

“When Edward met his wife at the falling of twilight it was with a lover's ardor. Not only one kiss was bestowed, but many. In the warm sunshine of his presence the clouds which had veiled her spirit for hours were scattered into nothingness.

“And yet the memory of that forgotten kiss remained as an unwelcome guest. On the next day, and the next, and every day for a

week, the expected kiss was given, yet ever and ever, in her hours of loneliness, would thought go wandering back to the hour when her husband left her without this token of his love, and trouble the crystal waters of her soul.”

CULTIVATE GOOD HABITS AFTER MARRIAGE

Habits of order, neatness, industry and economy are desirable in one who is to help establish the new home. It is well to appreciate such traits at their full value, while remembering that Love is a wonderful teacher, and that in one otherwise suitable, such habits may be cultivated after marriage. One cannot reasonably expect to find many diamonds without a flaw. The young wife's over-critical husband may possibly even be an **uncut** diamond himself, and until the roughnesses are all polished away in one's own nature, it is well to be gentle in criticism of others, content with a general suitability and the great essentials. The molding power of a true marriage will accomplish much, in the smoothing away of minor defects; and that, too, without even pointing them out.

BETTER PRAISE THAN BLAME

The unpardonable offense of a blow to vanity—a sneer at defects, personal or mental, has created wider havoc amongst the domesticities of life than even ill usage. A woman is too often fed on flatteries by the lover to readily pardon the blunt truths of the husband. She cannot understand that having once been perfect in his eyes, she should ever cease to possess perfection. His one unpardonable sin is committed when he points out her defects instead of magnifying her good qualities. Habitual scolding or fault-finding on the part of either husband or wife is fatal to the growth, or even the preservation, of love. Prof. Fowler does not state the case too strongly when he calls the scolding mate “a fool.” The habit is destructive of all that is most precious, and should be guarded against as if it were a pestilence. Each should be, if not perfect in the other's eyes, at least on the road to perfection. This, with every sincere, aspiring soul, is literally true, and it is the

part of conjugal sympathy and discernment to see it. When the failings appear, the less they are noticed the better, and no thanks are due to any outside critic who searches them out and proclaims them.

The same caution against meddlers in the honeymoon, applies all through life. Persons who would sow seeds of discord or introduce even the faintest shadow of discontent in the sacred precincts of home, should be avoided. Even the zealous, well-meaning missionary or reformer is no exception; for, as a rule, such fail to recognize that marriage itself, in its perfection, is the highest and holiest of life's missions, chosen by a wise Creator as the most powerful of all means of reforming the race. One who would say a word to make a wife dissatisfied with her husband's religious, political or other views, is far from being a true friend, and should be gently, but decidedly excluded from further intimate acquaintance, as long as such a tendency remains.

A SOFT ANSWER

While the soft answer will usually turn away wrath, yet there are exceptional times when a mistaken line of thought and conduct can be better changed by being first shown as in a mirror. A young husband was so annoyed by the lack of order displayed by his girl-wife, whom he loved dearly, that he spoke with unconscious and almost brutal sharpness, entirely out of proportion to the offence, concluding with, "The fact is, I am a little disappointed in you!" Then, amazed at the burst of grief which followed, he added, "Bessie, I thought you a reasonable woman, but all this is very unreasonable." But the little wife, for all her sensitiveness, had some spirit, and common sense as well. Her tears ceased to flow, and she made answer, "And I thought you a kind and reasonable man!"

A little startled by this unlooked-for response, the husband asked, "In what respect, pray, have I shown myself lacking in kindness and reason?"

"In making the position of a few books on a library shelf of more importance than a kind and gentle demeanor towards your wife, who has no thought or wish but to please you!"

And he was logical enough to see the matter thus presented to his reason in its true light, brave enough to acknowledge it; and both were helped by the better understanding that followed. Disorder and impatience were alike banished from that household; not all at once, but by successive attempts, as each tried to please the other. A man will understand reasoning, when he will not understand tears or moody silence.

It is not often, however, that the "clearing up showers" will need to intrude themselves. The fewer such encounters, the better as a rule; and as the years pass, a perfect mutual understanding will prevent them from occurring at all.

RULE BY KINDNESS

In a true marriage, there should be no thought of ruling or being ruled, yet it is not unusual to hear one woman say to another, "Oh! you spoil your husband! I wouldn't let mine do such a thing!" Such a remark is a sufficient guarantee of that household. It is eloquent of henpecking, squabbles, disagreements, and—most vital of all—the struggle for mastery which too often embitters home life and estranges hearts that once vowed love, honor and truth to each other. There are many men who are spoiled as husbands by the mere fact of being tied down to discipline and bondage.

THE HOUSEKEEPING PROBLEM

It is often necessary for a young wife to learn all the mysteries of housekeeping after marriage. This is not the ideal condition of affairs, but the problem can be bravely met. Concentrating the mind on the work in hand, whatever it may be, makes of that work a delight as well as a piece of fine art. That is why some girls who have shown little inclination towards housework learn with surprising quickness when once in a home of their own. It is the enthusiasm born of love; but how much better to have the knowledge as part of the education, thus avoiding the many absurd mistakes which are inevitable to the novice, how-

ever well-meaning. The time is surely coming when a girl who knows nothing of practical housekeeping will be considered as deficient in education as if she were unable to read and write.

The woman of power and of practical resources will need to know something of household hygiene; of food values, the care of sleeping apartments, ventilation, heating, drains and the proper disposal of garbage. She should no more be expected to perform all the complex duties of the household without assistance than a man would be expected to carry on his own entire business without hiring help. Each should know something of the daily interests and duties of the other. Many a truly-loved wife has been sacrificed because neither she nor her husband realized that the strength of one is not sufficient to perform the work of two or three, including the work which requires the most vitality of all, the bearing of children. With suitable help, and a husband's appreciation, a wife will take delight in "looking well to the ways of her household," however inexperienced she may be to begin with.

"AVOID PERPETUAL CONTRADICTION"

"In all conflicts of tastes or ideas in the government of the household, you should always yield to your husband in the matters of detail, in order to be able to insist sometimes when an important subject is under discussion. Perpetual contradiction, even if it is generally reasonable and right, is a rust which corrodes love and eventually destroys it. If you wish to have your way in questions which concern your own dignity or the education of your children, you should practice self-repression and subordinate your own desires in unimportant matters like the cooking or your relations with indifferent acquaintances. Whenever you have a wish—and you have the right to have them just as much as your husband—try to support it by some good reason and not by a mere quibble or caprice. And whenever you express a wish, try to put it in the most interrogatory and conditional terms, such as: 'Don't you think it might be a good thing?' or 'Wouldn't it seem wise to you?' That's diplomacy and wisdom; it may look like cheap politics, but it's also virtue. In the most difficult domestic crises, when you

want to convince your husband that he ought to do something which he doesn't want to do, but which is nevertheless right, you should craftily soften your words and present your case in such a manner as to make him think that he himself is really eager to do the thing you are suggesting.

"I know one husband who is always boasting that he has a wife who agrees with him in everything and contradicts him in nothing, not even in the most insignificant matters. Of course it is really the wife who has her own way in everything and imposes her own will upon him, and, luckily for all concerned, she seems only to wish for good and reasonable things. But she has erased from her vocabulary the verbs 'I want' and 'I command'; they seemed to her useless and dangerous words. In reality the women who have these two verbs always upon their tongues never succeed in ordering or commanding anybody, and have to resign themselves to a real matrimonial servitude which is most humiliating. The male animal is a ferocious wild beast that may easily be tamed by caresses and soft words. But he rebels and shows his teeth against those who scold or abuse him; like the lion, he can be more easily influenced by sweetmeats than by blows.

"THE MOTHER-IN-LAW"

"I know that you adore your mother, my daughter, and she is certainly a saint who lives only for her husband and her children; but when you take a husband you must see to it that you have a separate home with him. I hope that you may be able to build your new nest near the one in which you were born, but whatever you do, don't live in the same house with your parents-in-law, and don't install yourself in your mother's home. Your fiance at this time, when his whole heart is filled with the sweetest and most unselfish affection, will be sure to propose that you spare yourself the pain of being separated from your relatives. Be sure to refuse this offer, the acceptance of which he would be the first to regret. It is not without some excuse that proverb-makers, comic writers and playwrights have always chosen as the butts for their satire and ridicule the father-in-law and the mother-in-law.

These jests are the kernels of the nuts of experience. And when one measures them by the probabilities of life, they become more true. The motives for discord are too numerous, the jealousies of contrast, the clashes of influence, the hatreds between son-in-law and mother-in-law are too frequent to permit peace to remain in such a divided household. Never put your husband to the sad necessity of offending your mother and thus offending yourself. Love the old people from a distance instead of hating them because of too close association. Be gracious, my daughter, in all your dealings with your relatives-in-law, and take care not to shock their incipient affection for you by some overgreat display of feeling for them. It is better to hold some store of tenderness in reserve.

"TRUTH IS THE BEST POLICY"

"And now, my daughter, you must not get angry at the next thing I have to say to you. Never tell your husband the least, smallest suspicion of a falsehood. I know that you are honest and incapable of a lie, but your marriage will so complicate your relations with people and things that some fine day you are likely to find yourself facing this dilemma: either to tell an untruth or to cause pain to the man you love. Most women in this alternative, I should say about eighty per cent of them, would choose the lie as the best way out. And they will often tell it in the most unimportant crises, to escape being criticised, or being compelled to justify their actions, or even to avoid any long and tiresome explanations. Alexander cut the Gordian knot with a blow of his sword, and this solution of a problem has been famous in history ever since. Women every day cut the knots which form between their hands in the tangled threads of life by means of that little sword which they always carry with them and which is called a lie.

THE SOUL OF THE WIFE

"Never tell an untruth to your husband! Whatever may be the dilemma which confronts you, whatever may be the knot which forms itself in your hand, never cut it by means of a lie. You will thus pre-

serve your own self-respect, and your husband will place you upon an altar-like pedestal. A man may be proud of having a young and beautiful wife, of hearing her praised by all for her culture and wit, but nothing will flatter him more than to be able to say: 'My wife does not know how to say what isn't so.' In this hypocritical age in which we live, where lying envelops us from head to foot, and leaves its slimy trail everywhere like a snail, to know one spot where falsehood has not penetrated and whither it is possible to flee as to a sacred refuge is such an uplifting and noble joy that it makes every function of life seem brighter. There should be for every man in this desert of deceit one oasis where the grass is always green, where the foliage conceals no vipers, where the rosebushes are without thorns, where the bees have no sting, where the skies are always cloudless; and that oasis should be the soul of his wife. Thither we should be able to flee, confident and serene, to hear a 'yes' that always means 'yes' and a 'no' which is always 'no.'

"BEST WAY TO PRESERVE LOVE"

"I remember once being present at a conversation between a number of witty people. There were pretty women and some wise old men in the circle and the talk turned upon the best methods of keeping love from fading away. A professor of psychology raised an uproar by advancing the theory that love could be preserved much as the botanists of Germany and Norway preserve flowers in all their original freshness. Jealousy, mutual trust, and other matrimonial attributes were suggested as the best preservatives, when an old man who had not said a word, and who had contented himself with listening to this discussion with a Voltaire-like smile, an old man who was not a professor of psychology, but who had long studied both men and women with great and wise charity, said:

"'Will you permit me to give my opinion in this matter? If I am not mistaken I have lived longer than any one of you, and I have seen more men and women than any of you. In my judgment the best preservative for love, beautiful ladies and honored gentlemen, is— is—'

“ ‘Is what?’

“ ‘Is purity.’

“All his hearers were silent, some with surprise, some because they did not understand.

“But nevertheless, my daughter, that old gentleman was right, and I think the older you grow and the longer you live the more inclined you will be to agree with me.”

THE SECRET OF DELIGHT

In his concluding words, Dr. Mantegazza has struck the key-note. Purity is the best of all preservatives of love. And the way to keep the life pure and the love strong is to keep the spiritual, not the physical, uppermost in the thoughts. Remember, sex is of the mind and soul. Its animal aspect is only its shadow, not its substance. There is a way which will be plainly shown, of so controlling the passions as to purify the affections and increase life's delights, even on the physical plane; while the results of such a union are those priceless blessings—perfect, abounding health, superior offspring, and a harmony of life to which nothing can be compared.

Alas! that such companionship should be so rare! That married life is too often a spoiled—patched—or harmful state and condition, instead of an evidence of a happy union. That love so seldom mates with comprehension of itself, of its infinite possibilities, desires and exactions. That even genius of high order has left records of miserable husbands—and misunderstood wives. And this because tact and sympathy and comprehension have been lacking in either nature; for apart even from love and devotion these qualities are of inestimable value. If they were joined to the love or devotion, the married state would become something at once unspoilable and unspoilt!

If these words come before one who is conscious of having made a sad mistake in choosing, let them not cast you down completely. If there be a living love on both sides, there may yet be great peace and happiness for you. If you will turn to the chapter on “The Gift of Motherhood,” and observe how parents are instructed and helped to

modify even their strongest characteristics for the sake of their mutual love for the coming one, you will, I am sure, be prompted to do the like for your sacred, tender love for each other. And in so doing, the one right step helps the other; so that in seeking the new harmony for love's sake, the foundation will be laid for fulfilling the supreme trust, the greatest of all duties and privileges involved in the marriage relation—that of parenthood.

PERSONAL PURITY

Special Warning to Boys and Girls

Everything good and beautiful can be misused; and great suffering is the result. It is so terrible and unfortunate when boys or girls have once formed the habit of misusing the bodies God has given them, and such a happy and fortunate thing when they are early led to respect and treat these bodies rightly, that I cannot let my book go before the public without containing a warning that not only the older people, but the children themselves can understand, whenever this book shall meet their eyes.

It is not wrong to want to know about the many curious and wonderful works of God; and the human body is the most wonderful of all. But, do you know, my boy, my girl, that no one can tell you **quite** so many interesting facts about it as mother can? A wise, **kind** mother is the best friend of all. Take your questions to her, in the very first place, no matter what they are; and I think she will either answer them herself, or place in your hands one of the many books written on purpose for such a time, that will tell you all about it.

THE FIRST QUESTION

She may first tell you this beautiful truth, if you have not already learned it from her; that all life comes from a tiny seed; that before you were born you were growing, just as the seed grows in the ground, or as the bird grows within the egg; that God so planned for your coming that He placed a sheltered nest for you within your mother's body, and there, like a fledgling with folded wings, soft-brooded in her very bosom, lulled by her loving heart-beats, you slept and grew, till from a

shapeless seed you had grown into a human form. For many weary months she carried you about like this, then with much pain brought you into the world as a tiny baby, more precious to her than all the world beside, because of the pain your coming cost her, and because you had been thus a part of herself. All human life comes from the father and mother; it is God's way of creating, and the most beautiful way that could be, because a child, having been a part of its parents' bodies, is the more dearly loved.

FOR THE OLDER ONES

If you are older and just beginning to wonder about the bodily organs which have been provided for this wonderful work of bringing human beings into the world, you will be likely to turn to the chapter just before this one. After you have read it, you will know that the right care of what are known as the reproductive, generative, or sexual organs is what makes men strong and women beautiful; you will begin to understand that their wrong use causes dreadful deformities and sickness too loathsome to be described. These organs are provided by God in order that children may be born. If they are never misused, never handled in any way, except to keep them clean, until they are fully matured, they may be the source of great blessing to the world and to those who possess them. But many, very many boys, and even girls, of all ages, form the habit of handling their sexual organs before they know the harm it will do. Let us tell some of the results of this terrible practice, which is called self-abuse.

WHY IT DOES HARM

A boy who thus handles himself cannot possibly grow up happy, healthy and strong. This is true for two reasons. The sexual organs have nerves running to all parts of the body. They have also a great many blood-vessels. Whenever these organs are handled, it draws too much blood to them, exciting and inflaming them, and leaving other

parts of the body without enough blood to nourish them. The nerves, too, carry the inflamed condition from the sexual organs to other parts of the system. These nerves go so directly to the spine and the brain, that if you handle the sexual organs or even if you keep thinking about them, it excites and exhausts the nerves, making the back ache, the brain heavy and dull, and the whole body weak. It lays the foundation for consumption, paralysis and heart disease. It weakens the memory, and makes a boy careless, stupid and too lazy to study or even play with any keen enjoyment. It makes the form stooping, instead of erect; it makes him narrow-chested and thin; causes the muscles to become flabby, so that he cannot excel in outdoor sports; and even causes many to lose their minds, and others, when grown, to commit suicide. The results come so slowly that often the victim of self-abuse is very near death before he realizes that he has done himself any harm.

A TRUE CONTRAST

My boy, would you be a **strong** man? Of course you would. What boy does not wish to be strong? Then never indulge in a practice so surely weakening as this one. Imagine a picture of a healthy, robust, splendidly vigorous man who has never abused himself, and then a picture of the poor victim of this loathsome habit. Notice the stooping shoulders, the narrow chest, the exhausted look. Yet both represent men in their prime.

If you have ever been taught this habit of self-abuse by companions, stop it now, and keep away from those books or men, as you value your life! When tempted, take at once some interesting book, game, task, or sport, that will keep you from even thinking of this matter; for a bad habit is not cured in a day, but perseverance will do it in every case. Your parents will help you if you confide in them. Make up your mind to be **free**, at all costs, rather than a slave to this miserable, ruinous practice.

In thus conquering, you will have made great progress in life. Solomon says, "he that ruleth his spirit is greater than he that taketh

a city." You have conquered yourself; you have ruled your thoughts; yes, you have made yourself master. It is a great step onward in your life. It is the hardening of your "character-muscle." Henceforth you will respect your own powers; and, moreover, your mates will instinctively respect you and defer to you. Such a conquest puts all slavery impulses out of your life. You move as a prince, born to rule! You have acquired the self-respect native to princely life. It will mean much to your whole future—and the best of all is that **there is not a single one of my readers but can do it!**

Be careful to observe the laws of health in other respects, also; they have much to do with this matter. Rise early, or as soon as you are awake; take a cold sponge bath and dress quickly; exercise a little before breakfast, in the open air if possible. Eat plenty of fresh ripe fruit, but avoid meat and highly seasoned dishes. Attend to the moving of the bowels at a regular time each day. Take a warm tub bath with soap twice a week; and breathe plenty of fresh air. Gardening, farm work and the outdoor sports are excellent to build up a strong, clean body, free from all bad habits; but remember that the mind must be kept healthy too, for a poisoned mind always means an unhealthy body as well.

It pays to read books by the best authors, both modern and standard. Fine stories of heroic lives have been written, and it will prove intensely interesting to any wide-awake, energetic boy to read how Lincoln and other great men won their places in the world's history. You will want some fiction, too, of course, but let it be the best. Some books will reach your hands that should not be read by anyone. You do not want those; say to yourself, proudly, instead, "The best is good enough for me," and then stick to it. Any book that you would not like to have your mother see, is **not** good enough for you, for it is of the kind most likely to inflame the passions and bring on the very troubles I am warning you against. The mind as well as the body is too often made the victim of self-abuse; and when it starts in the mind the habit is more than likely to extend to the body also.

HOW IT AFFECTS THE LOOKS

What I have said regarding the effect on the health of the boy is true also of the girl. How unspeakably sad to see a girl who has ignorantly made shipwreck of that which should be her greatest treasure—her own growing womanhood! Not only does self-abuse ruin the health and the mind; but it so affects the appearance that, as a rule, all can tell what is the matter. The signs are unmistakable. There will be the bloodless lips, the dull, heavy eyes, surrounded with dark rings, the blanched cheek, the nerveless hand, the short breath, the old, faded look, the weakened memory, and silly irritability,—these tell the story all too plainly.

CAN A GIRL AFFORD IT?

A girl must keep herself pure, must be above yielding to the advice of ignorant servants or foolish schoolmates, if she would grow into a woman loved and trusted with the greatest and most desired of blessings—a beautiful home-life, a noble husband's affection, and darling children of her own. And it must be remembered that any disease of the sexual organs will take away that great privilege of happy motherhood; for if the mother is not healthy, the children, also, will be ailing, if indeed they can be born and live at all.

Can any girl afford to lose her power, to become a good wife and mother, just for the sake of yielding to a foolish temptation?

THE SEXUAL ORGANS TO BE KEPT SACRED

Many have been taught that the sexual organs themselves are impure. This is not true. God made them, and they are the part of the body most sacred of all, for to them is given the honor and privilege, under right conditions, after marriage, of creating life. But certain it is that they must be let alone until that time, except to keep them clean, if they are ever to fulfill this high mission in a way to bring happiness. Let them alone even with your **thoughts**. It is not wrong to know about them; but I have told you why it is a mistake to keep thinking about

them. Let them alone, to grow strong and mature and beautiful in the way that God has planned, and by and by you will be very glad and thankful that you did so.

HOW TO CONTROL THE THOUGHTS; THE CARD PLAN

“But how can I stop thinking about them?” some of you will feel like asking. I will tell you one very successful way:

Take a blank card, and write on it the names of seven things, as follows: three outdoor sports you like best; the three indoor occupations most interesting to you; and your favorite school study. All must be **good** things for you to do and think about. Whenever you are not busy, and your thoughts run away with you and persist in dwelling on unhealthy subjects, look at this card or remember it, and begin right away to do or to plan, **hard**, some one of those seven things. For instance, if you are a boy, suppose your list includes skating, the use of carpenter’s tools, and geography. If it is summer, and you can’t go skating, you can plan to build a boat or an Indian wigwam, or you can read some interesting book describing travels by Livingstone, Peary, or some other explorer, telling about real countries and people so curious that they will make you forget everything else. Or if you are a girl, perhaps your list includes tennis, private theatricals and history. When **your** thoughts wander to undesirable subjects, and you have no task to perform, either take your tennis racquet and go out for a splendid bit of practice or read a story of early colonial days and then invite a girl friend or two to help you plan an entertainment with historical tableaux, perhaps, the costumes improvised from attic treasures.

Or it may be that you do not care for these particular things, but prefer gardening, music, drawing or something else. You can apply this card plan, no matter whether you are a girl or a boy, and whatever your tastes may be: It works just as well at night, too, after you have memorized your seven subjects; for you can go to sleep thinking of whichever one of them interests you most. Of course you can have more than seven if you like. Best of all is the pleasure of planning

gifts, or helpful surprises for others. Vincent Van Marter Beede, in one of his plays for children, represents a "Friendly Witch," in the course of her broomstick travels, as bringing many delightful, funny surprises with her. Many a tired mother would welcome the presence of such a "friendly witch" in her own home!

When you have once tasted the joy of helping others, not as a task but as a pleasure, your thoughts will soon learn to obey you; all sorts of merry times, both work and play—for even work can and should be merry,—will fill the hours as a result; and you will grow up the healthy, happy creatures you were meant to be. May all sweet and healthful pleasures be yours! and may you become men and women of such power and purity as shall make the world a safer and happier place than it has ever been before, and a fit dwelling-place for the healthy, beautiful, merry children that may one day add to your happiness!

The Influence of the Planets on Human Life

How to Read Your Own Nature and Work Out Your Destiny—An Answer to the Important Questions: How Should I Plan My Life?—In What Way Am I Gifted?—What Has Nature Intended Me For?

Our schools and colleges teach many things that it is useful and pleasant to know, but in the most important science of all they teach only the rudiments. In fact, many of them altogether neglect the only branch of education that could possibly help our young people to understand their own individual powers and possibilities.

This chapter is to help those who wish to make the most of their individual lives through a clearer understanding of themselves than school has been able to give them. Of course, it would be impossible to teach a whole science in a single chapter; but I can at least give such a condensed outline of the facts as will throw some gleams of light on paths now lying in the shadow of doubt and perplexity, and will enable more than one earnest, aspiring soul to reach out to something nobler and far more satisfying than self-indulgence.

God's universe is more closely knit together than we think. We know that the existence of plant and animal life is dependent upon the sun; that the moon has a strong and methodical influence on the ocean's tides; that the various groups of planets have laws that govern their movements, quite as strictly enforced as our law of gravitation. Is there anything very surprising in the fact that these forces of nature have a definite and close relationship with the natures of human beings,

and that the particular forces that prevail when a soul first awakes to conscious physical life on earth are the forces which will give that human life certain of their own characteristics?

“The most natural thing in the world,” you admit. Of course it is. The marvel would be if there were no such connection between human life and the other products of God’s handiwork. For when we remember that stars, flowers, and human lives all are created by the same loving and skilful Hand, we have no longer any fear of a blind or malignant Fate. We know that there must be a great harmonious purpose moving through it all, and bringing slowly but surely into order and perfection all the seemingly diverse and chaotic conditions of a world—nay, of a vast system of worlds; and that in all this majesty of purpose no smallest detail is overlooked.

Be not surprised nor incredulous, therefore, when I tell you that the ocean tides are not the only proofs of a connection between our own planet and others in the same solar system, aside from the sun. The moon is cold, shining only with reflected light; but many of the so-called stars are in reality powerful though distant suns, many times more potent in their influence than the half-frozen moon can be.

Human beings have their tides as well as the ocean—their magnetic attraction to and from the forces of nature. That our earth is not the only part of the solar system which affects us is no new discovery—the wisest minds among the ancients observed this fact many thousands of years ago, and learned from it certain natural laws, the truth of which has been mingled with some errors and superstition, but in the main, has been confirmed by recent study along the same lines. Hence those who laugh at what they call the superstitions of our grandparents in regard to the signs of the zodiac are a little too hasty, doing, in fact, what the ignorant have always done the world over—ridiculing a science which they do not understand.

The only part of the recognized science of astrology which does not properly belong to it and which we can justly discard, is its fatality. A law of nature is always exact, and is operative until superseded by a higher law. Gravitation draws things downward, but it is overcome by the law of growth, which causes them to shoot upward.

THE INFLUENCE OF THE PLANETS UPON HUMAN LIFE

There are twelve types of human beings, each corresponding to a certain "sign" as it is called, of the zodiac. You may search the world over, and though you will find many races and varying temperaments, each person comes under some one of these twelve types. Before I name these types it is well to state that three of them belong to what is called the **Fire Triplicity**; three to **Air**, three to **Earth**, and three to **Water**. Thus each of the four elements has its share, as well as the seasons, heredity, pre-natal influence and the planets, in determining the peculiarities of every person born.

From March 21 to April 19 is the period classed as the head sign of the Fire Triplicity, and the name of this sign is Aries. The governing planets are Mars and Neptune. Persons born at this time of year are usually very earnest and determined, and are natural leaders. They are noble, generous, magnetic, progressive, and have strong intuition. They are good scholars, and as they are genial and witty in conversation, and never at a loss to provide entertainment, they are apt to be social favorites. Their sympathies and affections are as quick as their wills are strong; they are often the best of comforters to those in trouble, and are apt to make excellent teachers. Many fine descriptive writers, novelists and poets are found in this sign.

If not permitted to work in their own way the Aries people are apt to become confused and to lose interest in the subject. They are changeable, impetuous, quick-tempered and resent being told of their faults. They will die fighting for a friend or for a principle, but will not yield a point until obliged to. They are good at planning, have excellent taste and judgment, but do not like details, such as long seams or the finishing-off or filling-in portions of their work. They are generous givers, but inordinately selfish as to their life plans, and are apt to talk too much of themselves. They are noted for what would be called lost opportunities.

An Aries person will find it of benefit to practice silence, be alone for some time each day, restrain his desire to govern, consult the com-

fort and happiness of others, take only a moderate part in conversation, avoid stimulants, and take plenty of sleep in a large, well-aired room.

The second or middle sign of the Fire Triplicity is Leo. Persons born between July 22 and August 22 come under this sign. They are kind-hearted, generous, extremely emotional, sympathetic and magnetic; good story-tellers, quick to see the point, and gifted in moulding the opinions of others. They can often sway great audiences, and when themselves possessed of a noble ideal they are powerful in their influence for good. They have a passionate love for their own, especially for their children, and cannot bear to have them criticised. Like the Aries people, they would rather plan than to work out the plans in detail; they are often very lazy, and fond of basking in the sun and dozing in the chimney corner. Both men and women in this sign usually have great talent for catering for the table; they make excellent cooks, and good nurses when in full sympathy with the patient.

The passionate impulses of the Leo people are attributed to solar influence, as this is the only sign in the zodiac whose governing planet is the sun. Most marked are the faults of those in this sign. Many of them are tricky, and not over particular as to the proof of their statement; they are apt to be chronic borrowers; are hot-headed, fiery, easily attracted by the opposite sex and not always constant in their affections. Strong prejudices are formed by them on very slight grounds. But when these faults are overcome, there is no more helpful person in all the signs of the zodiac than the Leo man or woman.

The selfishness of this sign must be conquered first of all, before there can be any real progress. Self-control must be cultivated. The "quiet hour" each day is most essential, and the associations must be of the purest. Leo children are very observing and imitative; they not only contract the habits and faults of others, but imitate their voices and gestures, sometimes possessing great talent in this direction. Constant and varied amusement is as necessary to a Leo child's harmonious development as is the air it breathes; and great pains should be taken to warn young people born in this sign of the effects of vice. Often

it seems that only sickness, sorrow, and suffering can help these passionate natures to subdue their own fiery impulses; and when this is the case, the needed discipline always comes. But in other and more fortunate cases, careful early training brings out the real beauty and averts the dangers of this sign.

The last of the Fire Triplicity is Sagittarius—November 22 to December 21. The governing planet is Jupiter. Those born at this time are gifted with considerable prophetic insight, so that they can tell the outcome of almost any enterprise in advance. They rarely make mistakes except from following the advice of others less keen-sighted than themselves. They are very different from the Leo people in their working habits; for they seem literally to have been born busy, and keep busy under all circumstances. They are also very particular about finishing one piece of work before beginning another. They are neat and orderly, careful in money matters, and as a rule, are equal to any emergency. Sagittarius women make excellent housekeepers, wives and mothers. They have great love for their children and animals, and are often musical.

The people in this sign have one peculiar gift that many times causes them to be misunderstood; the gift of prophecy, already mentioned. They are far-seeing, and often clairvoyant; they hear words and see visions that are withheld from others, and their minds reach out far beyond the present, so that they are sometimes accused of fabrication. But they always mean to tell the truth. They are very decided in everything they do; aim well, and hit the mark; speak out their conclusions quickly, even to bluntness, and hence often make enemies by opposing the prejudices of others. They cannot bear to see suffering, and hasten to relieve it at any cost to themselves; but their generosity and goodness is seldom met with anything but ingratitude. They are quick to anger, but soon over it; have a tendency to fly all to pieces over a small matter; are unreasonable in their desire to help those they love, and unwilling to wait for proper times and seasons, but must rush through a task as soon as it presents itself. The women in this sign are especially apt to sacrifice health and good-nature in their determination to finish what they have begun.

These people expect too much of others. As they are themselves quick to observe, plan, and achieve, they expect the same of those less gifted in these practical respects, and are sometimes exacting and domineering.

It is best for a Sagittarius person to have very few confidential friends; the less in number, the fewer misunderstandings. They need to think well before acting, and not be governed by impulse in their charitable work. They should try to do good for its own sake and not expect gratitude nor appreciation; a hard lesson to learn, but a valuable one. They must learn to be gentle in speech and never to excuse themselves for bluntness because of the truth of their words, which might be undeniably true and yet cause much unnecessary suffering to others. There is seldom need to warn these people against vice, as they are naturally pure in thought and intention.

Air Triplicity. The head sign here is Gemini, which means "twins." The governing planet is Mercury. Persons born under this sign, from May 20 to June 21, may be said to be "double." They have a dual nature, and it sometimes makes them very nervous and uncomfortable through not knowing their own minds. They wish to travel, and they wish to stay at home; they want to study, and they want to play; they are happy and unhappy, warm and cold, satisfied and dissatisfied, both in the same breath. Very sympathetic with suffering, courteous and kind to all, affectionate and generous, these children of the springtime are among the most lovable. They are usually fond of art, science and literature; are often musical, have strong religious natures but want a leader, and are apt to be timid and apprehensive about thinking for themselves. They are nearly always wonderfully deft with their hands, and can cut and plan, and see into a device or pattern more readily than others, and if not interfered with, will bring the work to beautiful completion; though they can seldom tell beforehand how they are going to do it. Explanations and arguments are of little avail with most of the Air people.

Scattering of forces, and great restlessness are the chief drawbacks to growth, in this sign. The Gemini people are naturally fretful, com-

plain much, and imagine evil where none exists. They wish to learn, but are sometimes very impatient of methods.

They are anxious, expectant, liable to go to extremes in what they undertake, and thus destroy their health. They are given to regrets, are suspicious, and occasionally very untruthful. Some Gemini women are most superficial in their judgment, being easily charmed by the outward appearance of those they meet; then, as they are very affectionate, they suffer a great deal from jealousy and disappointment.

Gemini persons will find great help in the study and practice of those truths pertaining to the higher spiritual life. They should remember that the inner nature is the real one; should keep the thoughts and conversation free from personalities, and firmly resolve not to complain at trifles. Silence and spiritual illumination will greatly relieve the restlessness. Gemini people should learn to finish what they undertake, without worry; and to keep their hands and feet still, as the habit of physical quiet reacts favorably on the inner nature. They should strive for unity and continuity of purpose, and not indulge themselves even if their means will permit, in the habit of throwing aside with dislike today what was coveted yesterday. They should talk slowly, and in every way cultivate calmness. Especially should they associate themselves with people—and with books—that are quiet, calm and restful.

Libra, the middle sign of the Air Triplicity, is active September 23 to October 23. The governing planet is Venus. Persons born in this sign are ambitious and energetic. Libra men are apt to be tempted into speculations and gambling. They are eager for new objects of attraction; are full of hope and enthusiasm, and recover quickly from misfortune. The Libra women are usually less reckless than their brothers, but are apt to be careless about money matters, the details of which are extremely distasteful to them. Libra men and women alike will give away the greater part of what they possess, and expect no return. They sometimes borrow and fail to pay their debt, but this is not from any dishonest intent. They are timid and apprehensive of misfortune to their children and friends; are extremely sensitive to harmony or

discord; they read the thoughts of those around them, and frequently have their naturally high spirits clouded by unpleasant conditions that they are quick to perceive but cannot properly explain. Hence they often appear sad or morose, and are thought disagreeable, at times when their sympathies are thus fruitlessly called into action. This power of reading the thoughts of others may be made helpful at times, but more frequently is a cause of unrest and misery.

Kind and amiable are the Libra women—so much averse to cruelty and bloodshed that they dislike to have even a chicken killed. They are also very cleanly and dainty in their personal habits.

The people in this sign are apt to take a literal, material view of things. They wish to help everyone, and forget that it is first necessary to control self. They exaggerate, are very enthusiastic, impatient of methods, easily confused by the arguments of others, and panic-stricken if lost in a crowd or compelled to cross a busy street. They are careless as to their own belongings, drop and lose things, will often borrow books and forget to return them, and do not like to be criticised. They are exceedingly fond of praise, and foolishly wounded by trifles. When angry, a cyclone could hardly create a greater disturbance; and when they go to extremes unchecked, they are often dishonest.

Yet the higher intuitions of Libra people are most beautiful, and when strictly followed, this higher self will rarely fail to lead them aright, into the kingdom of their own spiritual natures. Libra people should strive to curb their desire for appreciation, their habits of carelessness and exaggeration, and watch their own thoughts well. The habit of order in little things may be cultivated; patience, repose and serene faith will work wonders, and as these people are quick to see the truth in anything, their determined efforts for improvement are very successful. The children born in this sign usually have a talent for invention, and marked mechanical ability.

Aquarius—January 20 to February 19—is the last sign of the Air Triplicity. The governing planets are Saturn and Uranus. Persons born in this sign are said to be at once the strongest and the weakest people in the world. They have unusual power in certain directions,

but seldom realize it; are so lazy and so unable to concentrate, that their beautiful gifts are often scattered and lost.

Aquarius people are generally noble, honest and kind-hearted, are fair readers of character, not easily deceived, and their mental and spiritual quickness makes them very apt in whatever profession or trade they may choose. In fact, those in this sign who even partially realize their own powers can succeed in practically anything they undertake. They are agreeable and dignified, seldom passionate or quick-tempered, and are capable of high spiritual development. They have a wonderful gift at controlling the insane; and to them the power of healing is by no means unknown. They are unusually sensitive, vacillating and capricious; often ask advice, but seldom remember to follow it; and are sometimes great braggarts, especially in regard to relationship and pedigree. Their fondness for titles is absurd; and they usually care too much for personal appearance.

These people must fight laziness and indifference every waking hour. They should seek only for the good in all things; be careful not to condemn others for things that they secretly do themselves; must make no promises or engagements that they do not intend to keep, and must compel themselves to keep those that they do make, at any sacrifice. They should go for advice only to the Most High, and strive against the power of external things, that their own wonderful spiritual gifts may be free to develop. They should have few companions and those few carefully chosen. The children in this sign, being nervous and restless, must be kept as quiet as possible, but must not be confined too much indoors. The country is the best place for all Fire and Air people.

Taurus, the head sign of the Earth Triplicity,—April 19 to May 20—is a difficult sign to deal with. The governing planet is Venus. Those born at this time are brave, hardly knowing what fear is. They are kind and generous; money has no special value with them except for the good it will do; they never wish to hoard, and are always willing to divide. They have unusually strong wills, and their animal instincts are equally strong. They are fond of the good things of earth, of feast-

ing and treating their friends to sumptuous repasts. Still, their mental and spiritual natures are strong also, when once developed; they memorize with the greatest ease, make brilliant speakers and writers, and often become leaders. When friendly they are very loyal as long as they are permitted to have their own way. But when they become enemies they make most bitter and relentless ones. They are guided far too much by the external and physical; are easily angered and when angry are very violent; and at such times words infuriate them. They can never be reached by reason or moral suasion when in a passion. They are exacting, domineering and very selfish in their physical demands. But all this rather appalling description applies only, it must be remembered, to those born in this sign who are undeveloped spiritually.

If Taurus people will overcome their lower selves and be true to their higher selves, they are capable of great things. They should learn silence and patience, should never touch stimulants, should avoid over-eating and early learn the sacredness of sex. They must keep themselves free from anger and jealousy, be alone much of the time, and remember that the greatest of all conquests is the conquest of self, and "he that ruleth his spirit is greater than he who taketh a city."

The Taurus people are open to all new discoveries of human progress and hope, can have at command vast intellectual power, and can learn to use their tremendous vitality in ways that will prove a blessing to the world and themselves. They should make all important decisions when alone; for in spite of all their stubbornness, Taurus people are easily influenced by those around them. Girls in this sign are more easily led to their own destruction than those in any other; they are so susceptible to sympathetic feeling and to flattery. Taurus children, when the worst elements of their sign prevail, are beset with an array of temptations that is appalling indeed. They are not only wilful and stubborn, passionate and violent, but are apt to be cruel to animals, destructive, maliciously untruthful and thievish, unless there are strong counteracting influences. They must be taught truthfulness and respect for law, above all things. Any tendency to be cruel to

animals must be checked, or from it will proceed the impulses that lead in later life to murder and other most revolting crimes.

Remember that not all Taurus people must of necessity be afflicted with every one of these unfortunate qualities. A good heredity, fortunate environment and the right early training will often prevent many of these traits from appearing at all. But without such counteracting influences, these are the tendencies; and it is well that with them, the Taurus individual has been gifted with great vitality and a magnificent will. Turned in the right direction, and brought into harmony with the forces of purity and love, these will prove weapons that may well cause the shadow-creatures to tremble and flee.

Virgo, the middle sign of the Earth Triplicity, August 22 to September 23, represents the hidden fire of the earth. The governing planet is Mercury. Persons born at this time are usually very orderly and methodical, capable and efficient workers and planners, affectionate and devoted to their families, fine scholars and fastidious as to dress. They are good at keeping their own secrets and other people's as well. Possessing the keenest mental discrimination of any of the twelve signs the Virgo people frequently excel as newspaper editors. Among them are also good proofreaders, natural philosophers and chemists; their hands have a soothing influence on the sick; and they are capable of a high degree of success as writers, public speakers and musicians. The sense of feeling and touch is very accurate in these people; their natural impulses are materialistic, and they reason from the external; when living on the intellectual plane they are severe critics, arbitrary and exacting, and they have a great respect for money and position. They are inclined to be domineering, to interfere with other people's affairs and to pick everything and everybody to pieces. They are often very irritating to the Air and Fire people, with whom they do not get on well. It is said that Virgo people will confess to almost every fault except the ones they possess. These they do not seem to be aware of, nor to realize how often they wound others by their merciless criticisms. Sometimes their admiration for the external, and their desire to make a good appearance, will lead them into habits of exaggeration and in-

volve them heavily in debt. Many of them are fond of experimenting with drugs and physicians, though they seldom need either. But when this continual dosing is omitted and other habits are healthful, you can rarely see any change in the appearance of a Virgo person from thirty to sixty years. They retain their youth to a remarkable degree.

When Virgo people do arrive at the point of spiritual awakening, they develop very fast, and their habit of close analysis, formerly so disagreeable, becomes a power for good. They grow more magnetic as they reach this stage, can draw many to them, and are both inspiring and reliable. They are natural students, and have strong likes and dislikes, dominant will, quick understanding and usually show a great deal of business talent early in life.

The important things for a Virgo person to remember are to look diligently for the good in other people, and for the pure and beautiful in everything; to be especially careful in bathing; to avoid drugs and partake only of pure food, with deep breathing of fresh air as a regular exercise. His attention should never be directed to the evil in the world, or to the faults of others, as this would in his case lead to habits that will embitter his whole life. Music is of especial value to these people as a recreation and a promoter of good taste and mental harmony.

Capricorn, December 21 to January 20, is the last sign—sometimes called the dark sign—of the Earth Triplicity. The governing planet is Saturn. The people born in this sign are well adapted to the carrying out of large projects. They are deep thinkers, natural orators and teachers; are intensely intellectual and devoted to books; and are eager workers in their own enterprises, but tire quickly if obliged to work for others. They usually try to do several things at once. They resent all interference and unlike the Virgo people, never meddle with the affairs of others.

They have excellent memories, are fine entertainers, with special gifts for story-telling, and are kind-hearted and loyal. A friend once is a friend always; and a promise is sacredly regarded.

This sign has been called the most brilliant and at the same time the most depressed in the zodiac. When jolly, the Capricorn people are very jolly; when miserable, they are more miserable than all the rest put together, and can usually give no adequate reason for their unhappiness. They are sometimes very eccentric and indiscreet in their charities and investments. The women in this sign are better financial managers than the men, and are careful housekeepers. Both men and women are very particular about appearances, proud, selfish and overwhelmingly ambitious. They love harmony and beauty, but live too much in externals. Seldom is a Capricorn person found who is not subject to fits of depression. They are magnetic, and attract friends easily, but dislike caresses or any demonstration of affection. They abhor flattery; they know when they are liked, and the knowledge satisfies them. With them, as with all the Earth signs, the spiritual nature is hard to reach, but capable of high development. When the teachers in this sign are illumined by spiritual light their power for good is unlimited, and they seem to possess every gift worth having. But this light can only be obtained by looking up and away from self. This is not easy; the earth's attraction for these people is strong, but is often beautifully overcome.

Capricorn children are apt to be haughty and arrogant; to feel that they "know it all"; and this tendency, if not controlled, causes them much trouble in later life. They should not be associated with cross or coarse people, as they readily take on the conditions of those around them. It is impossible for them to learn too early the necessity for self-control, and they should be plainly instructed as to the uses and abuses of the sex-nature.

Water Triplicity. The head sign is Cancer, June 21 to July 22. The governing planet is the Moon. This sign is as full of contradictions as the ebb and flow of the tides. Those born at this time usually have a persistent will, and cannot be talked out of a thing; but they are absurdly sensitive, and if their feelings are hurt, they lose heart and abandon their plans. They are very intelligent; are fond of travel, and if well educated will be gifted in some respects far above the average.

It is as hard for them as for the Capricorn people to work under the direction of others. They are lovers of home, devoted to their children, yet are capricious, changing companions and friends very frequently, and often becoming bitter enemies of those to whom they were formerly attached. They are fond of money; the tendency is to accumulate and hoard. These are the people who count their silver, hide their jewels in stockings and are constantly afraid of burglars.

They are neat, orderly and extremely fond of dress. The mind is mechanical, and Cancer men usually succeed well in manufacturing business. The women are more intellectual and progressive, being often very logical speakers and writers and among the prime movers in great humane enterprises.

They are kind in sickness and trouble; devoted and efficient in emergencies where the responsibility rests upon them. Cancer people are likely to be happy and comfortable during the day, but at night the tide ebbs, and they are apt to feel depressed. They are very tenacious of their own and their children's rights, and courageous in defending them. They can be very cruel and vindictive. Laziness, selfishness, vanity, jealousy and love of money and display are the "shadow-creatures" that afflict the people of this sign. While living wholly on the physical plane a Cancer woman will go to almost any length to obtain the rich garments and sparkling gems she loves so passionately. Both men and women in this sign are inordinately fond of seeing their names in print. The women are so exceedingly fickle and inconstant that they are seldom happy in their married life. They are inclined to fabrication.

Those born in this sign should make good use of their great aptitude in learning new things. They should strive to substitute true ideals for false and materialistic ones. They should cultivate the inner life, dress simply, study themselves conscientiously and practice loyalty, constancy and nobility in all that they do. Cancer children should not be much associated with invalids. They are gentle and sympathetic with suffering, but dwell too much on the symptoms observed, and often grow very nervous and excited in describing them. They should

not be taken to funerals. No Cancer child should sleep with old people; and the little ones in this sign should not be over-fondled or frequently caressed. Great care with diet, sleep and fresh air is necessary in this sign, as the health suffers from apparently slight causes. Remember that to overdress a Cancer girl is to do her the worst possible injury; and young people in this sign should avoid early marriages. They can do most for themselves by turning their attention to the systematic cultivation of "a meek and quiet spirit." This once accomplished, there are no stronger or more useful people.

Scorpio, the middle sign of the Water Triplicity, October 23 to November 22, is a sign characterized by great vitality. The governing planet is Mars. Persons born in this sign are able to benefit others by their mere presence, so marked is the vibratory force of their natures. It is akin to that of the great ocean currents. They have strong will and self-control, great skill in the use of their hands, a firm, yet delicate touch, keen observation, steady nerves, and make the best surgeons in the world. They are so cool and well-poised that they are sometimes considered unfeeling; but this is not always a correct judgment, though sometimes it is.

Eloquence is often one of the powers possessed by the Scorpio people. They are strong and magnetic public speakers, have great tact and taste in the choice of language, and when spiritually developed they make the most popular and convincing preachers. One very important factor in their success is their silent, dignified bearing. They are courteous and affable unless serious business is on hand, in which case they can be blunt even to cruelty. They are especially fond of outdoor sports, ocean travel and ocean views. They have a fine taste in dress, but are not so devoted to display as the Cancer people. They have large self-esteem, are fond of praise, and can be easily flattered. While living on the animal plane, they are subject to jealousy and passion, to a most unusual extent; are tricky, subtle, selfish and very peculiar in their dealings with friends. A friend is treated well while he can be used, but if not, he is cast aside like a squeezed lemon. The odd thing about this is that Scorpio people have such wonderful tact, and

powerful magnetic attraction that they can renew even the friendships thus broken, if they have occasion to do so. They have a way of finding out secrets and utilizing the information to their own best advantage; if it injures others, it is regarded by them merely as a good joke. These people will stop at nothing to attain the end that they have in view, whether a good or evil purpose. Scorpio women who have not learned to control themselves are the worst scolds and "naggers" in the world. They are extremely jealous and suspicious, and this trait often leads to divorces and separations. The undeveloped Scorpio men are also very hard to live with in peace. Scorpio babies are the fretful ones who demand constant attention and amusement. But they are very bright, quite able to entertain themselves, if they once become accustomed to doing so, and should be kept very quiet. The children in this sign are fond of animals; they should be given pet animals for playmates, and carefully taught to be kind to them. This will help to develop the love-nature. Simplicity is best. A great deal of misery and shame will be avoided by an early cultivation of self-control, a careful discrimination between right and wrong in thought as well as deed, a healthy scorn of self-deception or self-flattery, and a resolute refusal to entertain suspicion or jealousy towards others.

These people can be anything they choose to be, and if they will not spare themselves, but will set bravely to work to overcome, they will accomplish great things. They should remember that true friends are very rare, and are to be prized and cherished even at the cost of some sacrifice. Hugh Black's delightful essays on "Friendship" would prove the best of reading for a Scorpio young person.

Pisces, the last sign of the Water Triplicity, February 19 to March 21, is under the governing planets Jupiter and Neptune. The people of this sign are a great contrast to their Scorpio neighbors. They have a very deep, though sometimes hidden, love-nature, are the most unsuspecting of mortals, and very loyal to their friends. They will deny themselves the comforts of life to further the interests of relatives or friends; will defend them right or wrong; and though they are people of quick attractions and equally quick repulsions, they are generally

too kind to let the latter be seen. It is almost impossible for a Pisces person to acknowledge the slightest flaw in the person cared for.

Pisces people are very fond of beautiful things in nature and art, and among the educated ones in this sign are to be found excellent artists, art critics, and writers. Those trained to methodical business habits make excellent accountants, cashiers and book-keepers. They are honest, modest, pure-minded, and generous to a fault. They will give all they have, expend their vital force to help others, and then fret because they cannot do more.

They have a deep religious feeling, but are too apt to depreciate themselves. In fact they are abnormally deficient in self-esteem, and this sometimes causes them to appear awkward and to believe that the world is against them and that it is no use for them to try to keep up in the race with others.

Worry, anxiety, and gloomy forebodings often make these people prematurely old, and sometimes lead even to suicide. Persons in this sign are wavering and uncertain in all their actions. They lose and mislay their belongings and those of other people; drop things and forget to pick them up; and are so careless in household matters that even their sweet and helpful dispositions do not prevent them from being a continual source of annoyance in a well-ordered home. These are the people who kick up mats and rugs, and never seem aware that they do not leave things as they found them. They are apt to talk too much, ask tiresome questions without waiting for answers, and are very inattentive in conversation.

Of all persons in creation, the Pisces people should first of all understand the value of silence. It is vitally helpful for them to retire to some quiet room and sit alone for at least a few moments each day, compelling every nerve and muscle in the body to absolute stillness. They should try to understand that they can help others best by first learning to curb their own restlessness and foolish emotions; that too prodigal giving does much more harm than good; and above all, should learn to place implicit trust in the loving care of an Infinite Power, not only for themselves but for others. They will do well to practice de-

liberate, careful movements, to cultivate a habit of accurate observation, a respect for other people's belongings, and an orderly disposal of their own. They should accustom themselves to feel far less responsibility for others, and more for themselves; to think and decide discreetly, without talking over their affairs; and to strengthen their self-reliance and self-respect in every possible way. Military drill or a regular system of gymnastics and deep breathing, will prove of value.

There is no rule without at least apparent exceptions. It is not uncommon to find persons who appear to possess very few of the peculiarities and traits belonging to their sign. When this is the case, it is usually due either to heredity, prenatal influence or early training; or there may be other counteracting influences. A person born at or near the time when one sign is just merging into another, for instance, may partake of the characteristics of either or of both; and often a person will partake of the nature of other signs in the same triplicity.

But the wise men of old knew what they were talking about. The more deeply this matter is studied the more clearly does it appear that the laws thus governing human nature are phenomenally correct. He who remains entirely ignorant of them loses an opportunity that is of the greatest advantage.

THE SCIENCE OF PALMISTRY

How to Tell Your Own Fortune as Well as that of Others—The Hand as an Index of Character—Its Lines Record the Joys, Sorrows and the Deepest Experiences of Life—The Science of Palmistry as Old as the World—Mentioned in the Bible that the Hands May Be Read—Palmistry Is a Purely Scientific Study and Not a Superstition.

Ever since the world was created the hand of man has been given a significance special and apart from every other portion of the body.

It has always possessed a well defined meaning, for we read of the "hand" as representing power, influence, greatness, and so on. "God holds the measured waters in his hand"; "Let not thine hand be slack"; "Do whatsoever thy hand findeth to do," etc.

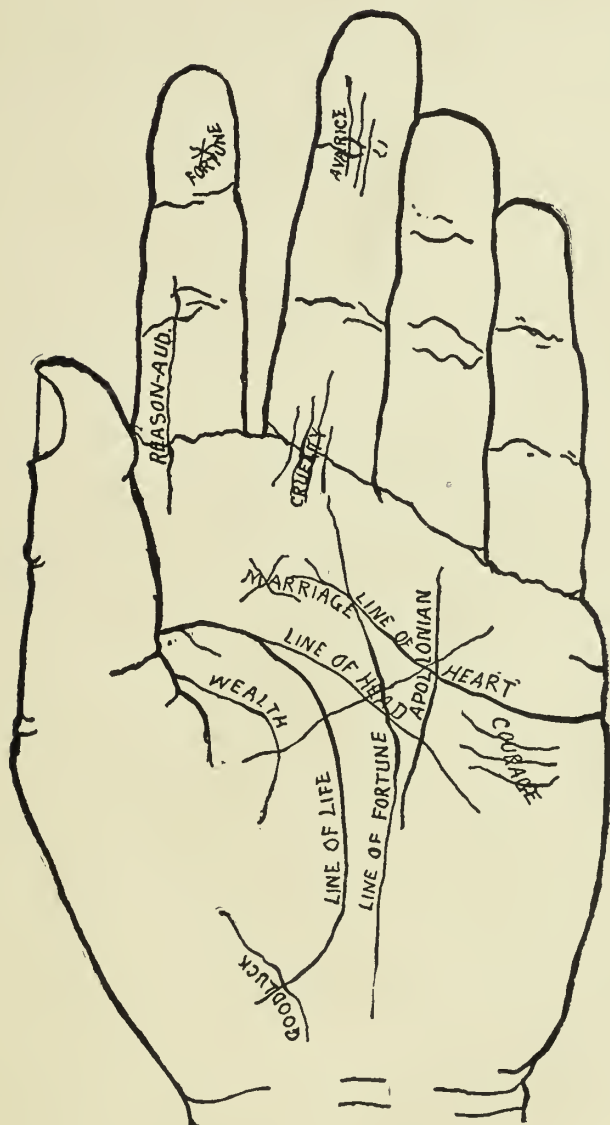
We read in Job 37, 7: "God has placed signs in the hands of men that their works may be known." And Moses says: "The law of the Lord shall be written in thy countenance and in thy hand."

The hand represents an individuality which may be distinguished from the hand of every other man. Modern science by thousands of tests, has proved that the marks on every man's thumbs are different, and that the thumb marks of a man will identify him whatever disguise he may adopt to alter his appearance.

Many of the ancient philosophers, with Aristotle at their head, declared: "The lines in the palm of the hand are not written without cause, and they come from the influence of each man's individuality."

It is a physiological fact that there are about three hundred different bundles of nerves in the palm of the hand, all of which are in direct communication with the brain, and this gives to the human hand an appreciable sensitiveness.

It is also a fact, that the less active the mind, the fewer the lines



in the hand. A case in point is recorded in the books: A soldier desired a scientific man to examine the lines in his left hand. This was done and nothing remarkable appeared, all the general lines appearing. But in his right hand there were no lines whatever, the hand being perfectly smooth. In explanation, the soldier said that he had received a shot in his upper arm that had destroyed all the nerves, leaving his arm paralyzed but outwardly similar to the other hand, except in the absence of the lines.

It may be said that the lines in a man's hands indicate his character to a certain degree and are a faithful index of his life. They are not the same in every person, but have been classified into a meaning that is fixed as an indication of the individuality of the person to whose hands they belong.

The hands themselves are an indication of character, disposition, etc., and are so sure an index when taken into connection with the lines, that they have been classified. The accompanying illustration will give a general idea of the hand and the principal lines.

There are four principal types of hands, which have been given names indicative of their shape:

1. The Spatula, on account of its resemblance to a flat flexible instrument or knife used by druggists in compounding medicines. It has a semi-circular end, not exactly round or long, but more like the shape of the new moon or crescent.

People with such hands like an outdoor life, and are usually piano players. They represent action, and if the fingers are slender, the person judges men and things by inspiration at a first glance. Where they act in conformity to their capacity, their first impressions are the best. Reflection teaches them nothing, they perceive, know, or guess by intuition.

The second type of hand is the Square, that is the ends of the fingers are nearly straight across as if cut that way. People with this type of hand are orderly, very orthodox and set in their ways. They are useful people who love moderation, and are always good reliable business people. In the case of women, they make excellent nurses.

Where the fingers are slender as well as with square ends, the owners follow the disposition and temperament of the "Spatula." In the latter case, that is, the square slender fingers, there are indications of a taste for the moral sciences, politics, sociology, philosophy, etc. These people while manifesting a taste for the arts and sciences possess very little enthusiasm, their square finger ends indicating that, while slender fingers indicate inspiration. Thus in these people we may look for inspiration accompanied by reason and logic.

The third type of hand is the rounded, or conic. The fingers are somewhat more rounded than the Spatulate, but not pointed. The conic hand belongs to those of artistic, enthusiastic natures, loving novelty and ease. Their imaginations are vivid and warm, but their hearts are usually cold. They are people who are wedded to their art, and do not care whether they make any money out of it or not. Most of them play some stringed instrument, but are not piano players.

The fourth type of hand is the pointed. These fingers indicate piety, ecstacy, divination, poetry, invention and idealism. Such people are highly sensitive and go to extremes in their inspirations.

The thumb possesses a definite meaning in palmistry, and occupies a high rank in the opinion of the philosophers, as an indication of temperament.

WHAT THE THUMB INDICATES

The great Newton, the discoverer of the law of gravity, declared that in the absence of other proofs the human thumb would convince him of the existence of God. Another philosopher says: "The superior animal is demonstrated in man by his hand; but the man, himself, is in the thumb. The thumbs of monkeys and apes are not very flexible, and can not be used with the facility of the human thumb. For this reason many naturalists consider the thumb of the monkey as a mobile claw.

The scientific meaning attached to the thumb by palmistry is as follows:

If the first joint of the thumb, the joint carrying the nail, is long, its owner is a man of brains.

A short second joint indicates a man of heart.

The third joint, or the root of the thumb, if well developed, indicates love and tenderness; the love of humanity, parents, children, friends, etc. But if the first and second joints of the thumb are short and feeble with a well developed third joint, the indications are for strong passions. Men who live debauched lives have short and feeble first and second thumb joints and heavy, fat third joints. The same is the case with women.

In giving the general outlines of the meaning of the hands, fingers and the thumb, it must be considered that any exaggerated features also exaggerate the temperament or character attributed to them.

LIFE LINES IN THE HAND

The lines in the hand indicated in the cut are the normal lines and may be studied to advantage by every one. If your particular hand is deficient in any of the lines marked, or if they are not so well developed, being shorter, you need not feel distressed because you can always fall back upon other marks, other qualities that make a good showing. Remember this always: that when the lines of the hand are very much exaggerated in number, or show a great diminution in number, they indicate an exaggerated character—something unusual to ordinary well balanced and healthy people. As long as you can keep within a reasonable reach of the regular or normal hand, you may go ahead with your opportunities regardless of the lines in your hand. You can develop your own character along good lines, and then your hand will also begin to follow your developed character.

It is wise to get rid of the idea that there is anything supernatural in the lines of the hand, or in anything that represents character. The body is governed by the nerve power; the nerves are controlled by the will of every person, and this acting upon the nerves sets in motion the muscles of the body, all of which act through sympathy, and end by assuming the qualities of those faculties of the mind which are the strongest and most powerful. This is explained in the chapter on phrenology.

The hand itself, apart from the lines in the palm, may be regarded as an indication of character. There are several kinds of hands which may be taken as indicative of personal character. Thus, there are hands which are long, short, hard, soft, mixed, elementary, and the hand indicating love of pleasure.

The spatulate hand should be taken as the standard for hands of every sort, inasmuch as it is the usual and ordinary hand upon which to build character.

THE SHORT HAND

Generally a short hand, one with short fingers, indicates inattention to small details. Persons with such hands are not very careful of dress, and they care little for ceremony. In the affairs of life they judge by inspiration, and jump at a speculation without examining it closely. They keep in mind some definite object and can not be drawn away from it entirely. If painters or artists, they prefer large landscapes or subjects in which there are no distinguishing details. As writers, they are brief and concise in their style of writing, with a tendency to omit details that may be essential.

THE LONG HAND

On the contrary, the long hand is irresistibly drawn toward small details even to the exclusion of the principal object. A flower painter or one who paints small objects will generally have a long, thick hand, whereas a writer with a long hand and pointed fingers will go into the smallest and most tiresome details. A long hand with knotted finger joints, indicates precaution and mania.

A man with a long hand is careful of his dress and exacts the same care from you. If you want to influence such a man you must wear a clean collar and a fine necktie, otherwise he will turn you down without inquiring farther into your capacity.

A man with a long hand, knotted fingers and a large thumb, loves to argue and dispute about trifles. If a lawyer, he will be a pettifogger and quibble over a penny at the risk of losing a dollar.

Such a man can be easily irritated by opposition, and a mere trifle will start a quarrel.

The hard hand indicates energy, exercise, effort, pedestrianism, hunting, sports generally, where action and hard work are essential.

Such a man will find rest from one kind of work by doing another kind. He never seems to be overworked. He loves fatigue and a hard bed, and will rise with the sun to walk in the rain, or take a bath in icy water.

Where the hand is unusually hard, it indicates lack of intelligence, or at least a heavy mind.

The soft hand is effeminate. The owner has a lazy body. He dreads fatigue, and will remain in the same seat all day. He goes to bed early and rises late. He admires noise, spectacles, plays, and all sorts of active performances where others do the work, and he can sit without exertion and look on. He always wants a comfortable seat and be shaded from the sun in summer, or near the heater in winter.

A person with a soft hand easily falls into superstition, and allows his imagination to carry him away at every opportunity. He is an admirer of hypnotism, fortune telling, spiritualism, and is very credulous.

THE VOLUPTUOUS HAND

The hand indicating pleasure, or the voluptuous hand, is very plump, with long pointed fingers. The latter at the joints are smooth without knots, and very much enlarged at the base of the third joint.

It is dimpled, with a strong fleshy palm, the base or root of the thumb very much developed. The thumb is usually very short. This is the hand which possesses the character of beauty, and it is the hand of people of pleasure, and of women engaged in a life of sensual pleasures.

The elementary hand is hard and stiff. The thumb turned back and the palm of an excessive thickness and hardness.

The owners of such hands are controlled by usage; their passions are mere habits, and they are not easily excited. Their minds are

heavy, their imagination slow, their souls inert, and their indifference profound. They are easily discouraged and sensible to sorrow or grief. Where the fingers are long and pointed, they are sensible, credible, and attracted by poetry, but they have none of the instincts of the voluptuous hand. As a rule, it may be said that a long hand with short fingers is an elementary hand, and in form approaches that of an animal. The lines on such a hand are not numerous and indicate little except an absence of character. The owners, however, are susceptible to development through education, and then their hands change for the better and the lines show more character.

HOW TO READ CHARACTER

The Head as an Index of Peculiar Traits—The Most Profitable Study in the World—The Ability to Read Men Is to Know Human Nature—The Object of Phrenology is to Help Men to Understand Themselves and Improve Their Minds.

The most delightful as well as instructive reading in the world is the reading of character. It is stirring in interest and of the greatest practical value. It is the study of human nature which is much more instructive than the study of the natural history of birds, fish and other animals.

It is human nature that sways the world and upon which all of us depend for advancement, education, and the means of earning a livelihood.

We can not study a man's character from within his mind and brain, but must do so from the outside. The real part of a man whose character we are anxious to study is his head, his hands; all the rest of him is concealed from our eyes, but in the head and the hands we have the entire man, for it is in those portions of his body that his intelligence shines through, or the surface shows what is hidden within him.

It was Moses who said that the laws of God are printed on the face and hands of every man, and as to the reading of the hand, that is explained in another chapter. We now come to the countenance, or face, and the head.

To all appearances all heads are alike, with just a few differences in size and shape. It is just this size and shape that makes all the difference, and enables us to read character in the head, or face. If

all men looked alike, and their heads were exactly similar in size and shape, why, everybody would have the same character and disposition just like a flock of sheep.

The great differences in human nature are the marks of superiority, for in the case of lower animals one looks like another of the same breed or strain. Thus all bears are alike, all fish are the same, all birds are identical so far as their framework or the shape of their heads is concerned. There are various colors of feathers, kinds of fur, and so on, but in their heads and faces there is nothing to distinguish one breed from another. The individuals are of the same stamp.

But in man, the case is different, and he may be identified by his head and hands, and every individual separated from every other individual by the peculiar and different shape of his head, and the lines of his hands.

When an infant is born his skull is soft and easily crushed. It is like the soft covering of an egg that is sometimes laid before the shell has formed. An alligator's egg is a good illustration. This is Nature's way of providing against accident to the baby's head which receives blows by falling that might break a hard and rigid skull.

As the child grows and learns things, its head expands because it is soft, and as each part of the brain possesses a particular faculty that grows and presses out the part of the skull forming a "bump" as it is familiarly called. This is all there is in Phrenology, roughly speaking, so far as physiology is concerned, but when we come to reading these "bumps" to ascertain what is in the head, or what faculties have not been developed, the science of Phrenology begins.

The chart of the head shown on page 220 gives the location of the mental faculties in the skull.

It should be understood that every faculty of the brain, when developed more than any other, or developed to a great extent, the more its appearance may be noticed on the surface of the skull. In other words: The skull, composed of a hard and bony structure, is constantly yielding to the expanding efforts of the soft substance of the brain, and becomes the bony image of the brain, or its mould.

Here we have the great value of this method of reading character.

The faculties of the brain as represented on the chart shown, are developed by education which stimulates their growth, hence, in reading the head it is possible to tell, nearly, what faculties are not well developed, what are missing, and which are well developed.

By knowing what is in a man's mind, that is in his head, we can operate successfully on his mind, govern his actions, in other words, sway him in our direction. To sway men's minds is to give popularity at home, a business man bargains, the politician votes, the minister moral influence to do good and promote virtue, the speaker hearers, writers readers, and all who persuade men in any direction, their persuasive powers.

By understanding how to read a man's character, you learn human nature in general, and the specific nature of every man you meet. It teaches you whom to trust, and whom not; whom to seek and whom to shun; to find out who can do a certain thing best; whom to select for a business or conjugal partner, and whom to discard.

Success is all there is in life. But success depends mainly upon influencing men to do as you desire. To influence men you must know them, and also know yourself. This latter is the most important knowledge and the knowledge of human nature in general is the next in importance.

STUDY YOUR OWN CHARACTER

You study your own character, your own capability, and then you seek to utilize them by finding a place or a situation in which you will fit. The man you go to for a favor, whose influence you hope to gain, is as far away from you as the stars unless you know him.

Phrenology teaches you how to know men, and makes no mistakes. We have an idea of brutality, bestiality, meanness, untrustworthiness, etc., by merely looking at a man's head and face, but appearances are deceptive, it is a knowledge of the mental faculties that count and which tell the truth. Many a fine shaped head, an Apollo of a figure and a handsome face, conceals intellectual faculties of such deficient

or depraved character that they would not be trusted with a cent of money or a secret to be kept. On the other hand, many a misshapen head, a plain and homely countenance, a figure as crooked as sin, possesses all the manly qualities of a perfect being.

You can not tell the difference between men, and you can not judge at all without studying the character of the man in his faculties expressed upon his head.

This knowledge will be worth to you more than all the money and other possessions you can ever obtain.

Let us examine this matter scientifically and not guess at it:

Years of careful observation and the most rigid explorations of human anatomy, that is, tests made upon the human body, agree that the mind or soul of man—his inner individuality, may be divided into three great parts or classes:

1. Instincts;
2. Sentiments;
3. Intelligence.

The instincts, or the passions, are located in the brain on the lower side above and back of the ears. They are common to man and the animal. They satisfy his desire to live, the love of possession, or reproduction or the perpetuation of the species.

The sentiments are to be found at the back of the head toward the top. They are the faculties of imagination, tenderness, right, duty, justice, will and aptitude or efficiency, and conscience.

All of these faculties press upon the third grand division of the mind or soul, held in abeyance for its action, so to speak, and this third grand division is the intelligence, the sign of man's supremacy, and like a guide or a leader it resides in the front and upper part of the head. We find in it and grouped about it, efficiency, the arts, sciences and refining influences that tinge the whole character to a greater or less degree.

It will be possible by studying the chart to locate most of the faculties that a perfect man possesses. At the same time, by comparison with men we have around us and within reach of our observation, it is

possible to note the absence of any particular prominent faculty and judge character accordingly.

It would be unjust to human nature, however, to judge of a man because he does not exhibit the presence of all the natural faculties that go to make a man, for there may be some missing or not in evidence that are not needed, or that have never been brought into use.

Study, education, and environment, together with training, tend to develop some one or more faculties, and make them prominent, for which reason, we should not judge from a single missing faculty, for it may be latent, and susceptible of development by training or education.

When a man has strongly developed faculties of instinct, and poorly developed faculties of sentiment and intelligence, it will be safe to keep out of his society, until he has shown himself superior to his animal instincts.

THE EVIL EYE

Some men's instincts are manifested in their eyes, which possess an unholy look, and cause a shiver of fear or distrust to pass over the one upon whom they are cast. It is through the evil eye, credited by the Italians particularly, that men and women are made to tremble with apprehension. Every one can tell of similar experiences and innocent women, especially, are good judges of the character of a man from the look in his eyes. So too, the intelligence in a man may "shine" in his eyes. Little children can tell immediately the character of most men and women by their eyes. They are drawn to one with intelligence in his gaze, or where there is benevolence and kindness, and they shrink from the eye which shows instincts only.

This eye expression must be understood to mean that the eyes are an index of what is behind them. The faculties that are the most prevalent shine through the eyes, and hence it is possible to form a very good idea of character from these organs.

The study of character may be extended to the face, or the countenance.

Of course, all expressions of the face are caused by the muscles operated on or acting in obedience to the faculties of the mind. The muscles of the face always act in sympathy with the faculties that call them into action.

It is common observation among medical men of scientific attainments and experience, that the human face by a repetition of the same ideas, the same passions, the same affections, and consequently the same movements of the muscles or skin of the face, acquire a particular expression that indicates the ideas or faculties of the mind, which are easily distinguishable in different individuals as so many traits of character.

Thus: The more morally degraded a man, the more his ill-favored faculties appear on his face. The face contracts in sympathy with his low instincts and betrays his character at a glance. In like manner, benevolence, kindness, and intelligence generally show in the muscles of the face, and by long usage of these muscles the face acquires a permanent benevolent appearance.

This is so true, that any person may imitate or represent any faculty by merely moving the muscles of his face. Thus: a man may give an affable, benevolent smile to attract another, or he may express his unamiable qualities or faculties, by giving a hideous, diabolical or frightful smile that repulses.

How necessary it is to study character by examining all the physical peculiarities of a man, will be apparent in a simple experiment that any one can try.

It has been said that intelligence or evil may be made to shine through the eyes. It is true the eyes are the index of the mind, but standing alone and naked without the surrounding muscles of the face they do not indicate anything more intelligent than a glass marble.

Here is the proof:

THE EYES OF A BEAUTIFUL WOMAN

Take a piece of paper and cut holes to fit the size of the eyes and place it over the face so as to cover everything but the eyes. Now look

at the eyes. They will be as expressionless as those of a dead fish. Even the eyes of a beautiful woman, or a Satanic criminal appear the same so far as expression is concerned. But when the mask is removed, and the eyes and the muscles combine, then there appears the expression that denotes character.

Not to leave anything doubtful about the fact that the face, or what is called the "physiognomy," is a reflection of the faculties of the brain, it may be said that in the case of a blind man who can not show his faculties through the eyes, his muscular use of his face will display his character as well as if he had good eyes.

It should be understood that the muscles of the face that are brought into play to show mental faculties, are subject to the will power. That is, they may be made to show any faculty and thus deceive the beholder.

A man may show benevolence, honesty, friendship, etc., and at the same time be laying plans to injure the person to whom he shows his hypocritical perversion. So a man may put on a terrible even a murderous expression while feeling the most peaceful and amiable sentiments.

In such case, and knowing this ability to deceive, the other characteristics of the head must be studied. A man with a bad character may pretend by his face to be a good man, but his head will betray his real character. So a man may pretend to be a bad man, and show a wicked expression on his face, but a glance at his head will show that he is a good man, and is pretending to be a bad one for a purpose.

HYPNOTISM, ANIMAL MAGNETISM, MIND READING, FORTUNE TELLING

A MIXTURE OF TRUTH AND SUPERSTITION—HOW THE WEAK AND CREDULOUS ARE DECEIVED AND CHEATED—THE VEIL OF MYSTERY WITHDRAWN—SCIENTIFIC EXPLANATION—MENTAL COMMUNICATIONS BETWEEN PERSONS FAR APART—THE MEANING OF DREAMS AND THEIR CAUSES—WHY THE STARS DO NOT CONTROL ACTIONS OF MEN.



To begin an explanation of the numerous surprising things that happen to men, and to which something mysterious or supernatural is attributed, we must first understand the principles that govern nature.

When a man makes a few passes before the eyes of another, with his hands and puts that person to sleep; if he manipulates his head with a few downward motions of his hands and makes him do what he does not want to do; if a man takes you by the hand and looking into your eyes steadily for a moment, and then tells you what you are thinking about; if you go to a fortune teller and he tells you where to find a beautiful wife or a gold mine; if you do not cross your fingers when you see a black cat you will have bad luck; if you dream of the ace of hearts and win at craps; if you have a certain number fixed in your mind and win in a lottery; if you wake up suddenly at night and see your friend in Jericho, and get a letter saying he died at that moment, or if all sorts of things happen you by reason of your seeing the new moon over your left shoulder, the only way you can avoid trouble is to eat a dish of tripe, and so on, the trouble is all caused by, and all the

things mentioned happen on account of the things you saw, or dreamed or thought of. That is what many people believe.

There are also many other people who do not believe in such things and go through life as if they were wooden Indians standing in front of a cigar store.

THE WIZARD AND THE FOOL

Both these classes of people are wrong, but there is some truth sandwiched in between all the foregoing nonsense; some things that may be believed because they are true, but anybody with a silk hat and fine clothes who calls himself a wizard can not explain them. They are frauds and are after money—they want it badly and if they can get hold of you and play upon your weakness or superstition, they are bound to get your money and laugh at you secretly for being a fool.

Every human being is a complete machine in himself, and he has no connection whatever with any other human being. He is an individual, and you might as well imagine an automobile operating another automobile a mile off as to imagine one man managing the physical machinery of another without actual violence personally.

No man can stretch out his arm, look fierce and fixedly at another and make him do things unless that other man wants to do them. In such a case it will not be the external power that acts upon the person, but the wish, desire, and willingness of the person affected. He may even operate upon himself as will be explained.

Every man is composed of an infinite number of bundles of nerves and these nerves manage his physical body, his mind, his brain, and his entire system. Whenever any of these bundles of nerves are affected some part of a man's brain is affected, and his will responds to the action of the nerves.

In addition to these bundles of nerves which may be played upon, every man has a sympathetic system of nerves that operates or works when he is asleep or his real mind or brain is at rest. This is why

men dream, the sympathetic nerves are acting independently of the nerves which are controlled by the wide awake will, and they affect the unopposing brain by creating all sorts of images. There are about three thousand millions of cells in the human brain, and these cells are intended to hold ideas, thoughts, impressions, pictures, etc. Every thing that can be heard, seen, felt, tasted, or imagined finds a lodgment in some cell.

DREAMS AND NIGHTMARE.

All the nerves act upon these cell contents, the real nerves as well as the sympathetic nerves. To make this clear, imagine a very common occurrence which everybody has experienced: You eat a hearty meal of heavy food and top it off with mince pie, or a quantity of cheese. During the night you have a fearful "nightmare," and dream about all sorts of dreadful things. You are gored by a wild bull; you are chased by savages; you fall off a steep precipice or down a deep well. The dream is so real that you awake in fright and find that you are covered with a cold perspiration.

You do not see anything mysterious about this dream, because you know what caused it. It was the mince pie or the cheese. It is easily explained by attributing it to the sympathetic nerves of the stomach which try to digest the heavy food, and in their struggles they reach up into the brain cells and affect their contents—mixing them up, so to speak—producing a jumble that would not happen if you were awake and could control the workings of your brain.

The same reason may be given in cases of delirium, when the nerves that keep your body in a healthy balance are thrown out of gear and overpower your real nerves thus causing confusion. Everything, you will perceive, comes back to the brain, even if it is a corn on the toe, or the hives in hot weather. You are thrown out of the perpendicular as it were, and can not always get back again immediately. It is the same with crazy persons, they have lost the use of their real will nerves and the sympathetic nerves have got control of their brain. Reason flies

away under such circumstances, because reason is an exercise of the will power, and that power is lost or overpowered.

MYSTERIOUS INFLUENCES

We are now ready to explain the so-called mysterious influences which many suppose to be supernatural, but which it will be found to be "Nerves."

The nerves which are controlled by the will power, those which enable every man to be conscious of what he does, constitute what is known as "consciousness." A man is conscious of what he does when he can control his nerves of action. He "knows what he is doing."

Now, the nerves of sympathy, those which go on working when a man is asleep, or when he is not conscious of what he does, like breathing, his heart beats, his stomach, liver, and all the other nerves which exist and act independently of the conscious or will nerves, make what is called a "sub-conscious" man—a man that acts without knowing what he is doing and without being able to prevent it. Every one has fallen into a half dreamy state, by thinking long and deeply upon a subject, or has been doing a difficult piece of work. In such case he does things "mechanically" as it is said, but it means that his sub-conscious part is working and trying to get control. People are "absent-minded" for this reason.

WEAK WILL POWER

By permitting his anger to get the better of him, that is beyond the control of his will power, he may kill another and this without intending to do so, or even knowing that he has done so until he comes to himself. So, a man deeply in love will do the most extraordinary things, and make everybody laugh at his foolishness. His sympathetic nerves have got him under control and he really loses his reason for a time. A man becomes a drunkard for the same reason; or throws his

money away in speculating or gambling. He is weak in his will power, and easily overpowered, influenced, or controlled.

When a man is in this condition, he can easily be hypnotized, that is, put to sleep by another person operating upon his sub-conscious nerves, and still further weakening his will power. He can be made to do everything he is told to do, and any suggestion meets with his instant approval. He will drink water, thinking it whiskey, and actually become intoxicated, and do other things that appear ridiculous, but which are real to him.

HYPNOTISM EXPLAINED

Before science had explained the phenomena of hypnotism and the control over the nerves of the human body, animal magnetism was the name given to this influence, and it was practiced for ages in Persia, India, and Greece, but this electric power of attraction has fallen into disuse and hypnotism has taken its place.

Hypnotism means "sleep," and its discoverer, Dr. Braid, of England, thus describes it:

"The hypnotic state is a particular or specific condition of the nervous system, created by artificial manipulations, tending to the paralysis of the nervous centers to destroy the nervous equilibrium."

It is difficult to understand the nature of hypnotism, and it is regarded as improper for common use because of the danger that the person put "to sleep" will not awaken, but die in the sleep. We know, however, that by controlling the nerves of weak persons or those who are reduced by disease and can not exercise much nervous force, such persons may be induced to act contrary to their will. A mother croons or sings to her restless babe and it falls asleep. This is the idea, briefly expressed, of the action of hypnotism.

MIND READING

Mind reading is considered as something mysterious, but investigation has shown that it is merely reading the nerves. If a strong

minded person wants another to do something he exercises control over the nerves and persuades that person to do as required. And after a person has done something, the same strong minded person can often tell by taking hold of the hand of the other, what has been done. The nerves indicate the direction of the thoughts, particularly when a person has concealed something; his thoughts are on the hiding place, and his nerves stretch in that direction, and the outsider in contact with the nerves can tell the direction. In all cases of mind reading there must be actual contact between the person whose mind is supposed to be read and the mind reader. Where there is no such contact the result is guesswork.

FORTUNE TELLING

Fortune telling, or divination, has been universal in all ages of the world, and among all nations alike, civilized or savage. The unknown and mysterious have always had numerous advocates and believers and out of their various beliefs and practices have sprung every conceivable form of divination. It is sometimes called "Occultism," which means something hidden, and the word covers a larger field than the common tricks of Gypsies and others who make fortune telling a profession; spiritist manifestations, or supernatural phenomena. It is really a science and properly studied, is an attempt to combine the mysterious forces of nature with the spiritual forces of the supernatural into one common system. It is a vast school to which the intelligent and learned are flocking, but they are applying commonsense and reason for trickery and ignorant incantations.

When a person goes to a so-called fortune teller to have his "fortune told," the fortune teller has no more power to look into the future than a wooden post. We all know that the sun will rise tomorrow morning and set tomorrow night, and so on with many phenomena of nature. But the professional fortune teller studies his visitor. He knows from the shape of his head, his hands, his face, his language, his eyes, etc., the general character of the inquirer, and he pretends to prophesy ac-

cordingly. He finds out or suspects what the person wants and prophecies that he will get a gold mine, marry a beautiful girl, fall heir to a fortune, or be hanged for that matter. There is no limit to what may be prophesied very nearly correct judging from a person's character.

ASTROLOGY OR SCIENCE OF THE STARS

Many place faith in astrology, or the study or science of the stars. But astronomy tells us that the stars are moving through space at a tremendous rate, faster than an express train, and are never in the same place so far as the earth is concerned. If the stars had any influence on the fate of men, or any influence on anything on earth, the latter would not last a moment but would be shriveled up instantly like a drop of water in a fiery furnace. There are millions of stars and they are billions of miles away from us, and traveling through space as does the earth faster than a bullet from a rifle, would require thousands of years at that rate to reach the nearest star. We can therefore say that the influence of any star or constellation of stars would have a very small influence on the short space of a man's life.

Science has demonstrated that all these mysterious influences and appearances, and events, come from our own minds. Men see many curious things in dreams when their eyes are shut, because the eyes of the mind, the billions of brain cells contain things which are active when our physical senses are asleep or not active.

SOLVING PROBLEMS WHEN ASLEEP

We ardently wish for things when awake and in a dream we may have the wished for thing; and it may be said that thousands of dreams are made up of the realization of wishes that have not been fulfilled in reality. Then again, there are many things the expression of which is either forbidden, or not permitted. We dream of those things because the idea is in the mind, and the sympathetic nerves bring them out to the sub-consciousness and we actually see them, or even do the

forbidden thing. Our worries are put an end to in dreams through the same process. A man thinks of a problem and can not solve it, but in a dream he solves it completely. The mind keeps on working when the senses are asleep.

Nearly everything on earth or visible in the heavens has been used for divination, and while we can believe in the future life as a great mystery, since nobody has ever returned to tell us about them, we should remember that we can not solve them by a pack of cards, a dream book, or by consulting a fortune teller—the future is in the hands of God, and some day we shall know, but not now.

THE HOME IS GOD'S TRAINING SCHOOL

The Mother's World of Knowledge—The Care and Management of Children—Instructions on How to Train Your Sons and Daughters for the Responsible Duties of Life and the Duties Also of Children to Their Parents.

MOTHER

"The mother in her office, holds the key
Of the soul; and she it is who stamps the coin
Of character, and makes the being who would be a **savage**
But for her gentle cares, a Christian man!
Then crown her queen of the world."

Mother: What other word awakens such tender emotions within our breasts? What other word has such power over the strong and the weak alike? What other word carries with it such a world of memories, ideality, love? Mother, whoever and wherever you are, do you know that you are the strongest, most convincing and most beloved personality in the world? Do you know that in your hands lies the vitality of the race, the strength of the nation, and the success of the commercial and social life of the land? You stand back appalled. You cannot believe it. You had never thought yourself of so much importance. You did not know the world had its eyes on you hopefully and fearfully. You thought the walls of your home shut you in, that it was simple duty to keep the house, rear the children—Stop! That is it—rearing the children, the great and wonderful mission of the noble woman's life. On that depends the welfare of the state. Your sturdy little boy, sitting placidly by your side, may be one of the builders of

the nation in twenty years. He will have life's serious responsibilities on his shoulders. How are you going to fit him for that time? Have you ever realized the immense importance of the trust imposed upon you?

THE MOST HOLY OF VOCATIONS.

That boy's future is in your hands. His manly vigor depends on the care his little body receives in childhood. Do you know how to take care of your child's health? His strength of character, his ability to stand the knocks of the world, depend on the principles you instill into his little brain. Are you prepared to teach him? Have you been taught how to be a successful Mother? If you have, you are very fortunate. We have training schools and colleges filled with expensive apparatus to fit women for the other walks of life. We have schools for teachers, stenographers, dressmakers, milliners, and even doctors and lawyers, but we have no school in which to train women for the most serious, most real, most holy vocation of their lives—**MOTHERHOOD.**

FACING THE FACTS OF LIFE.

The sacred institution of marriage is entered into thoughtlessly or frivolously or shyly. A false modesty, if not ignorance, on the part of both mother and daughter, prevents the maid from facing the facts of life until they are forced upon her by circumstances, and how, then, is she prepared to meet them? She is not prepared. Instinct enables her to go through her duties with indifferent success. A little forethought, consideration and knowledge would save her much of the mental and physical suffering that she has come to look upon as a part of her estate. The young mother, however, is not the greatest sufferer from this ignorance of the principles of life. The helpless offspring is the chief claimant for our sympathy and concern. Too frequently the child is brought into the world, feeble in body, weak in mind, and helpless in spirit. It grows up, alike unable to command its lawful heritage of health, knowledge and power. How are we to prevent a continuance of

such conditions? How can you, a Mother, produce vigorous, intelligent, forceful children, and having produced them, bring them up, vigorous, intelligent, forceful, to the period of their manhood and their womanhood? Do you know how to care for your child in sickness and in health, how to develop its mind and body, how to create an environment that will best promote its mental and physical growth?

If not, dear Mother, it is time you bent your energies to the discovery. Study. Find out. It is not too late. The whole field of child-training is full of stumbling blocks, full of problems that must be solved.

Did you ever consider how much more motherhood is than merely the state of being a mother, or that of a woman who has borne a child? The birds of the forests, the beasts of the field, all the animal world, in fact, perform the functions of reproduction and their young are born in accordance with the laws of nature.

THE INSTINCT OF MOTHERHOOD

Nature has given mere animals the instinct to protect and feed their young and it is well known that they will fight to the death for their offspring. They will deprive themselves of food that their young may be saved from starvation, and they will suffer exposure of every kind to keep them warm and sheltered. This is mere animal instinct with which the human mother is also provided, but as the Creator has endowed humanity with more exquisite faculties and a spark of divinity, and so has He given us much more responsibility. We are endowed with a mental and spiritual being the ordinary animal does not possess.

The human mother must answer to her Creator and give an accounting of her stewardship. It is not only her duty to know the anatomy of her child and the use of every principal physical organ, that she may guard its bodily health, but to study its mental make-up and care for its spiritual welfare.

The young bird is hatched and in a few weeks takes wing to care

for itself. The young colt or calf can stand on its wobbly legs the first day or so and soon learns to care for itself.

Not so with the human child who, intended for a longer life, more mental and spiritual, is naturally of slower development and practically helpless for nearly the first three years of its life.

Do you know how wonderfully God has made your child?

Are you aware of the functions performed by the different organs?

Do you know by what process the food is digested in its little stomach?

Do you know how the blood is pumped through its little heart?

How the air is filtered through the lungs?

Do you understand how poisons are thrown off through the millions of little pores in the skin?

The work of the kidneys?

The action of the liver?

The constriction and expansion of its muscles?

What do you know of its nervous system, that can so easily cause the child to cry or laugh or sleep, etc., etc.?

These are only a few simple and quite ordinary questions but there are many more.

If a friend gave you an ordinary present you would examine it carefully to see how it was made and would give it close inspection, would you not?

A HUMAN SOUL

God has given you the greatest gift in the world, a child; He has placed in your keeping not only a human body, but A HUMAN SOUL!

It is a sacred trust to be sacredly fulfilled, and the thought of this trust brings comfort to the mother,—to be of such value to the world. As a mother, you attain your highest rank—the maker of mankind.

All progress of the human race toward better living; all moral and refining agencies have depended upon the mothers of humanity. She it is, through her suffering, her constant self-denials and her privations,

brings into the world the future rulers of coming generations and the mothers of these rulers.

Our noble-hearted president, Abraham Lincoln, owed everything to the teachings of a true Christian mother. Hers was a life of poverty and privation, but through it all she taught her little "Abe" the lessons of truth and honor which have ever endeared him to the hearts of his countrymen.

A GOOD MOTHER

"Show me a good man and I will show you a good mother," rings true in almost every case. It is because the mother, far more than the father, influences the action and conduct of the child, that her good example is of so much greater importance in the home. It is easy to understand why this should be so. The home is the woman's domain—her kingdom, where she exercises entire control. Her power over the little subjects she rules there is, or should be, absolute. The directing influence which every mother exercises over her children throughout life never ceases. When launched into the world, each to take part in its labors, anxieties and trials, they still turn to their mother for consolation, if not for counsel, in their times of trouble and difficulties. The pure and good thoughts she has implanted in their minds when children continue to develop and induce the performance of good acts long after she is dead. When there is nothing but a memory of her left, her children rise up and call her blessed.

Not all the days of the mother will be full of bliss. At times her life will be full of brightness and joyousness. Again, she sinks to the depths of despondency over the consciousness of the task regarding her dear ones. And to attempt to trace the responsibility through all the life that lies before her is overwhelming if she has not learned to feel that "as her day so shall her strength be."

These words are a most inspiring promise and to most mothers it is fulfilled with constant reassurance. The strength is given her, and the reward with it.

THE SWEETEST SOUND TO WOMAN

An earnest and devoted mother will always be proud of the babe God sees fit to give her. Be it the first or the tenth, that gurgle which means life is the sweetest sound that ever falls on a woman's ear. It means that she is the possessor of a jewel far more precious than rubies.

A story is told of a woman who was the wife of a Roman by the name of Gracchus. One morning an acquaintance dropped in for a formal call. She had many beautiful and valuable jewels on her person, of which she was very proud. After showing them to this good wife, and praising their lustre, the visitor asked if she had not jewels, too? "Yes," said the wife of Gracchus, "I have," and, leaving the room, quickly returned, leading by the hands her little sons. "These," she said, "are my jewels."

THE RICHEST OF JOYS

Mother! You may also possess a little jewel, your little one whom you fondly clasp to your breast; who must still cling to you for its very existence. Or perhaps your child has grown into the bright-eyed, romping school-boy or school-girl. Perchance your children have left the home where their childhood was spent and are now taking their places in the world with their fellow-beings. Whichever case it may be, **be thankful**. There is no richer joy than lives in that home of yours. Don't fret if it is not pretentious. Don't grieve if your children do not wear the best grade of clothes. Just be thankful and rejoice that you still have them living; that you can still implant a kiss on their warm lips; that you can still entwine your arms around their necks and that you still can take them by the hand and call them by the fond name of son or daughter.

If a mother would only have this thought when stormy days arrive and say to herself: "These children certainly do weary me at times, but they are still with me; what would life be without them?" Let me say, tender mother, your life would be nothing without them.

You would be robbed of your greatness and your blessing. You would put in an existence of a dull and aching void.

Do you happen to know a childless couple? If so, take a peep into their home. The surroundings may be very beautiful and comfortable, but the true comfort, the love of a little child, is sadly wanting there. Can you not recognize the soul's hunger? Can you not scent the heart-felt longings? They are to be pitied: the woman more than the man.

There is no denying the fact that a woman gets her greatest joy in "motherhood." It brings out all the highest emotions latent within her. It elevates and ennobles her and gives to her that supreme content which only those who have been mothers can experience. Nothing can be compared to the love of a child. Never, to a woman, can this thought come too often. Let each day find you thankful that God thought you fit to be the mother of another little life, on whose soul your thoughts and aims will leave their impress. Not one particle of this sweet power should you hold lightly or misuse.

And all the foregoing pages are only messengers of the reverence and esteem in which you are held, both by your children and your friends. You may not think it, but you stand next to God himself. God is the creator, you the producer of mankind, and in His supreme judgment He made you a mother—"the holiest thing alive." No human being can approach nearer Divinity than the mother. That is the reason you love your child with such never-dying love which lasts throughout this life and far beyond—into eternity.

HOME THE HEART OF THE NATION

The greatest poets of all times have sung of the Home, the greatest orators have described in glowing words its beauty and sweetness and influence upon the world for good. But who could do full justice to the theme? It is beyond expression. The home is, practically, everything. Since civilization began thousands, even millions, of the invaded and struggling have died for it, because, with the home gone, all that lifts humanity above the beasts is gone. The home, with what it shelters and what it means, is the sum of all we have on earth. Did you ever think of that? It is all because it contains the whole of what makes our lives worth living. It includes the love of man and woman, the love of children, the comforts and amenities of life, and is the citadel for their preservation and development. It is the birthplace of all that may be done for increasing the happiness of human beings.

THE HOME, THE BASIS OF CIVILIZATION

Without the home we should be like the wandering mindless animals of the plain and forest. With the establishment of an abode of his own, countless ages ago, primitive man departed from the beasts. From the time when he first secured a place of refuge, where, unapprehensive and undismayed, he could have his kind about him in work or play or council, he began to broaden into the being he is now. Closer and more constant relationship brought more affection for mate and children, the sense of obligation grew; ideas more often interchanged suggested new departures in a thousand ways; humankind was rising in the scale above the life about it. The home, with all its phases and with what it promised and provided for, became the foundation of the

structure we now call civilization. It is so in the evolution of today, from the snow hut of the Eskimo to the palace on the boulevard.

GOOD HOMES MAKE GOOD CITIZENS

We think and speak with a degree of respect or reverence of our halls of legislation and our churches, but they are nothing in comparison with the roof and walls within which is the home. They are merely the expression, not the force. In the home is the origin of church and capital alike. It supplies the life blood to what is best in the impulses and actions of mankind and what, as the years grow, is becoming better still. It is the heart of the family, the community, the heart of the nation, and the world.

It matters not what manner of place the home may be or where it may be found, so long as it be healthful in every sense to which the word applies, healthful physically and in its mental atmosphere. Exteriors count but little. The house is one thing and the home another. There may exist within the narrow confines of a prairie dug-out a greater real home than in a brownstone mansion in the city. It is the manner of thought and action and living of its occupants which may give the place its grandeur and its worthiness. Those who control the world's affairs and direct them for good or evil, as the case may be, come from all birth and rearing-places. How vast, then, the responsibility placed upon earnest, hopeful, thinking and capable men and women,—the great ones of the earth—of seeking everywhere to make the home's conditions what they should be. It is the most essential thing in the world, the field for accomplishment of tremendous good, extending through all time!

GROWTH OF HOME IMPULSE

For the development of all things that exist must be a force, and the elemental force that first made the home is now the same as it was in the beginning. It is the force which makes the world go round and

which, primarily, impels all movements which are good. It is no sentimental way of expressing it,—often as the word has been perverted from its greatest meaning,—that force is simply Love. Not for himself alone did the Cave Man select his hard refuge and roll the stones against its entrance nightly to keep out the wild beasts; not with regard for his own comfort and well-being alone did he range the forest in search of food to bring to that same citadel and shelter. There was a finer and more noble impulse moved him, regard for his mate and children. What it was and what its nature he may not have understood, but it was there, implanted by God. It was something which had to grow, as is ordained in the great scheme for man's advancement. It may have been only what we call attachment then, affection in later ages, but it was love in one of its forms and in the best manifestation it can ever find, the preservation of the home, with all that it implies. The application is right today, not merely to the husband and father or other natural protector, but to all who rank among the workers for the general welfare. As the world has grown so has the field of obligation extended.

LOVE THE DIVINE FORCE IN THE HOME

This love which is the promotive idea for all that is for good, whether from God or man, whether in the warmth of the sun or in sacrifice and labor, is what actuates alike the father and the mother and those who are working for the general good. Save that we know it to be the greatest and best of forces, we can give no perfect definition of it. What attempts have been made must fail to do it justice, because the human mind can rise to but a certain height in its expression. Well has it been said that love is the wind, the tide, the sunshine, for these come from it in reality as well as imagery. Its power is beyond all estimation. "It never ceases, it never slacks; it can move with the globe without a resting-place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without a roof; it can make a paradise within which will dispense with a paradise without." We know that it can do all this, for we see and know and

every human heart is made to feel it. The direction of this great force is largely within our own power—we recognize that as well,—and it remains for us to apply it constantly in making life more perfect.

True it is that much has already been accomplished in the direction indicated. The love power, originating in the home and thence extending as humanity developed in intelligence and kindness, has been the moving force in all advancement, but only the beginning is yet seen. The family life will become even a more wonderful thing than it has been in the past. As in the world of physics, where the secrets of nature are now being revealed as they never were before, so in the world of home will come new understandings and conceptions and the human being will be better influenced and nourished and directed from the very cradle, and fitted for the broader life awaiting him or her. There are reversals for the moment, but the world is comprehending as it never did before.

UTILIZING THE FORCES OF NATURE

Just as until recently we have not known how to command the material forces of nature, save in a limited degree, and are now beginning to understand and utilize them, so will we utilize the knowledge which has come to us of how to make life from its beginning something new and different and better. We have conquered the air, and henceforth it must be one of our highways; we have found the ether paths for electricity, and now we talk through space above the wilderness and ocean; we have discovered the disease germs and the means of baffling some of them by sanitation, thus prolonging the span of life; all this and more we have achieved and gained within a time so brief that we know the world is only at the threshold of its conquests, yet we know that there is yet to come in its entirety the greatest of all, a new conception of the duty and a new conception of the methods of caring and providing for each other.

In old times, indeed, almost up to the present day, the home has depended for its making entirely upon forces from inside, the providence and oversight of the father and the solicitude and guidance of

the mother, but now comes an added helpful element in the general comprehension of what the home is to the community as a whole and of the fact that its protection and well-being has become an admitted public duty. The public servant, the legislator, must do his part.

No maxim is sounder than the one which says that in great things we must begin at the beginning, and never does it apply with greater force and truthfulness than to the making of the generations. It fits the individual case and the whole of humankind. Parents who rear their children wisely need have no fear of the advancing years; nations which care for the welfare of their infants need not lack reliance upon their men and women. The personal guidance, the earliest direction, the formation of habits and of character, devolve upon the parents; later education, provision for the general health and the quality of youth's environments, these, in this age of increasing mutual assistance, devolve largely upon the community's representatives. We are learning what is the best investment of human effort, and home-making, directly or indirectly, has become a responsibility of state as well as of the individual.

The home is the thing! Let the home be all right and life outside will take care of itself. Let the home be right and its occupants, young and old, are among the fortunate ones of the earth, as they are among those who are most contributing to advancement in all things. Some wise man has said that "to Adam, Paradise was a home; to the good among his descendants home is a paradise." It has become even a greater paradise, for now it has become the home in its greatest aspect, the developing place of the Child.

THE CHILD IS THE COMING MAN

Very early in life, the child begins to show evidence of will power. It has not learned to talk; indeed, it may be only a few weeks old when the observant mother may notice manifestations of a definite desire. A long, lusty cry is the only means of expression known to the undeveloped baby, and of this he makes the best possible use. The mother rushes to his side, endeavoring to read his thoughts, ascertain his wishes, and still his cry. The baby is hungry, perhaps, and the unworded appeal means, "I want my dinner at once," or he is too hot or too cold or otherwise uncomfortable, and the will to be at ease, a part of the will to live, exhibits itself in unintelligible wails.

If the mother makes any mistake and offers him a rattle when he wants to be fed, or tries to feed him when he is already suffering from indigestion, he soon shows his condemnation of her stupidity. He throws the rattle angrily on the floor or turns in disgust from the proffered nourishment. He wants what he wants, and nothing else will satisfy him. This is will. Now what is the mother going to do when her child throws his rattle angrily upon the floor? The baby is little and helpless, but here is a trait of character to be studied, and dealt with.

THE PLASTIC INFANT MIND

How is she going to teach her baby to be patient? It is ridiculous to say that a child of a few months is too young to train. The infant is plastic, but habits are fastening themselves upon him. He will do tomorrow what you allow him to do today. He is looking for you to guide him. He has no conception of the proper line of conduct for one

of his extreme youth. He screams to be fed, or soothed, or changed, and he must be made comfortable as soon as possible. It is the mother's duty to attend to his demands for physical ease. The very young child is "good" if it is not in bodily distress. It will lie quietly in its crib, or sit in its mother's lap and coo. The irritations rising from neglect of its legitimate desires, if not corrected, will spoil its temper before it is a year old. By following a regular program of feeding, sleeping, bathing, and airing as suggested in another chapter, the child will know what he is to expect of life at an early period in his career. His digestion, moreover, will not cause him any nervous spasms which invariably tend to impatience and the display of an irritable will. The first training, then, must be as we have stated before, through the physical life, for although the mental and moral sides of his nature are slowly awakening, they are still too dimly conscious to be recognized even by the adoring and attentive mother.

THE CHILD'S SECOND YEAR

We will say that the child has passed his first year successfully. The mother has been very gentle with him, has controlled herself on every occasion, and never given way to any impatience that she may have felt. He has grown strong in the use of his limbs. He can toddle a few steps, and say a few words, and is daily making experience of discovery. He has discovered there are a whole lot of nice things he wants to have and wants to do in this new world of his. He has also discovered that he has but to cry real loud and make a great noise and lo, the things he wanted are his. Yes, anxious mothers, this is just what happens in that baby mind of his and that is what most persons who have charge of a baby will do—give him what he wants to keep him quiet. This is the best way in the world to ruin him.

Most of the wrong-doing in life has come from the will power not being trained when young. Given what he wanted when young, a child grows up with this same desire for his wishes to be gratified. What is the result? Nothing is beneath him if he but gets his own way.

WEAKNESS—PAYING THE PENALTY

Now, this very power which the child uses was one of the best gifts given to him at birth, but it was not rightly trained. It is sad indeed to see our jails and reformatories full of human souls, who are paying the penalty of weak wills. Some one is to blame for these wills. As the spinal column is to the physical structure, the will power is to moral nature. All humanity are born alike. Most babies are healthy. None were born "thieves" or "liars." They were made such from their surroundings and early training. Do you know that you can raise a child to be a criminal by loving him too much? This is true. Not all the evil done by criminals is done through evil hearts. Many have tender hearts, but their will had never been directed right, and so in time of temptation they fell. Don't forget the saying, "A brain that can receive a right impression, is also capable of a wrong one."

In training a high spirited child you must not break his will. Let him keep it. He will need it. It will be his greatest weapon in the coming battle of life. Yes, he must retain it, but the mother must gently but firmly lead him to see the right and the wrong way of using this weapon. The child will grow to manhood and will have to "choose" life's way. Now the will is that which teaches him the freedom and danger of his own choice. He may know which way he should go—that is conscience—but the way he **takes** is the will power which is the lever that moves all action in life.

IGNORE INFANT OUTBREAKS

Your baby may have frequent outbreaks of temper. These are natural in a child of strong will. You will find if his desires are thwarted, his cries and the noise he makes will be in proportion to his desires. Don't notice these outbreaks. Just treat them with serene indifference. Let him decidedly understand which is master—he or you. Leave him absolutely alone to spend himself and recover at his leisure. After he has repeated this a number of times, he will quickly

recognize your authority and will think, "This doesn't pay," and finally renounce his fits of passion. It will seem hard at first to hear his paroxysms of grief—doubly hard to you, fond mother, who loves your darling so covetously. This will be, however, so valuable a lesson to him and such a help to you that you must not forfeit the good for a little inconvenience. There is no more important side of the "moral nature" than the will. Having this under control, you are laying the foundation stone of all character.

TRAINING THE STRONG WILLED CHILD

Should a child refuse to perform an act required of him and you find it is from sheer wilfulness, he should be forced to do the thing bidden him. This will save much future work, for, if he feels that he has gotten out of his task once, why not again? Should a child insist on doing something which he knows he has no right to, spare no pains (barring whipping) to prevent him from obtaining his ends. These strong willed children need delicate handling. They have to be managed. Tact and diplomacy on the mother's part will aid much in the ultimate end. Up until the "will" is under control of the child, we would advise a mother to do all in her power to avoid the provoking of ill nature. A little foreseeing and studying of the child's disposition will do much more good, than any method of quelling disturbances.

GUARD AGAINST SELFISHNESS

Children after all are mostly reasonable creatures and if rightly managed can be relied upon. Never promise a reward, or bribe a high-spirited child. This is very wrong and makes permanent trouble. Teach your child to do the thing bidden him, because **it is right**, not because he expects some recompense for doing it. If this occurs often, his whole life will be colored with the idea of gain. A clever child will reason to himself, "What do I get out of this?" If he sees no returns he at once shirks and becomes one of those characters who will do

nothing except he "has to." Let a child know what is required of him. Make every effort to strengthen his will. If not, you are planting

"Thorns, not roses,
For your reaping by and by."

Reason plays an important part in the governing of will power, so don't worry if your child is hard to manage for the first three years. After this the brain becomes more developed—and although the brain controls the body—will controls the brain, so we see the will working through that mental quality, "reason." The will was there at birth while reason was a little longer in coming, but when it came it brought a great benefactor to his little master.

BEGINNING THE FIRST SCHOOL DAYS

When children start to school—which is their first real entrance into the world—they will daily encounter problems, trials and temptations appearing as difficult as ours. The school-boy will be confronted with situations that will call forth his will power. Ned meets Alfred coming home from school. It is a very hot day and Ned proposes they go swimming. Now Alfred knows his mother always wants him to come directly home from school. If he goes home he knows his mother will not give him permission to go swimming. He stops and considers. He wants so much to plunge into the cool, sparkling water. Does he go? Not if he has his will under control.

Conscience is the power which enables us to know whether an act is right or wrong. We all have a conscience. Will is the power which decides which we will "choose"—the right or the wrong. Teach a child early to stop and consider every action. Never let him act on impulse. Lots of misery can be avoided if time is taken to let the "will" have full sway. "An ounce of formation is worth a ton of reformation."

It is hard to deny a child, especially if it lies within your power to grant the request. But, mother, you must use your calm judgment and

in the kindest way possible, make it plain that you cannot gratify him. Do not get in the habit of always giving a reason for your refusal. Just say: "I think it best for you that you should not do thus and so." If your child has that feeling toward you, which is a genuine trust in your judgment, you will not find much opposition. As he grows older and you are more of a chum than a dictator, you can often make quite a nice little chat out of just why you did not want him to have some cherished desires, and it will be a great comfort to both to have such a bond between you.

COMPARING "WILL" AND "TEMPER"

So many confound "will" with temper. Your boy can have a tremendous temper and a very weak will. On the other hand your girl can have a very strong will power and show little temper. Then again another of your children may be one who has both strong temper and strong will power combined. Strange, this combination, if rightly governed, makes the most energetic and useful character of all. We find some of the best men and women in history are of this type.

The stronger the temper the greater need of self-control. The stronger self-control, the greater the character, and the greater the character the greater will humanity be for their being here. These lines by W. M. Taylor will show you more clearly what we would convey than any words of ours: "A man's first battle is with himself, and only when he has conquered that field is he competent to lead others."

THE TRAINING OF CHILDREN

The Child an Imitator

Imitation is the basis of all education; it is instruction through action. Especially so is this in the case of young children. The tiny infant lying so snugly within his mother's arms, knows nothing of the "why and wherefore" of this world. It is content, and as long as its physical wants are looked after, it matters not. Toward the ending of the first year it begins to take notice, and we see the fond mother teaching her darling to shake bye-bye, play pat-a-cake, and to throw a kiss from his tiny fingers. All these gestures are mere imitations of what he sees. He hasn't the slightest idea of the meaning of it all. Later the infant will imitate the noise of the "bow-wow," the "moo-cow" and he will do his best to "mew" like a cat. These, too, are imitations of what he hears and are of importance in its development.

An interesting story is told of a young mother who took great pains to teach her first little one to lisp "Da-Da" at the approach of its father. The mother succeeded admirably and the fond father never got tired of hearing his little one utter this new name of his. What was their utter dismay when one day a despicable looking tramp came to the door and the little one insisted in holding out its arms to him and fondly calling him "Da-Da." We can easily see that the early knowledge of a child is an imitation of what he sees and hears and you, watchful mother, must always keep the watchwords, "what he sees" and "what he hears" ever before you, and let it be the keynote of all early training.

It is always interesting to watch children at play; more so when they are playing "house" or some other amusement relative to home life. Have you not noticed how the little girl will assume the manner

and actions of her own mother? Supposedly, the "dolly" has been taken suddenly ill and the doctor has been sent for. It is a most critical case and the little boy who is playing doctor will knit and pucker up his brow and will imitate the solemnity and dignity of the professional man most vividly. He even tries to make his voice lower and gruffer in tone, so as to make the "doctor" more real. Yes, children in their play are prime representatives of realities and are often good teachers in some respects, for they are not only good imitators but good observers.

CHILD'S FUTURE MOLDED BY EXAMPLE

Everything to a child is a model of manner, of gesture, of speech, of habit, of character. Let these models be of the highest type. If we would have fine characters we must necessarily present before children fine models. The model the child constantly has in his mind's eye is the mother. She it is through the example she provides who sets the standard for the child's future. The child comes into the world with its plastic mind open to all impressions and these it receives and retains by outside forces. It is a very poor plan to take children to a theatre. They cannot help but hear and see things which will cause them often to imitate, and which may result in disaster.

A true story is told of a boy, ten years old, who was taken by his mother to see a show. During the play the audience was treated to an exciting domestic quarrel on the stage. One of the characters, a young boy, was supposed to protect his mother by shooting an intruder. The boy was applauded by the audience, which plainly showed they considered him a hero. Henry, for this was the boy's name who was witnessing the play, was carried away with all that he saw and decided that he, too, would deal likewise to anyone who would harm his mother. Some weeks later a peddler came to his mother's house and insisted that she buy some of his wares. She told him she didn't care for any, but the peddler's voice was rather loud and he seemed very persistent. Henry, hearing it all, thought the time had come to imitate the actor's

bravery. He turned to a drawer, took his father's pistol and without one moment's reflection shot the peddler, but, fortunately, did not kill him. This plainly shows what imitation in the young mind can lead to.

Example is far better than precept. In the face of bad example, the best of precepts are of little use. Can you expect a child who constantly sees before him ignorance, coarseness and selfishness, to grow up anything more than the reflection of these faults?

It sometimes happens that a child brought up under these circumstances finds himself, in adult life, placed amidst other scenes. He immediately sees the difference and compares his training to those around him. If he is ambitious and wants to change his mode of life, he has to commence all over again his work of imitation. He has reason with him now to help him, yet he will at first find it uphill work; but when he succeeds, he will be the much better man. Should a child when he reaches adult age care not to pluck these traits from his character, he becomes at once a rude, dangerous member to society and a grievance to those with whom he comes in contact.

Too much care cannot be taken in teaching the children the avoidance of sham. This must especially be insisted on in the matter of dress. Most all of us are fond of "fine raiment," and we cannot help but feel that appearances play an important part in life. It must be the avoidance of imitating of finery and the adoption of the substantial in dress, that we must teach our children.

GLITTERING IMITATIONS A SERIOUS EVIL

In the matter of dress, girls are more influenced by its grandeur than are boys, and the wise mother will do well to teach her daughter simplicity in everything. Never allow her to wear imitations of precious stones or jewelry. This is not only bad taste, but it is a bad habit to form. Many a poor girl has fallen from grace just through the love of glittering baubles. Teach her never to rouge her cheeks or use cosmetics. If Nature has not given her a perfect complexion, she can never get it by imitation. "You can't cheat Nature," but you can

aid it. Have her imitate God's creatures by copying cleanliness, simple eating and regular habits. She may not get a faultless complexion—few people have this gift—but she can get that soft texture of skin, that buoyancy of spirit, that brightness of eye with the soul showing through. Let these be her models and the imitation will be of real worth.

GUIDANCE IN THE RIGHT DIRECTION

While the imitation of dress and the lighter vanities of life are more indulged in by the girl, the boy also is a decided imitator in other weaknesses. A boy will imitate any quality which he thinks manly. Would that the points they imitate deserved this name, but most of the things they copy are those which will sooner or later, make slaves of them. How early we see the tiny tot of three or four years placing a piece of stick or anything which resembles a cigar, between his lips. Watch him puff at it; see him imitate the strut of a man. This sometimes appears comical, and the child is often prevailed upon to show how clever he is. Alas, this is only the first attempt to imitate the manly arts, and if not guided in the right direction his imitations may become a tragedy instead of a comedy.

By imitation of acts the character becomes slowly and imperceptibly, but at length decidedly formed. Do not think, mother, that because your child is young it cannot judge. In this you are greatly mistaken. Children are very clever judges and especially do they see through any inconsistency. They hear you say: "You mustn't do thus and so." What do you think is in their childish minds when they discover you doing it? Children do not appreciate the motto which the preacher gave to his congregation: "Do as I say, not as I do." No, indeed, they follow the example. The precept is forgotten.

The habits, which are our constant companions and followers through life, are based on imitation. If good habits are to be formed, childhood is the time to plant them. You cannot begin too early. The little tot who sees her mother throw down her belongings cannot be

expected to take care of her playthings, nor, as she grows up, to be neat and tidy. Order is Heaven's first law and the successful mother will start with having a place for everything and have everything in its place.

GOOD MANNERS AND SOCIAL ETIQUETTE

The demeanor of a child is also a vast reflector of home training. You cannot always teach morals by imitation, but you can the custom of manners and social etiquette. In the primitive appetites of eating and drinking, imitation is a very strong force. How easily a little child will imitate the smacking of lips after some article of diet especially enjoyed. How easily he comes to use his knife in conveying food to his mouth, if he has seen this performance. How anxious he is to rush from the table as soon as he has finished eating. These, and many other breaches of good manners, I am sorry to say, come as a result of seeing others do likewise.

It is our duty to read up on all manners and customs of etiquette. The mother must acquaint herself with all its details; then your child will be a credit as well as a joy to his parents.

One of the best illustrations of the power of imitation is in the way the deaf are taught. The natural way of speaking any language is by hearing; by trying to imitate the sounds which are made. In the case of the deaf, they learn their expression of thought through imitation entirely, the lips and gestures of the hands and fingers being the only source of communication.

We have learned that imitation is the sincerest form of flattery. So long as this imitation is of sterling value, let us all become flatterers. Let us flatter Love, which lightens labor. Let us flatter Care by crowning and beautifying its rugged and repellent features. Let us all endeavor to flatter the serenity of Life by being constantly on the outlook for the foes without and the foes within—the "little foxes that seek to destroy the vines."

GIVE YOUR BOYS AND GIRLS THE OPPORTUNITY TO DEVELOP THEIR TRUE NATURES

The child must be encouraged to unfold. Its thoughts, its ideas, its method of carrying out its ideas, its instincts and intuitions, in a word, its genius must be brought forward, never suppressed. If the ideas are wild, the play rough, the instincts perverse and the child is unruly, the mother must seek ways to direct them.

How can you judge the workings of that mind and soul? You must study your little one's motives, in order to pass a sentence on the act he has committed. If your boy is noisy, rough, pugnacious, you may lay it to a surplus of nervous energy that has no proper outlet.

He is ungovernable perhaps, neither you nor his father nor the teacher at school can manage him. What are you going to do? His father whips him, but the youth is India rubber—he rebounds. The rod has not reached his inner consciousness. The teacher keeps him in after school, and on being freed, he rushes into a fight. You, his mother, are distracted, for although he seems to listen to you, he pays little heed to your commands.

DIRECT YOUR CHILD'S ENERGY

What are you going to do with such a child? Send him to a reform school, and ruin his life? Beat him until all the buoyancy has gone out of his nature? Keep him in after school until he becomes irritable and nervous? No, indeed! The best thing to do with a lively and unrestrained child is to set his energies in a safe and sane channel. Teach him field sports, open up for him the delights of the manual training room. Give him a hammer, a few nails, a bit of lumber, a paste pot, some cardboard. Boys love to work with their hands, so let your boy make things. He will like to build stools and coat racks, boxes, broom-

holders, anything that is useful. That is one of the great secrets of bringing up a boy, make him useful. He likes the little sense of power, the natural feeling of pride that comes from a knowledge that he is of some consequence, that his work counts. The boy who is taught to do something well, will not long be unmanageable.

KEEPING THE BOY BUSY

Supposing the boy is not to be directed at once into the enchanting field of handcraft; supposing his mother has allowed him to run wild a little too long or has not noticed that he was evincing signs of lawlessness until the neighbors or teachers send home uncomplimentary reports, what's to be done? Try another tactic. See if you cannot interest him in outdoor sports to a point where he reaches self-respect. Baseball will do, a bat and a ball may help him to rouse the best that is in your lad. Then let him help his father with chores, let him drive the team to town, or sell a load of produce—nothing brings out a boy's incipient manhood like the thought that he is helping his "dad," that he can be depended upon, and held responsible for something really worth while.

I know a fine boy of twelve, the son of a store-keeper in a small Georgia town, who is raising hens. He has forty flourishing Wyandottes, a couple of dozen Leghorns and as many Buff Cochins. He has built a substantial hen house, and fenced in a part of the yard. Friends and relatives became interested in his enterprise and gave him suggestions, the benefit of their experience, until now he is a thriving chicken farmer. Last summer, he sold on an average of five dozen eggs a day. We were among his customers, and we paid him thirty cents a dozen, his regular price, which means that the twelve-year-old made \$1.50 a day, or \$10.50 a week. Besides caring a little money he was having a lot of fun.

He had enough on his mind to keep him out of trouble, and enough on his hands to work off the physical force that otherwise might have gone to waste, making him an undesirable citizen.

ENCOURAGEMENT FOR THE BOY

If your boy is mischievous, can you not make a merchant or a farmer or a gardener out of him? It need not be his vocation. Let it be his avocation, his hobby. Don't shut him in, don't keep him down; encourage him to come out along life's highway and show the world the sort of stuff he's made of.

A very noble-minded woman of my acquaintance is suffering from the effects of having been constantly restrained when she was a child. She is in consequence, diffident, lacking in self-confidence, liable to become the victim of a strong-willed person's whim. She says that, as a girl, all her natural instincts were put to scorn. Full of abounding life, she loved to leap down the stairs, throw herself into her mother's arms, shout with laughter, sing at the top of her voice as she went about her tasks. This was looked upon with horror by her sedate and cautious parent. "Don't run down the stairs," her mother would say. "Don't laugh so loud!" "Don't shout like that!" Don't, don't, don't, until the poor girl did not really know what she might do with impunity. She was constantly being humiliated before visitors, and the joy in life that might have been cultivated and utilized, nay, even glorified, was driven quite out of her soul. Yet her mother was an excellent woman, who meant to do just the right thing by that little girl of hers. She had her own idea of what a young girl should be. This gay, hilarious creature was not just what the mother desired. She had hopes of bringing up a dignified, gentle, lady-like, delicate, feminine daughter rather than a hoyden. What might not that mother have done had she but understood the glorious material God had lent her to work with a little while!

If she had only realized that the quality she was stamping out was a radiant, winged, rare, inspired and inspiring touch of nature springing out of a fullness of life, a superabundance of health, she might have made her child a queen among women, a leader, a creature admired and adored.

THE SOUL NEEDS SPACE TO DEVELOP

Instead, she accomplished not the dainty, refined model she set her unwise hands to, but an anomaly, an unwieldy statue with the helmeted head of Athene and the dancing body of Terpsichore. The mother can do much for her child, but she cannot put **her** soul into the other body. The child's soul is its own. Inspirations and energies can be directed, that is all. The soul must grow; it must develop, and for this it must have a wide space. Do not bind the growth with a too compelling hand. Let co-operation, not coercion, be the stimulus between you.

The whole world is yours and your child's, dear mother, therefore do not cramp his mental or spiritual gymnastics. There are a thousand outlets, a hundred thousand modes of expression. Find your child's height and depth; sound him, measure his capacity for learning, pleasure, pain, work, and let him grow in beauty, wisdom and peace ever unfolding into the Infinite.

DEVELOPING MORAL CHARACTER

The whole field of our obligation both positive and negative; that is, the "I oughts" and the "I ought nots"; what we ought to do and what we ought to avoid; our duty toward ourselves, our duty toward mankind and our duty toward God, come to us through what we term moral or ethical science. A mental construction having as its basis purity and duty. When the moral nature is cultivated and developed it controls every action of man, radiating from the individual to society and from society back again to the individual.

We study moral science in order that we may conduct ourselves properly in all relations of life; that we may be inwardly pure and outwardly moral; that we may be harmonious in our mental construction and in our relations with the world. It is true that we may attain some degree of morality without giving it especial study, just as we may live in the world and perform the ordinary work of life without scholastic learning. There is a natural desire for knowledge—we seek a rational account of things. Moral science endeavors to give us this rational account of moral conduct which we find everywhere in some form, to correct and improve it, to elevate and purify our moral ideals.

HOME THE PLACE FOR STUDY

We know of no more appropriate place for the practical beginning of this most important duty than in the home. The influence of the parents' character upon the children cannot be estimated. Everything that we come in contact with has a certain influence upon us. A man took a political paper only to laugh at it, but he read the same theories

over and over until at length they became truths to him. As the constant dropping of water will wear away the stone, so will constant association have an everlasting influence upon the character. It may be changed—either elevated or degraded—but it never can be destroyed.

Every child is born with a natural temperament or disposition, which is the product of two elementary factors. (1) Inheritance—those qualities which are transmitted by nature from one's ancestors and (2) maternal impression—the impression made upon the plastic brain of the foetus. The first comes from generations of ancestry, whereas the last is entirely dependent upon the mother; the influence of what she sees, what she hears and what she thinks. These qualities combine for good or for bad, to influence the life of the child.

Fortunate indeed is the child who is well born, but doubly fortunate is he who ~~may~~ also be well trained.

IMPRESSIONS MADE BY THE EYE

The home is the true soil for the cultivation of virtue. Mere cultivation of intellect has little influence upon character. Most of the principles of character are implanted in the home and not in the school. Children are more apt to learn through the eye than through the ear. That which is seen makes a much deeper impression on the mind than that which is read or heard, and that which they see they will unconsciously imitate.

Notice the little mannerisms of your children. It may be a way of walking, or a twist of the mouth or an accent. How easily you can detect the origin! Therefore it behooves parents to place before their children examples of character that as nearly as possible approach perfection. Whatever benefit there is derived from the schools, the examples set in the home are of far greater influence in forming the character of our future men and women.

THE HOME THE SOCIAL CENTER

The home is the center of social and national character and from that source issues the habits, principles and maxims that govern public as well as private life. Examples of conduct even in apparently trivial matters are of great importance, inasmuch as they are to become interwoven with the lives of others and contribute to the formation of the character for better or for worse.

We have first certain implanted principles of involuntary action. They are the appetites which are tendencies toward things for bodily life and continuance; the desires which are tendencies toward things necessary for mental life and development, and the affections which are tendencies toward social life and welfare.

The appetites are cravings produced by recurring wants and needs necessary to the body and are seven in number: hunger, thirst, sex, sleep, rest, exercise and air—all of which are necessary for our animal existence. The appetites play a strong part even in our social and moral life, and they may be lifted up to a higher plane of moral action or they may be drawn down to a mere brute impulse. Every gift of the body and soul can be moralized for good.

APPETITE AS A FACTOR IN CHARACTER

The higher moral attainment rests in and arises out of the physical nature. The intellect and the moral structure can be no greater than the foundation will allow. The appetites are attended by an uneasy sensation which incites action. There is no moral quality in the appetites themselves, as can be seen in the brute, but in man with his higher gifts they become important factors of his moral character. They not only impel him to action, but bring him into relationship with the material world and with his fellowmen.

The pleasures accompanying the appetite are legitimate and useful in their proper indulgence, and are necessary to life and existence.

The child, naturally born, will soon display the uneasiness naturally attendant upon the appetites and it is the duty of the mothers to supply the needs in a careful, intelligent manner. A child may be so bodily impoverished that he will become a moral degenerate, so we would impress the greatest importance upon the bodily care of the child.

STORY OF THE TWO BROTHERS

The case is recalled of a young mother who had two sons, the younger of whom was a healthy, rosy little lad, while the elder was thin and delicate. The healthy boy ate heartily of all that was served him, while the delicate boy only ate choice bits of food and constantly indulged in sweets. The mother praised the healthy boy and showed her disappointment that the elder was not like his brother. Suddenly the family noticed the thin boy was getting stouter and they all told him how pleased they were, and the mother was beginning to feel very happy when to her dismay she discovered that he had padded himself. Her heart was touched with pity when she thought of the pathos in his little mind that prompted him to resort to such measures. The boy was acting a falsehood in order to meet his mother's approval. This may have all been prevented had the mother sought to ascertain the cause of the poor appetite and supplied the remedy. Had she taken the time to explain to him food values and the necessity of fresh air and exercise, seeing that he availed himself of them, this desire to deceive would probably never have arisen.

The appetite of sex bears the same relation to the continuance of the species as the other appetites bear to the well-being of the body. The family based first on natural love is essential to the existence and development of man. Afterward paternal and maternal love are added and then come all the wider affections toward mankind.

APPETITE MAY BE ACQUIRED

We not only have the natural appetites but the acquired appetites, which are related to desires but in their action they are like original

appetites. Artificial appetites may be inherited. This is especially true in the case of the children of the drunkard, opium taker and tobacco user. This is probably due to the effect upon the nervous system, and it is, as a rule, for the effect upon the nervous system that these things are taken. Or, they may be acquired by the individual's deficiency of self-control and a natural inclination on his part to act the braggadocio or abandon, deluding himself that he is acting manly, and endeavoring to create a like impression upon others.

THE PERIOD OF "COLTISHNESS"

This disposition is always more or less present in children, and particularly so in youth. It would appear in the minds of a great many there is the necessity of a period of coltishness through which we all must pass, and during which there would seem no help for us but a free rein and copious mother-tears. As the world is growing wiser and better, and as we all are coming to recognize this improvement of conditions, these fatuous delusions are losing ground and now instead of it appearing "big" to the child or youth to do those "smart" things, he is beginning to realize that his standing in the community and the respect which he wishes to command, must be governed wholly by the qualities of manliness and gentility of which he is possessed.

It is a failing on our part individually to look upon our own as good and all others as bad, where there is a difference, and however comforting this may be to us, we must face the question squarely—that there is just about as much bad in one as there is in the other. The scales may not always balance in such a comparison, but usually they will very nearly do so. The virtues which are possessed by different individuals may not always be the same, but they always make up for the more or less patent deficiencies.

For instance, our attention was once called to a very lovable young man, weak in character and somewhat dissipated, who was so sympathetic that he would show the deepest solicitude for the poor and helpless child, the dumb brute in its sufferings, or the poor wounded bird.

Had the character of this young man been properly trained in the days of his childhood, no thought would have been given by him to those things resulting in dissipation, but that natural energy of young manhood would otherwise have found vent, and have been a great good and a great blessing.

SUBJUGATION OF THE APPETITE

The appetites are not to be eradicated but to be restrained and kept in subjection to their proper ends. The desires are in many ways analogous to the appetites, hence the common expression we "hunger" and "thirst" for knowledge, or power, or any of the so-called six original desires—knowledge, society, love, power, superiority and possession. All proper desires end in their proper objects and seek nothing more. We may seek knowledge whereby we may control and elevate the natural qualities we possess and make safe our influence upon others: or again we may seek knowledge out of vanity for the means of display.

Social life is the chief sphere of our activities and improvements, without which the moral nature could not be developed. But then we may desire society for purely selfish motives, as the child may seek a playmate merely that he may himself be amused, not that he may give pleasure to the other child. The disposition to be loved and esteemed appears very early in childhood. It is considered a mark of bad character to be careless of the regard of others. A moralist once said: "A young man is not far from ruin when he can say without blushing, 'I don't care what others think of me,'" and on the other extreme esteem may be craved to such an extent that it may lead to hypocrisy and deceit.

PROPER APPLICATION OF OUR DESIRES

So on through the whole list of desires both natural and acquired, we have the benefits of their proper application and the sorrows and discomforts of their abuses. "Place even the highest-minded philosopher in the midst of daily discomfort, immorality and vileness, and he

will insensibly gravitate toward brutality. How much more susceptible is the impressionable and helpless child amid such surroundings! It is not possible to rear a kindly nature, sensitive to evil, pure in mind and heart, amidst coarseness, discomfort and impurity."

It is said that "the highest of our joys are found in the affections," but because the appetites and desires seem primarily intended for the existence of our nature it does not follow that they are selfish. We would never know that we needed to take food were it not for the implanted appetite. We would never know that we needed to seek knowledge were it not for implanted desires, nor would we ever be led to deeds of love and sympathy were it not for the implanted affections.

SOWING SEEDS OF KINDLINESS

Good and friendly conduct may meet with an unworthy and ungrateful return, but the absence of gratitude on the part of the receiver cannot destroy the self-approbation which compensates the giver, and we can scatter the seeds of courtesy and kindness around us at so little expense. Some of them will inevitably fall on good ground and grow up into benevolence in the minds of others, and all of them will bear fruits of happiness in the bosom whence they sprang.

Bentham says that "a man becomes rich in his own stock of pleasures in proportion to the amount he distributes to others. Kind words cost no more than unkind words. Kind words produce kind actions, not only on the part of him to whom they are addressed, but on the part of him by whom they are employed; and this not incidentally only, but habitually, in virtue of the principle of association. It may indeed happen that the effort of beneficence may not benefit those for whom it was intended, but when wisely directed it must benefit the person from whom it emanates."

A well-known author tells a story of a little girl, a great favorite with every one who knew her. "Why does everybody love you so much?" She answered, "I think it is because I love everybody so much." This little story is capable of a very wide application; for our happiness as human beings, generally speaking, will be found to be

very much in proportion to the number of things we love, and the number of things that love us. The greatest worldly success, however honestly achieved, will contribute comparatively little to happiness unless it be accompanied by a lively benevolence toward every human being.

RESENTMENT AGAINST INJUSTICE

Then we have with the kindly affections the defensive affection—resentment, the spontaneous uprising of our natures against harm and injury. It meets impending danger in an instant—not only personal danger, but is present in our relations with others; as the mother repels harm from her child. The resentment against wrong and injustice should be taught as a righteous and noble attainment, but the abuses are equally dangerous.

The mother will do well to explain to the child the different qualities of this attainment. That quality which will protect him from wrong and injury and which is excited by cruelty and injustice on the one side, and on the other side the abuses which are passion and peevishness. Teach him that the giving away to sudden fits of anger stamps him as being ill-bred and peevishness is a sign of weak character; both of which are diseases that if not cured will tend to destroy the moral structure.

There is more virtue in one sunbeam than a whole hemisphere of clouds and gloom. Therefore, look on the bright side of things. Cultivate what is warm and genial—not the cold and repulsive, the dark and morose. Don't neglect your duty; live down prejudice.

THE JOYS OF CHEERFULNESS

Cheerfulness! How sweet in infancy, how lovely in youth, how saintly in age! There are a few noble natures whose very presence carries sunshine with them wherever they go; a sunshine which means pity for the poor, sympathy for the suffering, help for the unfortunate, and benignity toward all. How such a face enlivens every other face it meets, and carries into every one vivacity, joy and gladness.

At the same time, life will always be to a large extent what we make it. Each mind makes its own little world. The cheerful mind makes it pleasant, the discontented mind makes it miserable. "My mind to me a kingdom is," applies alike to the peasant and the monarch. Life is, for the most part, but the mirror of our own individual selves.

PRINCIPLE AND CONSCIENCE

The true character acts rightly, whether in secret or in the sight of others. That boy was well trained who, when asked why he did not pocket some pears, for nobody was there to see, replied: "Yes, there was; I was there to see myself; and I don't intend ever to see myself do a dishonest thing." This is a simple but not inappropriate illustration of principle, or conscience, dominating in the character, and exercising a noble protectorate over it; not merely a passive influence, but an active power regulating life.

Such a principle goes on molding the character hourly and daily, growing with a force that operates every moment. Without this dominating influence, character has no protection, but is constantly liable to fall away before temptation; and every such temptation succumbed to, every act of meanness or dishonesty, however slight, causes self-degradation. It matters not whether the act be successful or not, discovered or concealed; the culprit is no longer the same, but another person; and he is pursued by a secret uneasiness, by self-reproach, or the workings of what we call conscience, which is the inevitable doom of the guilty.

WILL DISTINGUISHED FROM CONSCIENCE

We have within us that controlling element or power known as the will which should be distinguished from mere impulse, and which gives us the ability of passing upon and determining suggestions made to our mind and of allowing or disapproving the thought or possible impulse which gives them use. Will is distinguished from conscience in that it marks the determination and lends the force which makes

conscience potent, drawing us nearer to the perfection which self-denial and self-control create and, let us hope, to the end—

“That God which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.”

“The great end of training,” says a great writer, “is liberty; and the sooner you can get a child to be a law unto himself, the sooner you will make a man of him. I will respect human liberty in the smallest child even more scrupulously than in a grown man; for the latter can defend it against me, while the child cannot. Never will I insult the child so far as to regard him as material to be cast into a mold, to emerge with the stamp given by my will.”

DUTY BEGINS IN THE HOME

Duty embraces our whole existence. It begins in the home where there is duty which children owe to their parents on the one hand, and duty which parents owe to their children on the other. There are in like manner, the respective duties of husband and wife, of employer and employee; while outside the home there are the duties which men and women owe to each other as friends and neighbors.

May it be borne in mind that the first seven years of training, in a child's life, is of such importance as to leave its impress on the character throughout all the coming years. Lyman Abbott says: “Training is the production of habit. Actions oft repeated become a habit; habit long continued becomes a second nature.”

If gentleness and kindness born of love is given to the child, at the same time forgetting not that kind firmness which guides the child's life aright; demanding and exacting an immediate and implicit obedience to your instructions and directions, using whatever patience and firmness may be necessary to compel such obedience—then has the parent, and only then, accomplished that beginning and foundation of character building which will send their children forth to bless the world, and crown you with glory.

REVERENCE AND RESPECT

“Life is the wonder of wonders.” We can neither create it nor can we comprehend its mystery. From the sun worshiper of the East to the red man of the West, from the philosopher to the child there is in him that natural inclination to bow with reverence to that all majestic, all powerful source of this which we call life. “The greatest harm one may do in life is to destroy it.”

The child has a natural tendency toward destruction, which we often see illustrated in the youth whose chief pleasure is obtained by pulling up the wild flowers and shrubs. He says, “they do not suffer.” Possibly not, but they have been a means used to decorate and beautify the earth. To destroy them for amusement is an insult to the great Creator, and is also hardening his own heart. He will not long be satisfied to trample upon the rose or crush the lily, but will want to torture living things that will cry out with pain. When he has robbed the bird’s nest, mutilated the toad and tied the tin can to the dog’s tail, he will then turn to his fellowman to satiate his cultivated taste for cruelty. The attack upon the flowers was only the preliminary act to destroy his sympathy, love and pity. He has forgotten the law, “Thou shalt not kill.”

EVIL EFFECTS OF BAD EXAMPLE, ETC.

To spoil another’s life is almost as grave an act as to take it from him. Each one of us in a way holds the health and happiness of others in his keeping, and by bad example, ill-treatment or injustice may make life to some one so undesirable that death would be a pleasure. Many children have been made nervous wrecks by the mockery and cruel tricks of their companions, and many parents and teachers have

had their health and happiness seriously impaired by disobedience and disregard. Life is forever imperiled by the wickedness, ignorance and thoughtlessness of those who, in their childhood, failed to receive the instructions due them by those who were responsible for their future being.

As a counterpart to this disposition of destruction we have in our nature a gentle, sympathetic tendency which will respect life and development and will guide us to its protection and care from the dropping of the seed to the harvest. Pity must be aroused when we see life endangered, not only at the misfortune of humanity, but even the wounded bird or the flower crushed by the storm should bring a responsive heart-throb.

Teach the child to straighten the broken flower and to replant and gently press the soil around the uprooted shrub. Notice the pleasure he will experience when the flower revives and the shrub takes root. How much greater will be his pleasure to minister to some living thing. Help him dress the broken wing of the bird and warm the chilled kitten; with what eagerness he will work only that they may recover.

LOVE, HONOR AND REVERENCE

He has then learned to join to pity those activities which constitute mercy. It will then be an easy matter for him to care for the sick and infirm, to see for the blind, to hear for the deaf and to walk for the lame. Let them lift the burden from the shoulders of the aged who have "blazed the trail" and made possible our present benefits. To them all love, honor and reverence is due. It is said, "old men for counsel, young men for action." Necessarily, the old engineer who has been going over the road for many years knows more of the dangerous grades and uncertain curves than the strong young man who is to take the throttle from the trembling hand, and who will be assured of success if he has learned the lesson of wisdom in respecting the counsel of the aged.

It is a mistaken idea to shield children from all knowledge of

misery and suffering. It is not those who are blinded to suffering who experience the greatest amount of joy in life, but the acme of joy comes to those who have relieved some suffering. It is not always possible to do great acts of charity, but it is an easy matter to give the kind word or smile that may turn the tide which will convince some one that life is worth while. It has been our experience that children may be taught the elementary principles of nursing to a very great advantage. The knowledge of diet and hygiene enables them not only to care for others, but is applicable to their own bodily needs. The quiet step, the gentle voice, the self-control necessary to the care of the sick, and the respect due the physician and patient, are all good lessons in his early moral and mental training.

CHINESE RESPECT FOR PARENTS AND AGED

We must confess that the Chinese hold a higher regard for their parents and the aged than we do. They look upon the Western custom of the son's coming of age and going out into the world without regard to his parents, or they for him in many cases, as behavior fit for the brute and not fit for human beings. With them, as the parents are held responsible for the conduct of the child, so the child is responsible for the credit of the parents.

All children cannot be clever or highly intellectual, but they may all be well trained and unselfish. A child should be taught in a mannerly fashion and not in accordance with a story told of a mother who was taking her well-beloved child, Tommy, to a Christmas-tree entertainment given in a public hall. At the door of the hall she said: "Tommy, mind your manners; smile and look pleasant, or when I get you out again I will break every bone in your body." As the mother is rude to her child, in like degree she may expect rudeness from the child. A child has a right to civility as well as the adult. General Garfield said: "I never pass a ragged boy in the street without feeling that one day I might owe him a salute."

RESPECT IN THE SCHOOL ROOM

There is no surer way to teach a child to respect himself than to respect him. Trebonius, a great schoolmaster, upon entering the school-room was wont to lift his hat and say: "I uncover to the future senators, counsellors, wise teachers, and other great men that may come forth from this school." There is no place where the respect of children is more potent than in the school-room. The teacher who so respects them, will in return receive that reverence and love which will make labor pleasure instead of toil.

There is no greater indication of rudeness and ill-training than too great familiarity with any one, more especially to those in higher official positions. A young man was asked why, as he had a preference for the army, he did not seek to become an officer. He replied: "I would not like to have to salute a superior officer." A young man of this description would not be of value in any profession or to society. It is not the individual that we salute, but the commission of the superior officer. Every rank in life has its distinctive dignity, so we should insist upon that respect due our position, at the same time not forgetting the respect due others in both private and public life.

LOVE AND REVERENCE FOR ONE'S COUNTRY

We cannot impress too early on the child's mind the love and reverence he owes to his country. The superior merits of her institutions should always be present in such teachings so that the child always would recognize the best under the flag which stands for his welfare and protection. Regardless of the respective merits of different governments, let none be greater than his own so that the child will learn always to defend and maintain the honor and dignity of his country.

The essential condition to be aimed at in home life should be that as the child grows up there be no question of fear, and that if the parents are to do the most for their children and are going to get the greatest amount of pleasure and comfort for themselves from them,

there must be a spirit of perfect respect and kindly comradeship. Parents and children, to use the common but most expressive phrase, should in the best sense of the term be companions.

The laws of this and every civilized land teach respect for the property of others, the justice, not the penalty which commands due respect. But respect for the opinions and views of others—this is a virtue that needs be inoculated in your children's minds early. It is closely connected with charity. In teaching this form of respect impress upon them the great difference in people. No two persons see or think exactly alike. The world would be monotonous were all of its people the same in thought and expression. It is always well to remember that, "it takes all kinds of people to make a world." Respect for parents, for strangers, for the aged, should be instilled in the mind of every child. Explain to them that, "respect for others' views is the surest way of winning them to your own." Reverence for things sacred always helps to brighten the way. The reverence with which a little child kneels at his mother's side is a beautiful sight. Respect for the mother's teachings and reverence in the worship of God through her implicit faith in a higher power. Reverence and respect go hand in hand. "As ye measure to others, so in like manner shall it be measured to you again."

DUTIES OF CHILDREN TO THEIR PARENTS

CHILDREN SHOULD SHARE IN DUTIES

Let the children share in the duties of the home. Even while very young there are many steps that a child may save the mother. Let them do the little things, such as bringing mother's work basket or having something ready for father's comfort when he comes home from the day's work and care. Gradually, as they grow, let the tasks gently shift over to the young shoulders. It results by so doing in the mother always finding time to be the companion of her husband and children—and that they will appreciate.

The prospective and nursing mother should receive especial consideration. It should be known and recognized that her requirements for wholesome food, and above all wholesome surroundings, are necessary for the normal development of her child and for her own physical safety. How can she,—perhaps already a mother of several children, have the needed rest and time to read or walk in the fresh air, unless the family co-operate with her? It is so easy for the husband to direct the children at these times and at all times, as to the care the mother is deserving. We know a gentleman who, as a judge, has never had his opinion on legal questions reversed, would commonly, after dinner, when there was no help in the house, lead his wife to an easy chair, affectionately express his and the family's appreciation of the fine dinner that they had all enjoyed and turning to their son, would say: "Come, son, we must wash the dishes; we would not be very appreciative were we to permit mother to work longer today." Some would say that such work is not in keeping with his august position. Be that as it may, one fact remains: He has taught his children to care for their mother in such a way that there will never arise any questions as to her position or her rights.

COURTESIES DUE THE MOTHER

In this same manner the children can be taught that mother will remain happier and younger if she is given the assurance of their love and thoughtfulness by the occasional remembrance of a desirable gift, a book, or a pretty bouquet of flowers. They may be wild flowers, gathered by your own hands. So much the better. The little gifts of labor are so much the sweeter. Then there is mother's birthday to be remembered by little offerings of love from the family. They do not remind her of advancing years, but count each year a pearl; each pearl a prize. On her wedding anniversary the husband brings to his sweetheart wife some gift as a lover's token. So as time passes, each year the vows of their youth are renewed and the bonds between them sustained.

The most practical appreciation of love and worth that a woman may show her husband—the provider of her family—is the careful consideration of the best interest of the family. Eventually the man who receives such sympathy and help will find his life being purified and strengthened.

MOTHER SHOULD BE CONFIDED IN

There is not much that can be achieved in the world without knowing conditions and requirements. So it is with the home. The family cannot enjoy the sympathy of the mother without giving her their confidence. The husband who confides his financial affairs to the wife will seldom fail. Let her know the amount and source of his income; let her feel that she is his partner and that a portion of his income is hers, and there will be little danger of financial failure or domestic unhappiness.

A mother's success with her family depends upon how much she lives in their lives and experiences; the interest she takes in each day's effort. Even though she cannot go with them she can enjoy their feelings and live them all over again with them in the home. The habit of telling mother everything which has happened during the day is not

only a great safeguard to the children, but the mother may live over her childhood days of dolls and toys, and may enlighten her mind by reading and studying with her bright boy and girl; may even dream the sweet love dreams all over again as with a gentle hand and sympathetic heart she guides her children to a life of safety and happiness.

THE DUTIES OF HUSBAND AND WIFE TO EACH OTHER

The mother's rights are real and comprehensive. They are something not to be disputed. Hers are the greatest in the family. These rights her children may not in early youth be able to fully realize, but these she must teach to them simply and must insist upon. She has rights, very clearly defined, to be accorded by her husband, and if he hesitates she is most unfortunate and he is most unworthy. Her dues from him are the greatest of all. They are the greatest in the world. If she has borne him children she has done for him the utmost that one human being can do for another. She has, literally, given him herself. Well has it been said that a man's duty to a faithful wife can never end while life lasts. "When she consented to be his helpmate and to virtually transform every organ in her body that his lineage may not die out, that he may have children, healthy, happy and able, she has done more for him than he can ever repay in a lifetime of service. She has taken the chance gladly and risked her life for him." Under what more tremendous obligation could she place him? She has established a right which covers all things.

These greatest rights—those of the mother from the husband—are so numerous, so all-comprehending, that they cannot be given in detail. They imply simply that he should look upon her as a part of himself and show it instinctively and as a matter of course. She has the right to claim from him that he should always be to her as he was before marriage, save that the relationship is closer and more familiar. What proportion of husbands remember this? How often does there come a time after marriage when the husband forgets that they are one? How often does he show unmistakably that he thinks his family

is a drag upon him, that he is bearing a burden, that he deserves especial credit for bearing it and that what he pays out for family expenses he is "giving?" There would be short work were he to assume such an attitude toward his partner in a business venture, yet he is, literally, in partnership with his wife in the greatest business this life affords and that she put in by far the greater part of the capital in the beginning!

AS TO FINANCIAL OBLIGATIONS

If there be anything a wife has a right to be fiercely sensitive about it is absolutely necessary money, according to the standard of living which may have been adopted. What wonder that she should feel grief and resentment when this money is doled out to her as if it were a "gift," and not infrequently with grudgingness and reluctance and captious words! It is no "gift." It is no concession. Except when beyond the ordinary requirements of living, within the limit of his means, no man ever "gave" his wife anything. He is simply meeting a wise obligation he has assumed and the manner in which he meets it may be said to afford a fair estimate of the standard of the man. This applies equally to the man of business affairs, to the farmer or to the workman.

To say just how the wife and mother shall assert this right in the matter of money is difficult to say. She should not **have** to assert it. It is a delicate matter and must ever be between the two, but is referred to here at some length because it is the cause of so much needless unhappiness—this heedless disregard for one of the mother's rights.

REGARD, PROTECTION AND CONSIDERATION

This matter of being placed under no personal obligation, even implied, is, however, but a specific illustration of one of the rights of a good wife. Her rights are first in all directions. Her rights include the utmost limit of protection and consideration and regard from all about her, and they are granted readily in the household where affec-

tion and intelligence prevail. She should not be the one to think of her rights—the good mother rarely is—but those about her—the husband first and all the time—should be the ones to see to it that they are guarded with all jealousy and fairly thrust upon her if she neglects to take them.

It is the mother's right that what she is doing every day should be appreciated and that she should be assisted in every manner possible. She can never be fully repaid, for hers is the one position requiring constant care and sacrifice, but her burden can be made as easy as possible, and that will more than satisfy her. A wonderful creature is the mother.

MOTHER THE HIGHEST TYPE OF HUMANITY

A broader right of the mother,—and this is one which she may with all propriety assert herself, as she is beginning to do wherever the best and highest thought prevails—is that she is looked upon by the world as being the highest type in example and in fruition of all humanity. She is the extreme of what God has made in human beings of the one who is carrying out, better and better with each age, the wonderful scheme of creation and evolution. She is no longer the mere beaten bearer of her species. She is the keynote; she is the producer and hers is the first guiding hand.

THE FUTURE OF THE CHILD, THE FUTURE OF THE RACE

The future of the child is the future of the race. What the future of the child shall be depends altogether upon the men and women of the present. What thus becomes our vast responsibility is plain to see. It rests, not upon parents alone, but upon the whole community.

There is no greater problem before thinking and aspiring humanity and, certainly, no finer one than that of making the growing generation what it should be and there is, as assuredly, none which appeals to us with such overwhelming force, both with regard to our own welfare and the welfare of those who fill our hearts and in whom our hopes are centered. It is one involved alike in the parental instinct and that of patriotism. Our children must be so reared as to develop into good sons and daughters and good citizens as well. The keynote of all progress and advancement in the good of the world is centered here. Each generation should excel the one preceding it, and can be made to do so if the parents of today and the communities of today are not neglectful. Always today must be determined the nature of tomorrow. Parents and governments have a glorious responsibility bestowed upon them. They determine what all coming history shall be, what shall be the future of any nation and the degree of the world's happiness.

HOME LIFE A JOYFUL OCCUPATION

In developing the intelligence of the children the home may be made a place of delightful occupation while they are becoming wiser. Every home should be equipped with a little working library of reference books, always accessible, including a Bible, a dictionary, an atlas

and a good encyclopedia, if possible. Then there is something to do with. Nothing delights a child or a group of children more and nothing is more profitable to them, than a search for information on some doubtful or disputed point. Rightly used, these times of search, with the father or mother as a guide and assistant, are of infinite value in developing a spirit of investigation and, not only that, but one of comradeship between parent and child. They are chums together in a common study, looking for "the why and wherefore of things."

The parent, however, as the head of the class, should endeavor to be competent to lead. In fact, it is only by keeping abreast of what is finest in the world's advance can one become a companion really good enough for one's children. What a maker of all that is worth having the home is in a thousand ways!

NEED OF CARE AND WATCHFULNESS

No, the work of rearing children as they should be reared is not so difficult, if there be care and watchfulness enough. Therein lies the need. Wishing lovingly and earnestly to do a thing is one matter; knowing how to do it is quite another. Constant, unfailing study and "thinking out" of things by a parent is a necessity. There are no two children in the world whose needs are just alike.

THE WAY TO PERFECT HEALTH

The Human Body and How it is Made—How to Take Care of Yourself—Rules for a Long and Happy Life— General Information

If the question were generally asked, "What is the most important factor in the happiness of mankind?" spiritual matters not to be considered in the query, it is safe to say that a tremendous majority of all the intelligent people of the world would reply, "Health."

Indeed, almost all the other conditions of real importance in life depend more or less on health, and with health as a possession almost all misfortunes can be overcome or borne with patience. Wealth, for instance, is of very little consequence in comparison with health. Without the latter there can be little real enjoyment of the former. Without wealth, however, health can assure true happiness, and it is, indeed, one of the most serviceable factors in enabling one to add wealth to his possessions.

With these facts clearly recognized as they are, it is not strange that intelligent men and women more and more give their attention to the welfare of their bodies. In the most highly civilized countries the advance of scientific surgery and discoveries in medicine are hailed with the greatest applause. In such countries the subjects of sanitation and hygiene are given the closest attention, not only by students and scientists, but by every thoughtful individual. It is being recognized that there is no great and impressive mystery about our physical natures by virtue of which we escape responsibility for guarding our own health in every reasonable way. The thing to do is to keep well if we possibly can, and when we fail, give the best attention possible to repairing the damage.

The one who should neglect the well-known principles of hygiene, because of faith that a good doctor could cure any resulting sickness, would be no less than a fool. The one who gets wet on a stormy day, fails to change his clothes, neglects the cold which follows, contracts pneumonia and dies, is not "removed by an all-wise Providence," as so many resolutions of sympathy declare, but by his own folly. It is unjust to blame a wise and beneficent Power for such results. The household that suffers from typhoid, when drinking well-water drained from its own cesspool, needs sympathy, indeed, not only for the sickness but for the stupidity that placed the well and the infection side by side.

Thus it is that, in arranging the order of subjects in this book of practical information for everyone, it was readily decided to discuss this subject with considerable detail. Household recipes and suggestions appeal specially to women; stock, farm and orchard come within the province of men; but health, hygiene and the kindred subjects command attention with equal force, from man and woman and child.

Anyone who adopts the policy of "getting all the money he can, and keeping all he can get," is certain to make himself obnoxious to all about him, and in the end to become very miserable as an embittered, soured and friendless man, a failure in life, however wealthy he may become. But the one who chooses the policy of getting all the health he can and keeping all he gets, will have a very different tale to tell. Regular habits, careful living, sunny disposition, a clear head, a bright eye, a sound mind and a sound body give one a cheerful outlook on the world, enable one to use all his energies to the best advantage, guarantee that he will have real friends, assure happiness, and make of one a genuine success in life, whether with or without the prosperity that is very likely to accompany such qualities.

And what does it involve, this intelligent effort to acquire and retain good health in these bodies of ours?

We have here at our disposal a marvelous and complicated machine, perfect in design, and imperfect only through some inherited

fault or weakness of our ancestors. Most of its processes are automatic, though some are deliberate, or voluntary. The automatic processes themselves may fail to operate, however, through some carelessness of our own in details that we must attend to of our own will. When the voluntary processes are continued with great regularity, they become so habitual that they may be considered almost automatic themselves, and in this state of affairs the whole machine is operating to the best advantage, and will receive no injury except from some outside cause.

This wonderful machine must breathe—an involuntary or automatic action—but it must have pure and wholesome air, day and night, which is to be made sure only by our own care and voluntary action. It must be well nourished by proper food, obtained, selected and prepared by our own voluntary effort, but the food then is assimilated into our strength and support by the automatic and involuntary processes of digestion. So it is through a long list of details which might be named, that the machine of our body is kept in running order—in health, as we say—by a combination of voluntary and involuntary processes, the latter depending on the former in high degree for their success. All of these details are simple enough in themselves when studied a little.

In normal and wholesome surroundings, such as, fortunately, most people in this country enjoy, it is an easy matter to avert disease by proper care, and to bring the system into such condition that in the event of sickness the ailment can be thrown off readily by proper attention. Carelessness of habits not only makes the individual more liable to the outbreak of disease, but weakens the power to combat the disease after it has once gained a hold.

This chapter is not primarily a medical work in the general use of that term. That is to say, it does not go into the scientific and technical details of physiology, nor yet the description and treatment of every disease, simple or otherwise. Until all persons are educated in disease and medicine, the very best advice that can be given in the event of serious illness is—Call a competent, progressive, educated

physician as promptly as possible, and yield absolute obedience to his instructions and treatment. But these instructions will include details of nursing and diet, general care of the health, and other things which are of great importance in assisting the work of the doctor. He will welcome the evidence of knowledge of such things which can be gained from this practical book. Furthermore, for an intelligent understanding of the human body, how to keep it in health, and how to treat its simple ailments, and the emergencies of all sorts that demand quick attention, this department of the present work is confidently offered to the reader.

THE HUMAN BODY AND ITS CONSTRUCTION

Let us now look briefly at the construction of the human body and the duties which its various parts are intended to perform, after which we will take note of the methods of preserving health in general, and the diseases and injuries which must be guarded against.

First, some explanations of the terms used in these connections: We divide all nature into three classes of objects, those belonging to the Animal, Vegetable and Mineral Kingdoms, and all things belong in one or another of these. They are also divided into organic and inorganic bodies. The first are those having organs by which they grow, such as animals and plants. Inorganic bodies are those which are without life of their own, such as air, water, stone and the like. All inorganic bodies are included in the mineral kingdom. Those organic bodies which have no power to feel are included in the vegetable kingdom, and those which have the power to feel form the animal kingdom. There are things in nature which are so close to this dividing line that even scientists disagree as to whether they belong to the vegetable or animal kingdom.

The parts of an organized body, such as the mouth or the foot of an animal, the root or the leaf of a plant, are called the organs, and the work which an organ is intended to perform is called its function. The material out of which any organ is composed is called tissue, and in the human body, for instance, at least six different kinds of tissue

are found, forming the various organs. We will speak of the various solids and fluids of the body by name, only in connection with their ailments and their care hereafter. The tissues themselves are composed of fifteen of the sixty-five chemical elements, or simple substances, known to exist in nature.

The various organs of similar structure and common purpose found in the human body, when taken together, are called a system.

These are the Osseous System, the Muscular System, the Digestive System, the Circulatory System, the Respiratory System and the Nervous System. The Osseous System means the skeleton, which gives shape to the body and supports it, enables us to move and extend our limbs, and protects the delicate organs from injury. The Muscular System is the flesh of the body, forming a pad or covering around the bones, and thus also serving as a protection, in addition to producing at will the motions of our limbs and the controllable organs. The Digestive System is composed of those organs which receive, transmit and dispose of our food, separating the waste matter from the useful, and giving the latter to our nourishment and strength. The mouth, the stomach, the intestines, and various other organs are included in this service.

The Circulatory System includes the heart, the arteries, the veins and the capillaries, those organs which transmit and purify the blood, building up all other organs by this essential fluid which is life. The Respiratory System is that which transmits the air and makes use of it in the body for purifying the blood, thus including the lungs, and the passages and valves which lead thither. The Nervous System is that part of the organism by which the different parts of the body are controlled and caused to work together, and through which mind and body are connected. The brain, the spinal cord, the nerves and the ganglia of the nerves are the organs of the Nervous System. They have been compared most appropriately to an intricate telegraph system, of which the brain is the head office or directing intelligence, the spinal cord is the main line, the nerves are the wires running to every station, and the ganglia are the stations themselves.

In addition to these general systems which have been named we must take note also of the skin, which covers the whole exterior of the body; the mucous membrane, which covers the open cavities and lines the organs; the urinary organs, which separate and discharge the liquid waste of the body and thus are akin to the digestive system; and the organs of generation and reproduction by which the race is perpetuated.

PROPER FOOD AND ITS IMPORTANCE

To keep all of these various tissues and organs in health, as has been suggested heretofore, we must be properly nourished by the most suitable food. It is of prime importance, therefore, to know the true value of foods in order that we may select wisely. To a higher degree than is commonly realized, our physical welfare depends on this matter. We are not speaking here of food for the sick, but of food for the well, not of special delicacies, but of the every-day food of the average household the practical subject for the practical man, woman or child. Let us see what we may learn from the researches of the wisest students who have considered the subject. It is not necessary here to go into the chemical analysis which has proved the following facts, for facts they are. They may be accepted absolutely as safe guides, with the assurance that only benefit can result.

The popular division of foods into animal and vegetable is neither scientific nor satisfactory. Not that it is a matter of indifference whether man lives on a purely animal or purely vegetable diet or on one derived from both kingdoms, but the differences depend not on the source whence the foods are obtained, but on the proportions in which the various food elements are combined, and on the digestibility and other special properties of the foods selected. The materials supplied in the form of food, and digested and absorbed by the body, are partly employed for building up growing organs and making good the wear and tear—the loss of substances—which they are constantly undergoing, and partly as fuel for the production of heat and of energy.

Speaking roughly, raw meat of ordinary quality consists of water

seventy-five per cent, albumen and nitrogenous matters twenty per cent, and fat five per cent. Although meat becomes more tender by keeping, it is more wholesome while fresh, and freshness should not be sacrificed for a tenderness really due to the beginning of decomposition. The flesh of mature cattle, that is, four or five years old, is more nutritious than that of younger ones. It is a matter of experience that beef and mutton are more easily digested than veal and pork. Veal broth, however, contains more nutritious matter than mutton broth or beef tea. Poultry and wild birds, if young, yield a tender and digestible meat. Fish vary much in their digestibility, salmon, for instance, being utterly unfit for weak stomachs. Crabs and lobsters are notoriously indigestible.

Milk is the sole nourishment provided by nature for the young of man and beast, and contains all food stuffs in the best proportions for the infant's needs. But milk alone is not adapted to the adult. Supplemented by other food, however, it is invaluable and not appreciated as it ought to be. Cheese is highly nutritious, but not very digestible. Eggs resemble milk in composition, except that they contain less water. The nearer raw the more digestible they are, and the yolk is more so than the white, which, when hard boiled, is the most indigestible form of albumen known. The addition of eggs to baked puddings is of questionable utility, and next to a raw egg, well beaten, in milk or water or in soup or beef tea, not too hot, a light boiled custard is the best form for invalids.

From the earliest ages the grains or cereals have formed a portion of man's diet. Wheat has always been the most esteemed, and some varieties of it may be grown in every climate except the very hottest and coldest. Barley, rye and oats may be grown much farther north, but are less digestible. Oatmeal cannot be made into bread, rye bread is rapidly being displaced by wheat, and barley has almost entirely fallen into disuse, except for the purposes of the brewer and distiller. In the tropics rice is the chief cereal. It consists almost entirely of starch, and is thus unfit for bread making. Our own corn, which we

inherit from the Indians and have immensely improved, is of all the cereals the nearest approach to a perfect food.

Among roots the potato holds the most prominent place. Potatoes are wholesome only when the starch granules, which compose them, are healthy, as shown by their swelling out during boiling, bursting their covering, and converting themselves into a floury mass, easily broken up. They contain from twenty to twenty-five per cent of nutriment, but this is almost entirely starch, and as a food in combination with meat, cheese or other vegetables, they are not equal to rice. Parsnips, beets and carrots are wholesome and nutritious, and should be used much more than they are. Turnips are not so valuable. Cabbages and their kindred have but little food value, although the salts they contain are excellent in the preservation of health. As regards green vegetables in general the importance of having them fresh is not sufficiently realized. When they have been cut some days changes occur just as truly as in animal food, and the freshness should be carefully watched, except with those specially adapted for storing.

Salads are useful in maintaining the health, although many of them are very indigestible, those of radishes, celery and cucumbers among the list. Fruits are prized chiefly for their taste. Grapes alone, among fresh fruits, contain any large proportion of food stuff. As an aid to digestion, however, they all are properly highly prized. Fruits should be fully ripe, but without any trace of decomposition.

Stimulants and condiments of high seasoning have little food value of their own, but they have value as aids to digestion when used moderately, and in making simpler foods more palatable. Alcoholic liquors, whether mild or strong, hardly need to be considered here. It is to be gravely doubted if such beverages are ever necessary or of value in the diet, and in this place we are not considering them from any other point of view.

It is equally difficult to speak positively and generally in reference to tea and coffee. It is safe to say, however, that many people drink these tempting beverages to excess, with harm resulting to themselves from it. Tea and coffee alike act as exciters of the nerve centers, ac-

celerating and strengthening the heart's action and respiration, causing wakefulness, and increasing the secretion of the kidneys and skin. Tea and coffee are far superior to alcohol in enabling man to resist the depressing influence of fatigue and exposure to cold, and are admirably adapted to the needs of soldiers on the march or men on outdoor night duty. Cocoa, chocolate and their preparations contain some active elements similar to those of tea and coffee, but the proportion of nutritive material is so much greater that they are to be looked on rather as food than drink.

The considerable use of ice and iced drinks is to be avoided. Small quantities are of service in relieving thirst and vomiting, and in cooling the body when exposed to great heat. But since ice causes the mucous membrane of the stomach to become temporarily pale and bloodless, it checks or altogether suspends the flow of the gastric juice. Thus iced drinks at meals interfere seriously with digestion. Observe also that there is no truth in the popular notion that frozen water or ice is always pure. Water is not purified by freezing, and may be even more polluted than it was before.

CLOTHING AND ITS RELATION TO HEALTH

Having considered thus briefly the matter of food and its relation to health, the question of clothing and personal hygiene now rises for attention. Besides serving for covering and adornment and guarding the body from injury, the use of clothing is to help in preserving the proper animal heat in spite of external changes. In health the normal temperature of the body, ninety-eight to ninety-nine degrees Fahrenheit, is invariable. In order that this temperature shall be maintained with the least strain on the vitality, the clothing should be such that heat is not readily conducted to or from the body.

Cotton and linen keep off the direct rays of the sun and favor the loss of heat from the body, but being bad absorbers of moisture they are apt to interfere with evaporation from the skin, and cause dangerous chills. Linen and cotton are good conductors of heat, especially

the former, and do not readily absorb moisture. Silk and wool are bad conductors. Wool has also a remarkable power of so completely absorbing moisture that it feels dry when cotton or linen would be wet and cold. Its value as a non-conductor, retaining internal heat and excluding external heat, is shown by the fact that we wrap ice in blankets to keep it from melting, and cover teapots with woolen "cosies" to keep them from getting cold. These qualities together render it the most perfect material for clothing under all conceivable circumstances.

The young and the old, the rheumatic, all persons liable to colds or weak in lungs, or who have suffered from kidney diseases, those who are exposed to great heat or cold or are engaged in laborious exercises, ought to wear woolen next to the skin and, indeed, everyone would be better for doing so. Rheumatic persons and those liable to cold feet will find it a great luxury to sleep in blankets in winter instead of sheets, and young children who are apt to get uncovered at night should wear flannel night-gowns next the skin in the winter and over cotton ones in the summer.

The color of clothing is a matter of little importance in the shade, but in the sun the best reflectors are coolest, such as white and light grays, while blue and black are the worst, absorbing the most heat. Dark colors also absorb odors more than light colors do. Indeed, for every-day use light-colored garments of whatever material, provided it can be washed, are to be recommended, though dark colors are too often preferred because they do not show the dirt. What woman would like to wear a cotton waist and skirt six months without washing? Yet it would not be half so dirty as the more absorbent dark woolen dress that she would wear as long without a scruple.

Beds and bedding are likewise elements of importance in the general health, although not always sufficiently considered. Soft, and especially feather, beds are weakening: The harder a bed, consistent with comfort, the better. Good hair mattresses are the most wholesome. Coverings should be light, porous enough to carry off the evaporations from the body, and yet bad conductors of heat. Most blankets are too heavy, and thick cotton counterpanes are heavy without being

warm. Flannel night-dresses are much preferred to cotton at all times, both for comfort and for health. Warmer in winter, they obviate the chill of the cold sheets; while in summer they prevent the more dangerous chill when in the early morning hours the external temperature falls, when the production of internal heat in the body is at its lowest ebb and the skin perhaps bathed in perspiration—a chill which otherwise can be avoided only by an unnecessary amount of bed clothes.

THE BATH AND ITS IMPORTANCE

The dirt of the skin and underclothing consists of the sweat and greasy matters exuded from the pores, together with the cast-off surface of the skin itself, which is continually scaling away. The importance of frequent bathing will be better appreciated when we remember what are the functions of the skin, and the amount of solid and fluid matter excreted thereby. The quantity varies greatly according to the temperature and moisture of the air, the work done, and the fluids drunk, but is probably never less than five pounds or half a gallon daily, and with hard labor and a high temperature this amount may be multiplied many times. From one to two per cent of this consists of fatty salts, without taking into account the skin scales.

A good cistern, spring or well of wholesome water is a positive necessity on every farm. A bath-tub and its frequent use are quite as essential to the welfare of the farmer.

In the cities, where soot and dense coal smoke soil linen and mulch the lungs and air passages, there is necessarily a greater regard for cleanliness on the part of the inhabitants than may be observed in the country, where the agencies which oppose cleanliness are of an entirely different composition and productive of different results.

The farmer during the summer season is lightly clad—a straw or hickory hat, a strong shirt, a pair of overalls, socks and heavy shoes constituting his bodily protection. The absence of underwear—sometimes socks—is excused upon the ground that the lighter the harness the less energy is diverted from the performance of work.

Clothed as he is, the farmer when working in the fields or engaged in any farm work, soon not only gets his clothing soiled, but the pores of his skin fill with particles of dust and this retards their normal and vitally necessary functions. No vocation in life makes frequent bathing unnecessary. Farmers and miners, perhaps more than any other class of laborers, who are continually in contact with the earth, need the elevating influence, physical and spiritual, of a daily bath.

From a moral and hygienic standpoint the matter of cleanliness, which is next to godliness, is of great importance, and it is fine evidence of intellectual progress and spiritual growth when men use more water and soap at the end of the day's work.

For purposes of cleanliness a bath without soap and friction is perfectly useless, and warm water is more effectual than cold. The shock of a cold plunge or sponge bath, however, has a powerful invigorating influence on the nervous system, and helps it guard against the risks of catching cold. The purpose of health and cleanliness alike will be best served by the daily bath with cold water and once a week with warm.

Speaking of cold baths, we may take note of a popular error as to what this means. The temperature of the body is always a little under one hundred degrees F. If, then, in summer, a bath at sixty degrees F., or forty degrees below that of the body, is considered cold and gives the desired amount of shock, it will do the same in winter, and to insist on plunging into water still colder than that is, to say the least unreasonable. The cold bath, then, is one at forty degrees below the temperature of the blood, and is the same in January as in July. To bathe in water from which the ice is broken, as some do, is a result of misunderstanding or folly, and may be followed by dangerous consequences.

It is dangerous to bathe after a full meal, and also when fasting. An hour or two after breakfast is a good time, but if one wishes to bathe earlier, a bit of food should be taken first. Again it is dangerous to bathe when exhausted by fatigue, but the glow of moderate exercise is a decided advantage. A light refreshment and a short run or brisk walk are the best preparations for a swim, which should not be

prolonged until fatigue and chill are felt, and should be followed by a rub-down, speedy dressing and a quick walk home.

When the resisting and rallying power and the circulation generally are weak, as shown by shivering, coldness of the extremities, and sense of exhaustion, river or sea bathing should be given up. So, too, persons whose lungs and hearts are weak, and above all those who have any actual diseases of those organs, should not attempt it. There is a general tendency among those who enjoy outdoor bathing to stay in the water too long. Boys in summer remain for hours at lake or river side, most of the time in the water. This is an exceedingly weakening practice. Half an hour is ample for all the benefit that can be derived from such a swim, and a longer time in the water is apt to be distinctly injurious.

HOT WEATHER BATH SUGGESTIONS

A good health preservative, especially in summer and in warm climates, is to sponge the body with water which contains a small amount of ammonia or other alkali. The ammonia combines with the oil or grease thrown out by the perspiration, forming a soap which is easily removed from the skin with warm water, leaving the pores open and thus promoting health and comfort.

SLEEP AND ITS VALUE

No general rule can be laid down as to the number of hours which should be passed in sleep, since the need of sleep varies with age, temperament, and the way in which the waking hours have been employed. The infant slumbers away the greater part of its time. Young children should sleep from six to seven in the evening, until morning, and for the first three or four years of their life should also rest in the middle of the day. Up to their fourteenth or fifteenth year the hour of retiring should not be later than nine o'clock, while adults require from seven to nine hours. Some can do with two or three hours less

than this, but they are so few that they offer no examples for us to follow.

Insufficient sleep is one of the crying evils of the day. The want of proper rest of the nervous system produces a lamentable condition, a deterioration in both body and mind. This sleepless habit is begun even in childhood, when the boy or girl goes to school at six or seven years of age. Sleep is persistently put off up to manhood and womanhood.

Persons who are not engaged in any severe work, whether bodily or mental, require less sleep than those who are working hard. Muscular fatigue of itself induces sleep, and the man who labors thus awakes refreshed. But brain work too often causes wakefulness, although sleep is even more necessary for the repair of brain than of muscular tissue. In such cases the attention should be forcibly withdrawn from study for some time before retiring to rest, and turned to some light reading, conversation or rest before going to bed. A short brisk walk out of doors just before bed time may aid the student in inducing sleep. Drugs should be avoided.

After a heavy supper, either sleep or digestion must suffer, but the person who goes to bed hungry will not have sound and refreshing sleep. If one works after supper, through a long evening, he should eat a light lunch of some sort an hour or two before bed time.

Ordinarily persons do best to retire at ten or eleven, and the habits of society which require later hours are to be regretted. Brain work, however, after midnight is most exhausting, and though sometimes brilliant, would probably be better still if diverted to earlier hours. Whatever be the explanation, it is an undoubted fact that day and night cannot be properly exchanged. About one or two o'clock in the morning the heart's action sinks, and nature points to the necessity for rest. Sleep in the day time does not compensate for the loss of that at proper time, and slumbers prolonged to a late hour do not refresh the mind or body as does sleep between the hours of eleven and six or seven, the normal period for rest.

Old persons require, as a rule, less sleep than those of middle age, just as they require less food, because their nutritive processes are less active than when they were younger, and perhaps because their mental efforts also are less forced and attended by less exertion and more deliberation. Women, generally speaking, require more sleep than men, at least under like circumstances, apparently because in their case the same efforts involve greater fatigue.

VENTILATION OF BEDROOMS

Rooms which are to be slept in after having been occupied during a whole evening must be thoroughly ventilated before the occupant prepares for bed. Doors and windows must be thrown open for several minutes, the gas or lamp put out, and the air completely changed, no matter how cold it may be outside. This is the only way to obtain refreshing sleep. On going to bed the usual ventilating arrangements should then be followed, but the great point is to change the air thoroughly first.

REGULARITY OF HABITS

The importance of regularity and punctuality in every circumstance of daily life is not sufficiently realized. The more often and regularly any act is performed the more automatic it tends to become, and the less effort, whether mental or physical, attends its performance. This is a matter of daily experience and observation, and is true not only of mental work and manual or mechanical exercises, but of the organic functions of the body. Quite apart from the harm done by too frequent eating or too prolonged periods between meals or want of rest, the brain finds itself ready for sleep, the stomach for digestion and the bowels for action at the same hour every day, when these acts are performed with unbroken punctuality, and the strain upon the system to adjust itself to new conditions is therefore reduced to a minimum.

GENERAL HEALTH CONDITIONS

Guard Your Water Supply—How Diseases Are Classified—How to Prevent Contagion—Care of the Sick Room—Disinfection, Its Importance and Its Methods—Period of Isolation or Quarantine—Duty of All Households Where Sickness Has Invaded, to Guard Others Against Its Spread.

Man cannot preserve his health entirely by his own caution as to his food and personal habits. His surroundings enter into the matter at all times. By this is meant the house in which he lives, its situation and conditions, as well as the community itself. Fortunately, in this country we have not yet become so overcrowded as to forbid ordinary care in the matters of drainage, light, ventilation and other requisites. Americans should congratulate themselves that their ample country and general prosperity enable them to regulate their food, their habits and the conditions around them in high degree. At the same time the fact that these things are so generally within our control places upon us the obligation to do what we can for the community to maintain the general health.

Let us note now, briefly, some points of primary importance in the conditions that assure general health. Air, warmth and light must be provided for the dwelling. In cities we cannot always choose, but in smaller communities and in the country we can in large degree control such things for ourselves. Some things require only to be suggested to be clearly understood. A house should stand where the character of the soil and the contour of the surface will provide the best drainage. Hollows should be avoided. When a house is built on a hillside the ground should not be dug out so that a cliff rises immediately behind. Trees may afford valuable shelter, not only from cold winds, but from fogs. But it is not generally wise to have them close around

a dwelling, at least in large numbers, since they impede the free circulation of the surrounding air, and retain dampness beneath their shade. In the country a house may be sheltered from cold winds on the side from which they prevail, by trees. Exposure of each side of a house in succession to the rays of the sun helps to keep the outer walls dry, to warm it in winter and to aid ventilation in the summer. The north wall may be made with advantage a dead wall, and ventilating pipes and soil pipes may be carried up through it, but chimneys carried up through a north wall, being warmed with difficulty and apt to smoke, should not project but be built inside the house. Attics with slanting ceilings and dormer windows are cold in winter and hot in summer.

Once occupied, the most important thing in the house is fresh air. The most common impurity in the atmosphere of rooms is carbonic acid gas, which is thrown off by the lungs of the occupants, and must be disposed of by ventilation in order that health shall be assured. The lamps or gas lights used in the room likewise give off carbonic acid, which is formed at the expense of the oxygen of the air, the vital element, which we require to breathe. Crowded rooms, or any rooms improperly ventilated, become tainted in this manner, and the headaches and faintness which we experience under such circumstances are direct and natural results of carbonic acid poisoning. School rooms are particularly trying upon pupils and teachers, unless their ventilation is especially guarded. It is considered that the proper degree of purity in the air of a room can be maintained only by introducing at least 2,500 cubic feet of pure air per hour for each person, this being a virtual minimum. In mines it has been noticed that the men require not less than 6,000 cubic feet per hour, and that when the quantity falls to 4,000 cubic feet there is a serious falling off in the work done. Manifestly the better and tighter the building the more need there is for special means of ventilation.

In the days when open fireplaces were almost the only means of heating houses they were of great value in aiding ventilation. Nowadays our stoves, radiators and furnaces do not help us in this matter, and we must take additional pains to see that ventilation is provided

in some other way. Of course the simplest and most perfect method is to permit the free passage of the wind through open doors and windows. Every room should have its air thus completely renewed at least once a day. The mere renewal is done in a few minutes, but a longer time is required to dislodge the organic vapors and other impurities that lurk in the corners and behind furniture. In schools and work shops this should be done during the intervals for meals, and in churches between services. But in our climate it is not possible to have windows and doors open during all the time a room is occupied, except in very warm weather. It is seldom, however, that the window of a bedroom cannot be opened for a few inches all night without direct benefit to the occupant of the room. His bed, of course, must not be immediately in the draught. Curved pipes, ventilating shafts and slides under the windows are substitutes easy to use when windows cannot be actually opened.

GUARD YOUR WATER SUPPLY

Water supplies differ greatly in purity and composition, and are of the utmost importance in their effect upon the general health of a household. There is nothing which requires to be guarded more carefully. Absolutely pure water is almost unknown. Rain water collected in open countries is the purest, though even it takes up matters in its passage through the air, and in towns may be strongly acid. All waters which have been in contact with the soil dissolve out of it numerous inorganic and organic substances. Waters are described as hard or soft, hardness being the popular expression for the property of not easily forming a lather with soap. It is due to the presence of salts of lime and magnesia. Hard waters, if their hardness be not excessive, are agreeable and wholesome for drinking, but not well adapted for laundry or bathing purposes. They tend to harden vegetables cooked in them, and do not make as good tea as soft water. Rain water is, of course, the softest, but as a rule lakes yield waters also quite soft.

When a good and wholesome water cannot be obtained from springs or rivers, as in malarial districts, and when there is reasonable ground for thinking the ordinary sources are contaminated by epidemics, it is well to fall back on the rainfall for drinking purposes, with special care that it is collected in a cleanly manner.

Surface wells are always to be viewed with suspicion when they are in the vicinity of stables and cesspools, farm yards, cemeteries and anywhere in the towns. The filtration of the water through the soil removes the suspended matters, so that it may be clear enough to the eye, but it has no power to remove impurities actually dissolved. The eye cannot be trusted to judge the impurities of drinking water. Water which appears absolutely clear may be unwholesome in the extreme, and water with sediment floating in it may be in no way unwholesome. Nothing but an analysis of the water can settle this with absolute certainty. Deep wells and artesian wells which penetrate the surface strata are likely to be safe. Marsh waters carry malaria and should never be drunk without boiling. Indeed suspicious water of all sorts may be made safe by boiling, although it is not sufficient always merely to bring it to a boil. Thirty minutes above the boiling point is a safe rule to follow. Typhoid, diphtheria, dysentery, cholera, diarrhea and other dangerous diseases are caused by impure water, either by suspended mineral matters acting as irritants, by suspended vegetable and animal matters, or by dissolved animal impurities. Sewer gases dissolved in water, in addition to these diseases, cause sore throats, boils and other ailments.

It must not be forgotten that water closets, stable yards, manure piles, decaying kitchen slops and all sorts of filth are responsible for many of the most serious diseases, either by draining into the well and so contaminating the water supply, or by direct breeding of disease germs carried as dust and inhaled. Health is one of the rewards for household cleanliness of the most careful kind.

HOW DISEASES ARE CLASSIFIED

In one sense most diseases are preventable, if all the circumstances which tend to spread them could be absolutely controlled by a single wise authority, and if all the physiological laws would be obeyed by all persons at all times. But as this happy condition is not in effect, we have to reckon with various kinds of diseases, as well as the accidents and injuries which come to us in health. The various diseases are classified into general groups.

Endemic diseases are those which are constantly present in a community because of certain unfavorable conditions, such as malaria in swampy regions, rheumatism from bad climatic conditions, and diseases resulting from unhealthy employments. Miasmatic diseases are those due to conditions of the soil, and comprise the various forms of intermittent fevers, agues and the like. Infectious diseases, on the other hand, belong to the people, and not to the place. They are communicated from one person to another through the air, or by means of infected articles of clothing, etc., and they attack the strong and healthy, no less than the weak. Among such are smallpox, scarlet fever, measles, etc. Various branches of infectious diseases are recognized in addition, as combining some of the characteristics of the classes already named. For instance, erysipelas and other blood poisons are generated with the body of the individual who, so to speak, infects himself and may then infect others. Typhoid, cholera and yellow fever are miasmatic diseases, but they are also capable of being carried by human intercourse, infected clothes, polluted water, etc., within certain limits of space and time. Hydrophobia, glanders and such diseases are communicated only by actual contact of body. Rickets and scurvy are preventable, though not communicable diseases, being direct results of mal-nutrition or imperfect nourishment, and consequently are diseases of diet.

Bacteria are those minute organisms which under various names are the active causes not only of diseases but of all putrefaction, fermentation and like changes in dead organic matter. Like all living

things they may be killed, and on this is based the whole theory of disinfection. Some are more hardy than others, under conditions which are frequently supposed to be unfavorable to them. Merely to destroy an unpleasant odor or to admit fresh air into a room does not mean to disinfect, and it is necessary to understand this clearly in the effort to purify rooms in the event of infection.

Contagion is communicated sometimes with the utmost ease, if the new victim be in a receptive condition, and in the presence of any disease, even the most simple, it is well to take every precaution. The mucous surfaces are peculiarly ready to absorb infection of many kinds. Measles is easily absorbed from pocket handkerchiefs, as are also scarlet fever, whooping-cough and other diseases. By inhalation through the nostrils or mouth, scarlet fever, measles, whooping-cough, mumps, diphtheria, dysentery, cholera and even pneumonia and meningitis may be communicated. By eating or drinking something which contains the germs of cholera, typhoid, malaria, tuberculosis or consumption, diphtheria and scarlet fever, these diseases are communicated.

HOW TO PREVENT CONTAGION

It is an undoubted fact that not enough attention is paid to isolation in times of sickness. There is too much visiting in the sick room, too many people share the care of the patient, the nurse mingles too freely with other members of the family, and there is not enough care to keep the soiled bedding, garments and refuse of the sick room absolutely separated from that of the rest of the house. Scarlet fever is a noteworthy instance of a disease which constantly spreads by carelessness. Just as long as the scaling or shedding of the outer skin continues contagion may be carried, for it is these scales which bear it. It is nothing less than criminal, therefore, to permit the patient who is recovering to mix with other persons, except those who have been caring for him already. In the early stages of the disease the infection is chiefly in the breath, and in the secretion of the nostrils. During the

disease pocket handkerchiefs should never be used, soft linen or cotton rags being substituted and immediately burned.

Most of the same things are true as to measles, whooping-cough, mumps and German measles, which are constantly spread by sheer carelessness because people do not realize the obligation resting upon them to guard others from contact with disease. These ailments are highly infectious before they are certainly recognized, and for that reason it is not possible always to isolate cases in time, but at least after the fact is clearly understood there should be no further carelessness.

Another prevalent disease in which carelessness is responsible for much of its spreading is tuberculosis, phthisis, or consumption, as it is more familiarly known. It is not possible yet to isolate every person suffering with this insidious disease, nor is that suggested. But at least it may be urged that every such sufferer shall thoughtfully guard in every way in his power against communicating it to his own neighbors and family. The bacilli, or bacteria, of consumption swarm in the spittle of the patient, and are diffused by the wind as dust as soon as they are dried. To guard against infection from this cause, spittoons should be used, which can be absolutely disinfected, or cloths which can be promptly burned.

Smallpox is perhaps the most infectious of diseases. Yet in vaccination we have a means of protection which we have not in any other. As long as a large unvaccinated population exists, however, we shall have epidemics from time to time. Before the introduction of vaccination nearly everyone had smallpox, just as now almost all persons have measles at some time or other. The heaviest mortality occurred within the first five or ten years of life, the deaths in later periods being very few, since the population had mostly been rendered immune by having had it already.

Measles is a well-defined disease, intensely infectious, occurring but once in a lifetime. It is very rarely fatal, nearly all the deaths credited to it being really due to bronchitis and inflammation of the lungs, the results of neglect and exposure to cold. No age is exempt.

The only reason why it is looked on as a disease of childhood is that being in the highest degree infectious from the beginning, when its nature is not suspected, few children in the schools can hope to escape it, but if by chance they do, they are just as susceptible to it in after-life.

Whooping-cough is a highly infectious disease, occurring but once in a lifetime, but at any age, though most frequently in childhood. The frequent belief that children suffering from whooping-cough should be as much as possible in the open air is an entirely mistaken one, as it leads not only to continuing the disease longer, but to danger of bronchitis and pneumonia. As in diphtheria and scarlet fever the mucus is the chief vehicle of contagion, and pocket handkerchiefs should be forbidden, pieces of soft rag being substituted and burned as soon as used.

Typhoid or enteric fever is slow and uncertain in its onset, a full month in duration, and the return of health is usually tedious. It is like diphtheria, directly a result of unsanitary conditions. Danger of direct infection from the patient is slight, but the poison remains in the evacuations from the bowels and is propagated by them. By this means a reservoir or river has been known to infect a whole town. Broken or defective drains, the entrance of sewer gas into houses, wells polluted by cesspool drainage, and milk diluted with infected water, are among the principal means of spreading the disease. It is an absolute rule that all bedding which becomes soiled should be destroyed, and the refuse of the sick room should be instantly disinfected and removed from the dwelling.

CARE OF THE SICK ROOM

Although it is quite possible that few may be able to follow every instruction or precaution advised to guard against the spread of diseases, we may at least outline the conditions to be aimed at and secured as nearly as possible. In spite of the additional labor that it

makes, the ideal place for a sick room in a private house is as far from the ground as possible. To be of any service at all isolation must be real and complete. A room should be selected in the topmost story, the door kept closed, a fire, large or small, according to the weather, kept burning, and the windows open as much as possible. Even in the winter this can be done without danger under most circumstances by lowering the upper sash and breaking the draught by a blind or a screen. The staircase and hall windows should be kept open day and night. The other inmates of the house should keep their own rooms thoroughly ventilated. The persons nursing the patient should on no account mix with other members of the family, or if that cannot be helped they should take off their dresses in the sick room, and after washing their hands and faces, put on other dresses kept hanging outside the room, or in an adjoining apartment.

All dishes used in the room should be washed separately, and not with others in the kitchen. The room itself, except in case of measles and whooping-cough, the poison of which does not retain its vitality for any length of time, should be as scantily furnished as possible, containing nothing which can retain infection. All woolen carpets, curtains and bed hangings should be removed, and only wooden or cane-bottomed chairs kept. There should be no sofa, and iron bedsteads are better than wood. A straw mattress of little value, which may be destroyed afterwards, is better than a hair one, which can be disinfected, but feather beds and such coverings should be absolutely forbidden.

In scarlet fever, diphtheria, smallpox and typhoid, all soiled clothing and bedding should be immediately put into an earthenware vessel, containing a solution of corrosive sublimate (one drachm to a gallon of water) and left to soak for some hours before being washed. On being taken from this disinfecting solution they must, even at risk of spoiling flannels, be thrown into boiling water and boiled for some minutes before soaping and washing. No infected clothes should, under any circumstances, be sent out of the house, unless all of these precautions are absolutely guarded.

In cases of typhoid and scarlet fever the vessel which receives the

passages from the bowels should have in it a solution of corrosive sublimate or of carbolic acid. The contents then should be stirred with a poker before being poured into the water closet, and the same disinfectant should be sprinkled liberally into the closet.

After the peeling in scarlet fever or the shedding of scabs in small-pox has set in, the patient should take, at intervals of three or four days, hot baths with soft soap, the hair, previously cut short, being well scrubbed with the same. In scarlet fever and diphtheria the mouth and throat should be frequently sprayed, washed out or gargled with a pretty strong solution of permanganate of potash or a weak one of chlorinated soda.

DISINFECTION, ITS IMPORTANCE AND ITS METHODS

There are few subjects on which greater ignorance exists, not only among the public but among medical men as well, than on that of disinfectants. The word is used vaguely to mean deodorants, which destroy bad odors; antiseptics, which prevent the spread of injury by putrefaction in a wound; and germicides, which actually destroy the bacteria or microbes which produce contagion in a disease. In some cases one of these may serve the function of another, but that is merely incidental. Deodorants may be such simple things as perfumery, tobacco smoke or camphor, and they serve very useful purposes in masking bad smells, but they are entirely useless in preventing disease.

Permanganate of potash, or "Condy's fluid," as the druggists call it, is a powerful antiseptic, instantly destroying the matter that is beginning to putrefy by what is really a burning process. It sweetens the foul discharges from wounds and bad throats, but is nearly powerless to destroy the living germs of disease.

The disinfectants of most practical value, which are at the same time germicides, are carbolic acid, chloride of zinc, sulphurous acid, chlorine and corrosive sublimate. Carbolic acid, when strong enough, is fairly satisfactory. Five per cent solutions (one part in twenty) stop the activity of bacteria, but do not actually destroy their vitality.

Solutions twice as strong do, but water will not dissolve so much, and the odor that remains is an objection to their use for disinfecting linen. Chloride of zinc is far more powerful. If too strong a mixture is used it may injure cloth, so that this wants to be guarded against.

Sulphurous acid (the fumes of burning sulphur) is a most convenient disinfectant. Shut the windows down tight, leave all the clothing in its place and open trunks and drawers. Put a thick layer of ashes in an old iron pot, over which place a shovel of live coals; throw a tea-cup of pulverized sulphur on the coals and run out, closing the doors in your exit. Stay out several hours. On returning open all doors and windows, and the odor will soon be gone, also the bugs, insects and the germs of any disease that may be lodged in the clothing, etc.

The following instructions, published in the Hospital Gazette, were prepared by a board of eminent physicians and surgeons for public information, and on the general proposition of disinfection they can hardly be surpassed: Three different preparations are recommended for use to make the purifying of a house, where infection has been, complete. The first is ordinary roll sulphur or brimstone, for fumigation; the second is a copperas solution, made by dissolving sulphate of iron (copperas) in water in the proportion of one and one-half pints to one gallon, for soil, sewers, etc.; the third is a zinc solution, made by dissolving sulphate of zinc and common salt together in water in the proportion of four ounces of the sulphate and two ounces of the salt to one gallon, for clothing, bed linen, etc. Carbolic acid is not included in the list, for the reason that it is very difficult to determine the quality of what is found in the stores, and the purchaser can never be certain of securing it of proper strength. It is expensive when of good quality, and it must be used in comparatively large quantities to be of any use. Besides it is liable, by its strong odor, to give a false sense of security. Nothing is commoner than to see saucers of carbolic acid and other disinfectants in a sick room. Considering the vitality of bacteria, and that they require carbolic solutions of more than five per cent or several hours of intense heat or similar heroic measures to kill them, it must be evident that such feeble vapors as can be toler-

ated in the sick room are utterly useless. Here are the instructions in full:

In the Sick Room, the most valuable agents are fresh air and cleanliness. The clothing, towels, bed linens, etc., should, on removal from the patient and before they are taken from the room, be placed in a pail or tub of the zinc solution, boiling hot if possible. All discharges should either be received in vessels containing the copperas solution, or, when this is impracticable, should be immediately covered with the solution. All vessels used about the patient should be cleansed or rinsed with the same. Unnecessary furniture—especially that which is stuffed—carpets and hangings should, when possible, be removed from the room at the outset; otherwise they should remain for subsequent fumigation, as next explained.

Fumigation.—Fumigation with sulphur is the method used for disinfecting the house. For this reason the rooms to be disinfected must be vacated. Heavy clothing, blankets, bedding and other articles which cannot be treated with the zinc solution, should be opened and exposed during fumigation, as next directed. Close the rooms tightly as possible, place the sulphur in iron pans supported upon bricks placed in wash-tubs containing a little water, set it on fire by hot coals or with the aid of a spoonful of alcohol, and allow the room to remain closed twenty-four hours. For a room about ten feet square at least two pounds of sulphur should be used; for larger rooms proportionally increased quantities.

Premises.—Cellars, stables, yards, gutters, privies, cesspools, water closets, drains, sewers, etc., should be frequently and liberally treated with the copperas solution. The copperas solution is easily prepared by hanging a basket containing about sixty pounds of copperas, in a barrel of water. (This would be one and one-half pounds to the gallon, or about that. It should all be dissolved.)

Body and Bed Clothing, Etc.—It is best to burn all articles which have been in contact with persons sick with contagious or infectious diseases. Articles too valuable to be destroyed should be treated as follows: Cotton, linen, flannels, blankets, etc., should be treated with

the boiling hot zinc solution, introduced piece by piece; secure thorough wetting, and boil for at least half an hour. Heavy woolen clothing, silks, furs, stuffed bed covers, beds, and other articles which cannot be treated with the zinc solution, should be hung in the room during the fumigation, their surfaces thoroughly exposed, and the pockets turned inside out. Afterward they should be hung in the open air, beaten and shaken. Pillows, beds, stuffed mattresses, upholstered furniture, etc., should be cut open, the contents spread out and thoroughly fumigated. Carpets are best fumigated on the floor, but should afterward be removed to the open air and thoroughly beaten.

Corpses.—Corpses of those dying from infectious diseases should be thoroughly washed with a zinc solution of double strength; should then be wrapped in a sheet wet with zinc solution and buried at once. Metallic, metal-lined, or air-tight coffins should be used when possible, certainly when the body is to be transported for any considerable distance. Of course a public funeral is out of the question.

In addition to these disinfectants of long standing, which have been recognized in medicine for many years, another of great value is now coming into high favor. This is formalin, which, in its various forms, is convenient, economical and highly effective. Under the name of formaldehyde, one preparation of this disinfectant is widely but improperly used as a preservative for milk, meat and some other perishable foods. In almost every instance this is illegal, and properly so, for the substance is a poison and even when diluted cannot fail to be injurious. From formalin various disinfecting substances are made, and may be had at the drug stores, some as liquids and others in tablets to evaporate over a lamp for the general disinfection of rooms or houses. The latter may be recommended in the highest degree as a safe, economical and absolutely sanitary process.

Corrosive sublimate is, perhaps, the most powerful germicide known, a solution of one part in a thousand, or a little more than a drachm to a gallon of water, being amply sufficient for all practical purposes. It does not injure or stain wood, varnish, paint, plaster or

ordinary fabrics, and if the ceiling be whitewashed with a genuine lime wash, and the walls, floors, doors and furniture of the room be washed down with the mixture, no microbes can possibly escape. It attacks metals, but iron bedsteads are protected by the enameling.

Poisonous as corrosive sublimate is, the danger from it is easily guarded against. The smallest dose of it known to have proved fatal, even to a child, would require no less than a quarter of a pint of the solution of one in a thousand parts. A mouthful of this would not cause more than temporary discomfort, while the taste would prevent a second being swallowed. Still, as a further safeguard it might be well to add a little laundry bluing to give color to the mixture, and a little wood alcohol to give it a smell. Then with a proper poison label on it surely no one would be endangered by it.

PERIOD OF ISOLATION OR QUARANTINE

A person who has had any infectious disease and has been thoroughly disinfected, with his clothes, may be allowed to mix freely with his fellows, in school, for instance, after the following periods. Scarlet fever: Not less than eight weeks from the appearance of the rash, provided peeling has completely ceased, and there be no sore throat. Six weeks is not enough, as there are cases of direct infection after seven weeks when all symptoms have entirely disappeared. Measles and German measles: In three weeks, provided all peeling and coughing have ceased. Smallpox and chickenpox: A fortnight after the last scab has fallen off; the hair, in case of smallpox, having been cut short and scrubbed with carbolic soap or soft soap. Mumps: Four weeks from the attack if all swelling has disappeared. Whooping-cough: Six weeks from recognition of the whoop if the cough has entirely lost its spasmodic character, or four weeks if all cough whatever has ceased. Diphtheria: In a month if convalescence be complete, there being no trace of sore throat or discharge from the nose, eyes, etc. Ringworm: When the whole scalp, carefully examined in a good light, shows no stumpy broken hairs or scaly patches.

It has been very difficult to impress upon communities and individuals the extreme importance of strict obedience to the foregoing rules. There is an unfortunate tendency in too many instances for households to fail in guarding their neighbors from contact with their own members who are convalescing from disease. Even such common and simple diseases as whooping-cough, chickenpox, mumps and others that are considered especially to belong to children, frequently prove fatal to those who are susceptible to them, and it is truly wicked to permit by carelessness such an infection to reach a school or elsewhere where weaker children may suffer as a result.

COMMON SENSE IN THE SICK ROOM

Ventilation, Light, Temperature and Furnishings—Care of the Patient—His Temperature and Pulse—Bed Sores—The Characteristics of Fever—Simple Household Remedies—What to Put in a Remedy Cupboard—How to Keep the Baby Well

To every living person air must be furnished every moment if life is to be preserved. The vital element of the air is oxygen gas, the life-giving medium, and this is diluted with nitrogen, because the oxygen itself, breathed alone, would be too stimulating for our lungs. In the delicate cells of the lungs the air we have inhaled gives up its oxygen to the blood, thus purifying it, and receives in turn carbonic acid gas and water, foul with waste matter, which the blood has absorbed during its passage through the body and which we now exhale. The blood is red when it leaves the heart, pure. It returns to the heart purple from the impurities it has picked up, and by the oxygen is once more changed to red.

Manifestly if this process is so important to a person in health, it must be doubly so to one who is sick. The impurities of a sick room consist largely of organic matter, including in many instances enormous numbers of the disease germs themselves. If we uncover a scarlet fever patient in the direct rays of the sun a cloud of fine dust may be seen to rise from the body, the dust which carries the contagion itself. In an unventilated place this is but slowly scattered or destroyed, and for many days it retains its poisonous qualities. "The effect of rebreathing the air cannot be overestimated," says Martin

W. Curran of Bellevue Hospital, New York City. "We take back into our bodies that which has been just rejected, and the blood thereupon leaves the lungs bearing, not the invigorating oxygen, but gas and waste matter, which, at the best, is disagreeable to the smell, injurious to the health, and may contain the germs of disease."

Fortunately rooms may be ventilated by means of windows in several different ways with little risk of draught. For instance, the lower sash of the window may be raised three or four inches, and a plain bar of wood an inch in thickness, extending the whole breadth of the window, may be put below the window sash, entirely filling the space. By this means the air current enters above, between the two sashes in an indirect line, and it is gradually diffused through the room without a draught. Here is a simpler way of doing the same thing. Take a heavy piece of paper or cloth, about twelve inches wide, and long enough to reach across the window. Taek it tightly at both ends and the lower edge to the frame, and raise the lower sash of the window a few inches. The air entering will be diverted by the cloth. If the air is very cold it must not be admitted at the bottom of the room, but from the top of the window, and should be directed toward the ceiling so as to fall and mix gradually with the warmer air of the room.

The influence of the sun's rays upon the nervous system is very marked. That room is the healthiest to which the sun has freest access. The sick room should be kept looking bright and cheerful, unless the disease be one that requires the eyes to be specially guarded from the light. The eyes are weaker, however, in all sickness, and the bed should be turned so that the patient does not look directly toward the bright light of the open window.

The proper temperature for a sick room is sixty-eight degrees above zero. In the hot days of summer when this temperature is greatly exceeded, or the air is too dry, hang some thin muslin, soaked in ice water, across the opening in the windows, which will moisten the air, cool the room, and keep out many particles of floating dust. If the floor of the sick room is carpeted and the illness is serious,

cover the carpet with sheets and sprinkle on them a weak solution of carbolic acid at intervals. The sheets can be changed as often as necessary. The cleanest wall is one that is painted, which can be washed and disinfected in any way desired. Nurses consider papered walls the worst ones, and plastered the next, but the latter can be made safe by frequent lime washings and occasional scraping.

Have as little furniture as possible in the sick room, and all of this of wood, metal or marble, kept clean by being wiped with a cloth wrung out of hot water. A small, light table should be placed for the patient's use, from which he may reach his own glass of water. The bed should not be placed with one of the sides against the wall, as a nurse should be able to attend to a patient from either side.

CARE OF THE PATIENT

In all cases where the patient is too ill or forbidden to sit up in bed, a feeding cup with a curved spout should be used. The nurse's hand should be passed beneath the pillow, and the head and pillow gently raised together. Where there is extreme prostration a glass tube, bent at a right angle, one end of which is placed in the cup containing the food and the other in the patient's mouth, will enable him to take liquids with scarcely any effort.

If the patient is in a state of delirium, or unconscious, endeavor to arouse him somewhat before giving him his food. Sometimes merely putting the spoon in his mouth is enough, but at other times you will require to get it well back on the tongue. In such cases, watch carefully to see that the liquid is swallowed before attempting to give a second spoonful.

When it comes to the convalescent patient the food is no less important than during the time of illness. Serve it on a tray, covered with a fresh napkin, have the dishes and spoons clean and shining, and be careful not to slop things into the saucers. Take the tray from the room as soon as the meal is ended, for uneaten food sometimes becomes very obnoxious to the sick person if it remains in

sight. To provide food for the sick which is both suitable and attractive sometimes requires great care, judgment and patience, but the effort is worth all the trouble it costs. The aim should be to give what will be at the same time easy to digest and of nutritive value after it is digested. In another department of this work will be found many recipes adapted for invalids.

Medicine should be given at regular hours, and careful attention should be paid to the directions as to the time when the doses are to be given, as, for instance, before or after meals. The exact quantity ordered should be given, as even a slight error may defeat the results intended. Never give any medicine without looking at the label, being absolutely certain that you have the right one. Never allow a bottle to stand uncorked, for many mixtures lose their strength when exposed to the air.

TEMPERATURE AND PULSE

We follow Mr. Curran again in his clear statement of the importance of temperature in disease. Every household should have a clinical thermometer to use in taking the temperature of the patient in the event of sickness. The average normal temperature in adults is from 98.4 to 98.6 degrees. There is a daily variation of sometimes 1.5 degrees, the highest point being reached in the evening. Exercise, diet, climate and sleep cause deviation from the standard. Almost every disease, however, carries with it an abnormal variation in temperature. If the rising temperature does not always show what the disease is, it does show what it probably is not. For instance, a rapid rise of three or four degrees above the healthy standard does not mean typhoid fever, but may mean measles or scarlet fever, and in whooping-cough and smallpox, the highest temperature precedes those diseases from two to four days. In diphtheria there is this rise before anyone thinks of looking at the throat. Increase of temperature calls for cooling remedies, external and internal, and degrees of temperature below the standard require warming and sustaining treatment.

An increase of temperature beginning each day a little earlier is a bad sign; one beginning later promises well. A decrease of fever beginning each day earlier is a good sign, but if later each day, is a bad one. A very high temperature, say 105 degrees, is dangerous in itself, but more so if it has come on gradually as the last of a series. A fall of temperature below normal is far more dangerous than a much greater corresponding rise. One degree below normal is more an indication of a bad condition than two and one-half above normal. In convalescence if there is no rise of temperature after eating there is no nourishment secured from the food; if there is a sudden or high rise of more than one degree the food was too stimulating or bulky. To be beneficial in convalescence food must increase the temperature a quarter to half a degree and this must almost subside when digestion is over, though leaving a gradual improvement in the average daily temperature.

Temperature from 106 degrees upward and from 95 degrees downward is extremely dangerous and virtually a sign of fatal ending. As the temperature increases or decreases from normal toward these extremes, it consequently becomes more threatening. Temperature should be taken by placing the bulb of the clinical thermometer in the rectum or under the tongue.

There is a close connection between the temperature and the pulse, both of which guide the judgment in matters of health. The pulse is most rapid at birth, and becomes constantly slower until old age, ranging from a maximum at the beginning of 130 to 150 pulsations a minute to a minimum at the end of life of 50 to 65 pulsations. The average pulse through the period of adult life is from 70 to 75 beats per minute. It is considered that every rise of temperature of one degree above normal corresponds with an increase of ten beats of the pulse per minute.

We have already spoken of the importance of the bath in health. Baths have their equal importance in sickness, and their direct effect upon many diseases. All the vital organs are affected through the skin, and by keeping it in a healthy condition the circulation of the

blood, the action of the kidneys and bowels and all the digestive processes are promoted, many diseases warded off, and the assimilation of food aided. In many fevers, for instance, a sponge bath with water a few degrees cooler than the normal temperature of the body will give great comfort and relieve and reduce the temperature materially. A warm bath with water about at the temperature of the body, or a degree or two less, produces no shock to the system but makes the pulse beat a little faster and causes a little more activity of circulation.

Put bran enough in the water to make it milky, and the bath will assist in softening the skin, when it is dried and flaky. Put in a pound of rock salt to every four gallons of water and you will find the bath useful in invigorating feeble constitutions.

Thirst is Nature's Signal that the system needs an increased supply of water just as truly as appetite shows need for food. It is relieved not only by water but by barley water, toast water and similar drinks, by small pieces of ice held in the mouth, and by drinks made from the juices of fruit. Care must be used, however, in the employment of these apparently harmless things, or injury may follow from taking them to excess.

Bed Sores are the inflamed spots which occur on the body, often as a result of carelessness during a long illness. They are not likely to occur if the bedding is kept smooth and free from wrinkles and the patient kept dry, his position varied as frequently as possible, and the proper bathing not neglected. If such sores threaten there are several remedies which will help to prevent them. Alcohol, brandy or glycerine rubbed over the parts exposed to pressure, after washing in the morning and evening, will serve to harden the place where applied. A solution of nitrate of silver, painted on threatened but unbroken skin as soon as it becomes red, will prevent sores. In the early stages of bed sores apply a mixture of equal parts of rectified spirits and white of egg. Put it on with a feather and renew as it dries till an albuminous coating is formed. For bed sores occurring in typhoid and other fevers an excellent prescription is composed of

two parts of castor oil and one of balsam of Peru, which are spread on pieces of lint, laid on the sore and covered with a linseed poultice to be changed three or four times a day.

The Characteristics of Fever are a rising of the temperature, and, as a rule, increased rapidly of the circulation as shown by the pulse, and alterations in the secretions of the body, which are usually diminished. Fever diet consists in giving the patient plenty of milk, arrowroot or broth, composing a light, easily-digested fluid diet, every three hours, day and night. If milk alone is used the patient can take from three to five pints in twenty-four hours. The general treatment recommended for fevers consists in sponging off the body of the patient under the bed clothes with cool water three or four times a day, keeping him lightly covered, the room well ventilated, and its temperature from sixty-eighty to seventy degrees. He should be given plenty of cooling drinks in small quantities from fear of overloading his stomach, but frequently repeated even if he has to be coaxed to take them. The secretions of the kidneys and bowels must be kept up by such medicines as are prescribed by the physician in charge.

SIMPLE HOUSEHOLD REMEDIES, HERBS AND OTHERWISE

Those who live in the city, where a doctor can be summoned in a few minutes, if needed, cannot realize how important it is that the farmer's wife should keep a supply of simple remedies on hand and know how to use them. It is a good plan to have an herb bed in one corner of the garden, where catnip, thoroughwort, camomile, hoarhound, pennyroyal, etc., can be grown. These are nature's remedies and are often just as effective and always safer than strong drugs. Almost all kinds of herbs should be gathered while in blossom and tied up in bunches until dry. Then put them in bags, keeping each kind separate, and labeling them. The bags keep them clean and the labels enable one to find them quickly. In the springtime when one feels languid and miserable, a cup of boneset or thoroughwort tea,

taken several mornings in succession, will arouse the sluggish liver and make quite a difference in one's feelings.

For sprains, bruises and rheumatism steep tansy in vinegar, having it almost boiling hot; wring woolen cloths out of it and apply, changing often. Plantain grows almost everywhere and is very useful as a medicine. A strong tea made of the leaves or a poultice made of them and applied quite hot to the cheek will relieve facial neuralgia. A tea made of the seeds and taken in tablespoonful doses every ten minutes is good for sick stomach.

If it is desirable to preserve plant remedies make a strong decoction by steeping in water kept just below boiling point half an hour. Strain it and to one pint of the liquid add one gill of alcohol. Put it in bottle, cork tightly and it will retain its virtues as long as desired.

Many fruits and vegetables possess valuable medicinal properties. Tomatoes, either canned or fresh, are a pleasant remedy for constipation. Blackberry cordial is an old and well-tried remedy for diarrhea and dysentery. To prepare it get the fresh berries; mash them with a potato masher and let them stand several hours; then strain out the juice. To one quart of juice add one pound of granulated sugar and one heaping teaspoonful each of cloves, cinnamon, allspice and nutmeg. All the spices except the nutmeg should be tied in a cheesecloth sack before they are put in. Boil until it is a rich syrup; put it in bottles and seal while hot.

Many housewives who have used borax in various ways have never known its value as a medicine. It is almost the only antiseptic and disinfectant known that is entirely safe to use. Clothes washed in borax water are free from infection, and can be worn again without fear of contagion. A solution of ten grains of borax to one ounce of pure soft water is an excellent lotion for sore eyes. Apply it two or three times a day until it strengthens and heals them. Half a teaspoonful of borax and a pinch of salt dissolved in a cupful of water and used frequently as a gargle will cure sore throat.

A heaping tablespoonful of table salt or two of mustard stirred into a glass of warm water will start vomiting as soon as it reaches

the stomach, which is one of the best remedies known for poisoning. A teacupful of very strong coffee will nullify the effects of opium, morphine or chloroform.

WHAT TO PUT IN A REMEDY CUPBOARD

In every house there should be a remedy cupboard. We do not mean the ordinary medicine chest with innumerable bottles huddled together, but a well-stocked emergency cupboard, easy of access, and containing simple remedies for the many aches and pains of humanity. Such a medicine chest is considered by some as one of the most important pieces of furniture in the house. It should be more like a little cupboard than a chest. It may be made of a rather shallow box, fitted with shelves, and there should be a door which fastens with a lock and key. The key should be kept by the mother, so that no one can go to the chest without permission. It should be fastened rather high up against the wall. In this chest should be kept everything that experience has proven to be essential in the treatment of such emergency cases as most mothers have to deal with.

No household is conducted without an occasional accident or bruise; burns and ugly cuts are all of frequent occurrence where there are children. If there is a place where one can always find some soft medicated cotton, bandages of different widths, absorbent gauze and a bottle of some antiseptic solution, it will prevent the frantic running about when such articles are needed and save to the sufferer many throbs of pain. To be thoroughly satisfactory the emergency cupboard must be kept in perfect order and systematically arranged. For instance, in one compartment keep the every-day remedies for coughs and colds, such as quinine and listerine, croup kettle, atomizer and a compress and flannel bandages.

There should be prepared mustard plasters, rolls of court plaster, salves, liniments, lotions, laudanum, pills, porous plasters, castor oil, sulphur, salts, camphor, and in fact everything that is needed should be found here, and in this way many times the cost of the chest will

be saved in doctors' bills. Everything should be carefully labeled and so arranged that things can almost be found in the dark.

HOW TO KEEP THE BABY WELL

Many young mothers are anxious to learn all they can about the physiology and hygiene of babyhood. Hours of anxiety might be spared them if they could only profit by the experience of those who have raised large families.

Babies' hands and feet frequently become cold in a room where older people are quite comfortable. This is sometimes caused by having the clothing too tight. Keep the temperature of the room as near seventy degrees as possible and have it well ventilated, but do not allow the little one to lie in a draught, or an attack of colic may be the result. Take him out in the fresh air frequently if the weather is good, but when the wind is blowing and the air is damp the best place for the baby is in the nursery. It is never safe to expose him to all kinds of weather in order to get him used to it, for it may cost his life.

Give the baby a bath every day in hot weather, never having the water cool enough to cause him to catch his breath, nor warm enough to make him cry. He will soon learn to enjoy it. "My baby will laugh and clap his hands every time he is put in the water," says one happy mother, "and after a few minutes' bath and a good rubbing he is ready for a long, refreshing sleep."

If the baby's head becomes covered with a yellow coating rub vaseline well into the scalp, and after it has remained four or five hours take a fine comb and carefully comb it all off; wash thoroughly with soft water and good toilet soap as often as may be necessary to keep the scalp white and healthy. The vaseline loosens the scurf and makes it easy to comb out.

Nothing is so important as the baby's diet. Of course the mother's milk is the food nature intended for him, but frequently the supply

is not sufficient for his needs, and there are many cases where it is impossible for a mother to nurse her baby. Cow's milk is sometimes used, but the result is seldom satisfactory. It sours so easily in warm weather and is then really poisonous to the little one. Then we can never be sure that the cow is healthy, and we seldom have any means of knowing what kind of food she eats, or if the water she drinks is pure. All these things seriously affect the child's health. Various prepared foods are good, but what agrees with one baby may not agree with another, so the effects of the one chosen should be carefully watched. It should be freshly prepared for each meal; there will then be none of the bad effects that so often follow the use of stale food. Do not get into the habit of offering the baby the bottle every time he cries, regardless of the cause. He may be thirsty, and a few spoonfuls of cold water will quiet him.

Do not feed the baby with a spoon. It is not nature's way, and the sucking motion of the lips and mouth is needed to mix the food with the fluids of the mouth and keep it from getting into the stomach too fast. Use a plain nursing-bottle with a rubber nipple, which should be taken off after each feeding so that both bottle and rubber may be washed thoroughly. Let them soak in hot water two or three times every day to destroy any germs that may be left in them. Under no circumstances ever use a bottle with a long tube of rubber. Absolute cleanliness in everything pertaining to his food is necessary to keep the baby healthy.

Do not put anything in his mouth that needs chewing, until he has his teeth. In fact until he is seven months old the prepared food will be all that is necessary for him. After that he will take a little oatmeal gruel that has been strained through a coarse wire sieve to remove the husks, or some of the excellent preparations of wheat now on the market. If he is constipated, the juice of stewed fruit is beneficial in small quantities.

RULES FOR ACCIDENTS AND EMERGENCIES

Poisons and Their Treatment—Bites, Stings, Bruises, Splinters, Cuts, Sprains and Burns—Lockjaw—Poison Ivy—How to Bring the Drowned to Life—Suffocation—Fainting—Sunstroke—Freezing—The Eyes and How to Care for Them—Earache and Toothache—Felons, Warts, Corns and Boils—Home Remedies for Diphtheria—Treatment of Smallpox—Convenient Disinfectants—Sick Room Suggestions—Fruit in Sickness—An Antidote for Intemperance—Milk Strippings for Consumption—Stammering Cured at Home

Here are some short and simple rules for quick action in the event of accidents:

For Dust in the Eyes, avoid rubbing, and dash water into them. Remove cinders, etc., with the rounded end of a lead pencil or a small camel's hair brush dipped in water.

Remove Insects from the Ear by tepid water; never put a hard instrument into the ear.

If an Artery Is Cut compress above the wound; if a vein is cut compress below.

If Choked get upon all fours and cough.

For Light Burns dip the part in cold water; if the skin is destroyed cover with varnish.

Smother a Fire with carpets, etc.; water will often spread burning oil and increase the danger.

Before Passing through Smoke take a full breath and then stoop low; but if carbonic acid gas is suspected then walk erect.

Suck Poisoned Wounds unless your mouth is sore. Enlarge the wound, or better, cut out the part without delay. Hold the wounded part as long as can be borne to a hot coal or end of a cigar.

POISONS AND THEIR TREATMENT

The treatment of poisons in general consists of the use of substances which, by combining chemically with an injurious dose, will neutralize, as acids with alkalis and vice versa; by solvents, which take up the poison, as olive oil with carbolic acid; and by emetics which produce vomiting and dislodge the poison. The stomach pump is also used, if available, to empty the stomach, and for some poisons electricity is used.

If the exact poison is unknown it is best to follow a general plan of treatment. We want an emetic, an antidote and a cathartic. For the first a draught of warm water and tickling the throat with a finger or a feather will generally succeed. For an antidote that will neutralize the great majority of poisons give a mixture of equal parts of calcined magnesia, pulverized charcoal and sesquioxide of iron, mixed thoroughly. Castor oil is the best cathartic for general use in poisoning.

Here are a few special instructions for the treatment of the more common cases of poisoning:

For carbolic acid give olive oil or castor oil or glycerine.

For ammonia give frequently a tablespoonful of vinegar or lemon juice, and follow this with a cathartic of castor oil.

For alcohol empty the stomach by emetics, warm salt water, repeated at short intervals, being the best. If the head is hot, dash cool water upon it. Keep up motion and rubbing and slapping to increase the circulation.

For arsenic, fly poison or paris green, take milk, gruel water with starch dissolved in it, oil and lime water. Be sure and empty the stomach by vomiting. It may require three or four repetitions of an emetic to dislodge the sticky paste from the walls of the stomach. Oil and barley gruel or mucilage water should be given to protect the stomach.

For chloroform and ether, artificial breathing must be stimulated. Lower the head of the patient and elevate the legs. Place ammonia

at the nose to be inhaled, and slap the surface of the chest smartly with the fringe of a towel dipped in ice water.

For sulphate of copper or blue vitrol, give an emetic of warm water or mustard and warm water. Do not give vinegar or acids. After vomiting give milk or white of egg and oil.

For mercury poisoning by corrosive sublimate or calomel, give promptly the white of eggs mixed in water or milk. Empty the stomach by vomiting and then give quantities of egg and water or milk or even flour and water.

For opium, morphine, laudanum, paregoric or soothing syrup poisoning cleanse the stomach thoroughly by vomiting, and then give strong coffee. The patient must be kept in constant motion. At the same time he must be frequently aroused by smart blows with the palm of the hand, or switching, and whipping the body with a wet towel. When all else fails artificial respiration should be kept up for a long time.

For phosphorus, heads of matches, etc., use a mixture of hydrated magnesia and cold water in repeated draughts, and produce free vomiting. The emetic is mustard, flour and water. Do not use oil, as it tends to dissolve the phosphorus.

For strychnine, rat poison and the like give an emetic, and after this operates administer draughts of strong coffee. Control the convulsions by inhaling chloroform, a teaspoonful poured upon a napkin and placed near the nostrils. Between paroxysms give chloral dissolved in water. The patient should be allowed to go to sleep if so inclined and under any circumstances kept perfectly quiet, for any shock brings convulsions.

For venomous snake bites tie a bandage tightly above the point of the bite, leave the wound to bleed, and draw from it what poison may remain by sucking, unless you have a sore mouth. Cauterize the wound with caustics, a hot iron or a hot coal. Give alcoholic liquors and strong coffee freely. Dress the wound with equal parts of oil and ammonia.

For poisonous mushrooms give a brisk emetic, then epsom salts

and then large and stimulating injections to move the bowels, followed by ether and alcoholic stimulants. The poison of mushrooms is very similar to that of venomous snake bites.

RATTLESNAKE BITES CURED BY SWEET OIL

Few people know that sweet oil, the common olive oil of commerce, the salad oil used on our tables, is a specific for rattlesnake bites. Use both internally and externally. Give the patient a teaspoonful of oil every hour while nausea lasts. Dip pieces of cotton two inches square in the oil and lay the saturated cloth over the wound. In twenty minutes or less bubbles and froth will begin to appear on the surface of the cloth. Remove the square, burn it, and replace it with a fresh square until all the swelling has subsided. Where rattlesnakes abound every household should keep a six or eight ounce vial of the best oil ready for emergencies. Avoid rancid or adulterated oil. No whiskey or other stimulant is needed, and in a majority of cases the patient is much better off without any other so-called relief than that afforded by the oil.

Relief is accelerated if some one with mouth and lips free from sores and cracks will suck the poison from the bite before applying the patches of oil-saturated cloth. A few drops of oil taken in the mouth before beginning will insure exemption from any disagreeable results.

RATTLESNAKE BITES—A FAVORITE REMEDY

A favorite remedy for a sufferer from rattlesnake bite, which proves very effective, is as follows: Iodide of potassium four grains, corrosive sublimate two grains, bromide five drachms. Ten drops of this compound taken in one or two tablespoonfuls of brandy or whisky make a dose, to be repeated at intervals if necessary.

POISON IVY, OAK AND SUMAC—REMEDIES

It is unfortunate that some of the most attractive plants that grow in woods, ivy, oak and sumac, for instance, are poisonous in their

effects. They act differently, however, on different people, for some seem not to be susceptible under any circumstances, while others are poisoned by simple contact with clothing that has touched the noxious plant. The remedies likewise do not in every case affect people with the same degree of success.

Various remedies are used in case of poisoning from ivy. The affected parts may be bathed with water in which hemlock twigs or oak leaves have been steeped. Fresh lime water and wet salt are likewise recommended. Spirits of niter will help to heal the parts when bathed freely with it. Another suggestion is to bathe the poisoned part thoroughly with clear hot water, and when dry paint the place freely three or four times a day with a feather dipped in strong tincture of lobelia. A similar application of fluid extract of gelsemium sempervirens (yellow jessamine) is likewise very effective.

BEE AND WASP STINGS—HOW TO SOOTHE THEM

A beekeeper advises those who are around bees should have a small bottle of tincture of myrrh. As soon as one is stung apply a little of the tincture to the sting, when the pain and swelling cease. It will also serve well for bites of spiders and poisonous reptiles. If an onion be scraped and the juicy part applied to the sting of wasps or bees the pain will be relieved quickly. Ammonia applied to a bite from a poisonous snake, or any poisonous animal, or sting of an insect, will give immediate relief and will go far toward completely curing the injury. It is one of the most convenient caustics to apply to the bite of a mad dog.

BORAX FOR INSECT BITES

Dissolve one ounce of borax in one pint of water and anoint the bites of insects with the solution. This is good for the irritation of mosquito bites and even for prickly heat and like summer irritations. For the stings of bees or wasps the solution should be twice as strong.

Another Simple Remedy.—For bee or wasp stings bathe the part affected with a teaspoonful of salt and soda each in a little warm water. Apply the remedy at once after being stung. If this be used just after one is stung there will be no swelling. If one is off in the field and is stung take a common hog weed and rub the part vigorously therewith. It will stop the pain and prevent swelling.

HOW TO TREAT A SPRAIN

In treating a sprain wring a folded flannel out of boiling water by laying it in a thick towel and twisting the ends in opposite directions; shake it to cool it a little, lay it on the painful part and cover it with a piece of dry flannel. Change of fomentations until six have been applied, being careful not to have them so hot as to burn the skin. Bandage the part if possible, and in six or eight hours repeat the application. As soon as it can be borne, rub well with extract of witch hazel.

HOW TO TAKE SORENESS FROM A CUT MADE BY GLASS

If one should sustain a wound by stepping on a piece of glass, as children frequently do, soreness and much pain may be avoided by smoking the wound with slow-burning old yarn or woolen rags.

NAIL WOUNDS IN THE FOOT—HOW TO RELIEVE THE PAIN

To relieve from the suffering produced by running a nail in the foot of a horse or a man, take peach leaves, bruise them, apply to the wound, and confine with a bandage. They give relief almost immediately and help to heal the wound. Renew the application twice a day if necessary, but one application goes far to destroy the pain.

TURPENTINE FOR LOCKJAW

A simple remedy recommended for lockjaw is ordinary turpentine. Warm a small quantity of the liquid and pour it on the wound, no matter where the wound is, and relief will follow immediately. Nothing better can be applied to a severe cut or bruise than cold turpentine, which is very prompt in its action.

BRUISES, SPLINTERS, CUTS AND BURNS—SIMPLE REMEDIES

The Best Treatment for a Bruise is to apply soft cloths wet with hot water, and if the contusion is very painful a little laudanum may be added to the water.

To Extract a Splinter from a child's hand, fill a wide-mouthed bottle half full of very hot water and place its mouth under the injured spot. If a little pressure is used the steam in a few moments will extract the splinter.

Before Bandaging a Cut wash it thoroughly with some antiseptic solution. When it is perfectly clean bring the edges together and hold in place with warm strips of adhesive plastering. Leave a place between them for the escape of blood, and apply a dressing of absorbent gauze. When the wound is entirely healed the plaster may be easily removed by moistening at first with alcohol.

The Stinging Pain of a Superficial Burn may be instantly allayed by painting with flexible collodion, white of egg, or mucilage. If the skin is broken apply a dressing of boracic acid ointment or vaseline.

BURNS AND THEIR TREATMENT

Common cooking soda, as found in every kitchen, is a convenient remedy for burns and scalds. Moisten the injured part and then sprinkle with dry soda so as to cover it entirely and loosely wrap it with a wet linen cloth.

Another convenient remedy for the same kind of injury, if you

have a mucilage bottle at hand, is to brush or pour a coating of the mucilage over the entire injured part. The chief cause for pain from burns and scalds is their exposure to the air, and the mucilage coating will keep the air from coming in contact with the inflamed tissue.

The following is the recommendation of an eminent physician for treating burns from gunpowder:

“**In Burns from Gunpowder**, where the powder has been deeply imbedded in the skin, a large poultice made of common molasses and wheat flour, applied over the burnt surface, is the very best thing that can be used, as it seems to draw the powder to the surface, and keeps the parts so soft that the formation of scars does not occur. It should be removed twice a day, and the part washed with a shaving brush and warm water before applying the fresh poultice. The poultice should be made sufficiently soft to admit of its being readily spread on a piece of cotton. In cases in which the skin and muscles have been completely filled with the burnt powder we have seen the parts heal perfectly without leaving the slightest mark to indicate the position or nature of the injury.”

COLD WATER FOR ORDINARY RECENT BURNS

The best treatment for ordinary recent burns at first is cold water, which soothes and deadens the suffering. The burnt part should, therefore, be placed in cold water, or thin cloths dipped in the cool liquid should be applied and frequently renewed. In a short time, however, the cold water fails to relieve and then rags dipped in carron oil (a mixture of equal parts of linseed oil and lime water, well shaken before using) should be substituted for the water. When the treatment with carron oil begins, however, care should be taken to keep the rag moist with it until the burn heals. This is the main point in the treatment, so the authorities say. The cloth must not be removed or changed.

TO RELIEVE A SCALDED MOUTH

To relieve a scald on the interior of the mouth from taking hot liquids, gargle with a solution of borax, and then hold in the mouth a mucilage of slippery elm, swallowing it slowly if the throat also has been scalded. The slippery elm may be mixed with olive oil.

HOW TO BRING THE APPARENTLY DROWNED TO LIFE

The bringing to life of those who are apparently drowned is something that should be understood by every person, for such emergencies may rise at any time or place when no professional relief is at hand. There are astonishing instances of revival after a considerable time has passed, and it is worth while to persist in the effort most energetically and constantly for a long time before hope is given up. The following rules for saving the life of those who are apparently drowned are made up from various sources, official and otherwise, and may be accepted as thoroughly reliable.

Whatever method is adopted to produce artificial breathing, the patient should be stripped to the waist and the clothing should be loosened below the waist, so that there shall be no restraint on the movement of the chest and body. Lose no time in beginning. Remove the froth and mucus from the mouth and nostrils and the mud, too, if any has been drawn in. Hold the body for a few seconds with the head sloping downward, so that the water may run out of the lungs and windpipe.

The tip of the tongue must be drawn forward and out of the mouth, as otherwise it will fall back into the throat and impede breathing. This is an important matter, for if it is not done successfully all that would otherwise be gained by artificial breathing may not be accomplished. If you are not alone the matter becomes simpler. Let a bystander grasp the tongue with a dry handkerchief to prevent it slipping from the fingers, or he may cover his fingers with sand for the same purpose. If you are alone with the patient draw the

tongue well out and tie it against the lower teeth in this manner: Lay the center of a dry strip of cloth on the tongue, which is drawn out over the teeth, and cross it under the chin. Carry the ends around the neck and tie them at the sides of the neck, which will keep the tongue from slipping back. You are now ready to begin the actual restoration of life.

If the ground is sloping turn the patient upon the face, the head down hill; step astride the hips, your face toward the head, lock your fingers together under the abdomen, raise the body as high as you can without lifting the forehead from the ground, give the body a smart jerk to remove the accumulating mucus from the throat and water from the windpipe; hold the body suspended long enough to slowly count five; then repeat the jerks two or three times.

The patient being still upon the ground, face down, and maintaining all the while your position astride the body, grasp the points of the shoulders by the clothing, or, if the body be naked, thrust your fingers into the armpits, clasping your thumbs under the points of the shoulders, and raise the chest as high as you can without lifting the head quite off the ground and hold it long enough to slowly count three.

Replace the patient slowly upon the ground, with the forehead upon the bent arm, the neck straightened out, and the mouth and nose free. Place your elbows against your knees and your hands upon the sides of his chest over the lower ribs, and press downward and inward with increasing force long enough to slowly count two. Then suddenly let go, grasp the shoulders as before, and raise the chest; then press upon the ribs, etc. These alternate movements should be repeated ten to fifteen times a minute for an hour at least, unless breathing is restored sooner. Use the same regularity as in natural breathing.

After breathing has commenced and not before, unless there is a house very close, get the patient where covering may be obtained, to restore the animal heat. Wrap in warm blankets, apply bottles of hot water, hot bricks, etc., to aid in the restoration of heat. Warm

the head nearly as fast as the body, lest convulsions come on. Rubbing the body with warm cloths or the hand and gently slapping the fleshy parts may assist to restore warmth and the breathing also.

When the patient can swallow give hot coffee, tea or milk. Give spirits sparingly, lest they produce depression. Place the patient in a warm bed, give him plenty of fresh air and keep him quiet.

Another method which is perhaps simpler than the first and equally effective is as follows:

The water and mucus are supposed to have been removed from the mouth, and the tongue secured by the means above described. The patient is to be placed on his back, with a roll made of a coat or a shawl under the shoulders. The nurse should kneel at the head and grasp the elbows of the patient and draw them upward until the hands are carried above the head and kept in this position until one, two, three can be slowly counted. This movement elevates the ribs, expands the chest and creates a vacuum in the lungs into which the air rushes, or, in other words, the movement produces inspiration. The elbows are then slowly carried downward, placed by the sides and pressed inward against the chest, thereby diminishing the size of the latter and producing expiration. These movements should be repeated about fifteen times during each minute for at least two hours, provided the signs of animation present themselves.

WHEN ONE FALLS INTO THE WATER

If a person who cannot swim falls into deep water, it is still possible in many instances for him to save his own life if he can keep his wits about him. Remember that one always rises to the surface at once after falling into deep water, and that the person must not raise his arms or hands above the water unless there is something to take hold of, for the weight thus raised will sink the head below the point of safety. Motions of the hands under water, however, will do no harm, for in quiet water, with the head thrown back a little, the face will float above the surface unless heavy boots and clothing drag

the person down. The slow motion of the legs as if walking upstairs, keeping as nearly perpendicular as possible, will help to keep one afloat until aid comes.

WHAT TO DO IN CASE OF SUFFOCATION

Suffocation from any cause may be treated in some details the same as apparent drowning.

For suffocation from hanging, remove all the clothing from the upper part of the body and proceed to restore breathing in the way directed under the subject of drowning. Of course if the neck is broken there is no hope in this.

For suffocation from gas and poisonous vapors, get the person into the open air, relieve the lungs of the gas and restore natural breathing in the same way as directed in case of drowning. Throw cold water upon the face and breast and hold strong vinegar to the nostrils of the patient. If oxygen can be obtained promptly, it should be forced into the lungs.

HOW TO REVIVE A FAINTING PERSON

In a case of fainting lay the patient on his back with his head slightly lower than his feet. Be sure that the room is fully ventilated with fresh air, and rub gently the palms of the hands, the wrists, the arms and the forehead. Sprinkle a little cold water upon the face and hold to the nose a napkin upon which spirits of camphor, ether, ammonia or vinegar has been sprinkled.

SUNSTROKE AND HOW TO TREAT IT

In case of sunstroke get the patient into the coolest place you can, loosen the clothes about his neck and waist, lay him down with his head a little raised, and cool him off as promptly as possible. Cloths wrung out in cold water, applied to the head, wrists and soles of the feet, are the simplest applications. In severe cases of extreme prostra-

tion from sunstroke, the patient should be immersed in cold water, and even in an ice pack to get prompt results. After a little recovery is visible careful nursing is the next important thing. Sunstroke is commonly a summer disease, but the same conditions may come from overwork in extremely hot rooms. It begins with pain in the head, or dizziness, quickly followed by a loss of consciousness and complete prostration. The head is often burning hot, the face dark and swollen, the breathing labored, and the extremities are cold. If the latter detail is observed, mustard or turpentine should be applied to the calves of the legs and the soles of the feet, after which the hands should be chafed with flannels or with the palms of the hands. In case of genuine sunstroke lose no time in calling the doctor.

FREEZING AND HOW TO TREAT A CASE

In cases of severe freezing, when a person is apparently frozen to death, great caution is needed. Keep the body in a cold place, handle it carefully, and rub it with cold water or snow for fifteen or twenty minutes. When the surface is red, wipe it perfectly dry and rub with bare warm hands. The person should be then wrapped in a blanket and breathing restored if possible as already directed. It may be necessary to continue the treatment energetically for several hours. A little lukewarm water, or wine, or ginger tea is recommended for the patient to swallow as soon as possible.

THE EYES AND HOW TO CARE FOR THEM

Here are some simple and sound rules for care of the eyes, as formulated by a recognized authority on the subject. Avoid reading and study by poor lights. Light should come from the side of the reader, and not from the back nor from the front. Do not read or study while suffering great bodily fatigue or during recovery from illness. Do not read while lying down. Do not use the eyes too long at a time for anything that requires close application, but give them occasional periods of rest. Reading and study should be done systematically. During study avoid the stooping position, or whatever

tends to produce congestion of the blood in the head and face. Read with the book on a level with the eyes, or nearly so, instead of in your lap. Select well printed books. Correct imperfection in sight with proper glasses, not selected carelessly by yourself or bought from an irresponsible wandering peddler, but properly fitted by an educated optician. Avoid bad hygienic conditions and the use of alcohol and tobacco. Take sufficient exercise in the open air. Let physical culture keep pace with mental development, for imperfection in eyesight is most usually observed in those who are lacking in physical development.

STYES AND THEIR TREATMENT

A stye is a small boil which projects from the edge of the eyelid, and is sometimes much inflamed and very painful. A poultice of linseed meal or bread and milk will soothe it and soften it. When the stye forms a head showing matter, pierce it with a clean, sharp needle and then apply some mild, soothing ointment.

TO TAKE THE COLOR FROM A BLACK EYE

A black eye is usually caused by a blow and may be a very disfiguring object. If inflamed and painful wash the eye often with very warm water, in which is dissolved a little carbonate of soda. A repeated application of cloths wrung out of very hot water gives relief. A poultice of slippery elm bark mixed with milk and put on warm is also good. To remove the discoloration of the eye bind on a poultice made of the root of "Solomon's seal." It is often found sufficient to apply the scraped root at bedtime to the closed eye and the blackness will disappear by morning.

TO REMOVE BITS OF DIRT FROM THE EYE

To remove dirt or foreign particles from the eye take a hog's bristle and double it so as to form a loop. Lift the eyelid and gently insert the loop under it. Now close the lid down upon the bristle, which may be withdrawn gently and the dirt should come with it.

Another Process.—Take hold of the upper eyelid with the forefinger and thumb of each hand, draw it gently forward and down over the lower lid, and hold it in this position for about a minute. When at the end of this time you allow the eyelid to resume its place, a flood of tears will wash out the foreign substance, which will be found near the lower eyelid.

If lime gets into the eyes, a few drops of vinegar and water will dissolve and remove it.

Olive oil will relieve the pain caused by any hot fluid that may reach the eye.

A particle of iron or steel may be extracted from the eye by holding near it a powerful magnet.

When Something Gets into Your Eye.—An easy method of removing bits of foreign bodies from the eye is to place a grain of flaxseed under the lower lid and close the lids. The seed becomes quickly surrounded by a thick adherent mucilage which entraps the foreign body and soon carries it out from the angle of the eye.

QUICK RELIEF FOR EARACHE

To relieve earache take a small piece of cotton batting, depress it in the center with the finger and fill up the cavity with ground black pepper. Gather it into a ball and tie it with thread. Dip the pepper ball into sweet oil and insert it in the ear, then putting cotton over the ear and using a bandage or cap to keep it in place. This application will give immediate relief and can do no injury.

Another Remedy.—Take a common tobacco pipe, put a wad of cotton into the bowl and drop a few drops of chloroform into it. Cover this with another wad of cotton, place the pipe stem to the suffering ear and blow into the bowl. The chloroform vapor will in many cases cause the pain to cease almost immediately.

INSECTS IN THE EAR—TO REMOVE

To destroy insects which fly or crawl into the ear, pour a spoonful of warm olive oil into the ear and keep it there for some hours by means of a wad of cotton batting and a bandage. Afterward it may be washed out with warm water and a small syringe.

TOOTHACHE—A QUICK RELIEF

One of the best mixtures to relieve acute pain and toothache is made as follows: Laudanum, one drachm; gum camphor, four drachms; oil of cloves, one-half drachm; oil of lavender, one drachm; alcohol, one ounce; sulphuric ether, six drachms, and chloroform, five drachms. Apply with lint, or for toothache rub on the gums and upon the face against the tooth.

DISAGREEABLE BREATH—HOW TO CURE

Of course if the trouble comes from the teeth by decay, it is a case for the dentist, and if because the teeth are not properly and frequently cleaned, the remedy is a toothbrush and a good tooth powder.

Bad breath, however, is frequently the result of low vitality or torpidity of the excretory organs, either the skin, bowels, kidneys, liver or lungs. Should one of these, the bowels, for instance, become affected, the others have more work to do. The lungs then have to throw off some of this waste matter, and the result is bad breath. If from one of these causes, or from the stomach, or from catarrh in the nose, a doctor should be called to treat the difficulty intelligently.

For temporary cleansing of the breath, however, the following recommendations are good. A teaspoonful of listerine to half a glass of water makes a wholesome and refreshing gargle and mouth wash. No harm is done if some of it be swallowed. A teaspoonful of powdered charcoal is a good dose to take. A teaspoonful of chlorine water in half a glass of water makes another good mouth wash.

Of course the teeth should be brushed twice a day at all times, and the listerine is the best of lotions for that use, particularly when used alternately with powdered chalk to whiten the teeth. Do not use a brush that is too stiff, and never brush so hard that you make the gums bleed.

TO STOP NOSEBLEED

A correspondent in the Scientific American declares that the best remedy for nosebleed is in the vigorous motion of the jaws, as if in the act of chewing. A child may be given a wad of paper or a piece of gum and instructed to chew steadily and hard. It is the motion of the jaws that stops the flow of blood.

HICCUGHS—A SIMPLE CURE

A safe and convenient remedy for hiccoughs is to moisten a teaspoonful of granulated sugar with a few drops of vinegar. The dose is easy to take and the effect is almost immediate.

FELONS OR WHITLOWS AND THEIR TREATMENT

A felon, or whitlow, although not very large, may become not only very painful but dangerous if neglected. The milder ones may be treated with hot water, cloths and poultices, and if matter forms may be relieved by a lancet. There are others, however, which, if neglected, gradually affect the bone of the finger where they form, and these need the attention of a surgeon as soon as they begin to be very troublesome.

As soon as the finger begins to swell wrap the part affected with cloth soaked thoroughly with tincture of lobelia. This rarely fails to cure. Another simple remedy is to stir one-half teaspoonful of water into one ounce of Venice turpentine until the mixture appears like granulated honey. Coat the finger with it and bandage. The pain

should vanish in a few hours. A poultice of linseed and slippery elm will help to draw the felon to a head, and when a small white spot in the center of the swelling indicates the formation of matter it should be carefully opened with the point of a large needle. A poultice of powdered hops will help to relieve the pain.

SIMPLE CURE FOR WARTS

Oil of cinnamon dropped on warts three or four times a day will cause their disappearance, however hard, large, or dense they may be. The application gives no pain and causes no suppuration.

CORNS AND CORN CURES

Corns are always the result of continued pressure, such as wearing shoes too small or not properly fitted to the foot. At first they are merely thickenings of the outer skin, but in time they come to be connected with the true skin beneath, and even with the muscles. There are almost as many corn cures advertised and recommended as there are corns, and sometimes they all fail, but here are a few of the most approved:

Soak the corn for half an hour in a solution of soda, and after paring it as closely as possible without pain apply a plaster of the following ingredients: Purified ammonia, two ounces; yellow wax, two ounces, and acetate of copper, six drachms. Melt the first two together and after removing them from the fire add the copper acetate just before they grow cold. Spread this ointment on a piece of soft leather or on linen and bind it in place. If this application is kept on the corn faithfully for two weeks there should be a certain cure.

The soft corn occurs between the toes and from the same causes, but in consequence of the moisture which reaches it, it remains permanently soft. It may be healed by first cutting away the thick skin from the surface, then touching it with a drop of Friar's balsam and keeping a piece of fresh cotton for a cushion between the toes.

Tincture of arnica or turpentine will serve a similar purpose.

A small piece of lemon bandaged over a corn will help to relieve the pain and enable it to be treated to good advantage.

Corn plasters made of felt, with a hole punched through the center, will cushion the troublesome visitor so that it may be treated with the proper remedies and the pain be relieved at the same time.

BOILS AND CARBUNCLES—HOW TO TREAT THEM

Boils prove that an impurity exists in the blood, and the general health should be improved by means of careful diet and regular habits. The bowels must be kept open and regular, and the food should be simple, easily digested, and not heating.

Poultice the boil from the beginning with bread and linseed meal mixed with a little glycerine or sweet oil. When fully to a head and ripened the boil should be opened and the pus drained out. Then dress the wound with some soothing ointment spread on soft linen.

Carbuncles are apt to be much more serious than ordinary boils, and are very weakening to the system, in which they show a weakness already to exist. They should be carefully poulticed and treated as above, but the best advice is to call a good doctor and draw on his knowledge of treatment at once.

THE PROPER WAY TO MAKE A MUSTARD PLASTER

The making of a mustard plaster may seem a very simple thing, yet there are few households in which it is properly done. Care and attention must be given the work in order to have the results satisfactory.

A plaster should never be applied cold to a patient, the shock being too great. It should either be mixed with warm water or well heated after mixing. Strong ground mustard should be used, a little flour added, and the whole stirred to a smooth, thick paste with warm borax water, which soothes and prevents too great irritation. Some

nurses add a teaspoonful of molasses or mix the mustard with the white of an egg. When prepared spread a piece of old linen on a warm plate, cover with the mixture, lay a second cloth over and apply at once. If allowed to remain on until the skin is burned or blistered, bathe gently with a little borax water, dry, and rub with vaseline.

DANGER IN DAMP SHEETS

Among the dangers which beset travelers in strange hotels and elsewhere is the really great peril of sleeping in damp sheets. It is hard enough to secure the proper airing of linen and clothes at home. Unless each article is unfolded and its position changed until all the moisture has been driven out of it, it is really not fully dried. As a matter of fact heavy articles, such as sheets, are scarcely ever thoroughly dry, and when delicate persons, perhaps fatigued by a journey, seek rest in a bed made of them, they risk rheumatism and other mischief. In case of doubt it is better to remove the sheets from the bed and sleep in the blankets until assured that the linen is thoroughly dry.

TAR AND TURPENTINE FOR DIPHTHERIA

The vapors of tar and turpentine are of great value in the treatment of diphtheria. The process is simple. Pour equal parts of turpentine and tar into a tin pan or cup and set fire to the mixture. A dense resinous smoke arises which clouds the air of the room. The patient immediately experiences relief. The choking and rattle in the throat stop, the patient falls into a slumber, and seems to inhale the smoke with pleasure. The vapors dissolve the fibrous membrane which chokes up the throat in croup and diphtheria, and it is coughed up readily. A remedy so convenient and so easily given should be in every household for prompt use when necessary.

Turpentine also is a convenient remedy for croup. Saturate a piece of flannel with it and place the flannel on the throat and chest. In a very severe case three or four drops in a lump of sugar may be taken internally.

TO PREVENT PITTING IN SMALLPOX

By careful treatment, pitting in smallpox may be generally prevented. One successful method is to dissolve India rubber in chloroform and then paint the skin, where exposed, with this solution, by means of a soft camel's-hair brush. When the chloroform has evaporated, which it very soon does, a thin film of India rubber is left over the face. This relieves itching and irritation, and permits the patient to be more comfortable in addition to preventing the pitting. Another suggestion is to keep the whole body, face and all, covered with calamine, or native carbonate of zinc, which must be purified and pulverized for the purpose. It may be shaken onto the body from a common pepper box. To assist in relieving the inflammation sprinkle an ounce of powdered camphor between the under sheet and the pad on which it rests, scattering powder the whole length of the bed, and freely where the back and shoulders are lying. This gives great relief to the sufferer.

MEDICAL USES OF WHITE OF EGG

It may not be generally known that there is nothing more soothing for either a burn or a scald than the white of an egg. It is contact with the air which makes a burn so painful, and the egg acts as a varnish, and excludes the air completely, and also prevents inflammation. An egg beaten up lightly, with or without a little sugar, is a good remedy in cases of dysentery and diarrhea; it tends by its emollient qualities to lessen the inflammation, and by forming a transient coating for the stomach and intestines gives those organs a chance to rest until nature shall have assumed her healthful sway over the diseased body. Two, or at the most three, eggs a day would be all that would be required in ordinary cases, and since the egg is not only medicine but food, the lighter the diet otherwise and the quieter the patient is kept the more rapid will be the recovery.

LEMONS OF VALUE IN MANY USES

Lemons have a very wide variety of uses. For all people, either in sickness or in health, lemonade is a safe drink. It corrects biliousness. It is a specific or positive cure for many kinds of worm and skin diseases. Lemon juice is the best remedy known to prevent and cure scurvy. If the gums are rubbed daily with lemon juice it will keep them in health. The hands and the nails are also kept clean, white and soft by the daily use of lemon instead of soap. It also removes freckles and prevents chilblains. Lemon used in intermittent fevers is mixed with strong, hot black tea, or coffee without sugar. Neuralgia may be relieved by rubbing the part affected with a lemon. It is valuable also for curing warts, and it will destroy dandruff on the head by rubbing the roots of the hair with it.

PAINTED WALLS BEST FOR SICK ROOMS

The walls of the room used for sickly members of a family should be painted so they can be easily washed. The painted wall is the only clean wall. A papered wall is an abomination where there is sickness, and a plastered wall can be made safe only by frequent whitewashing. But the painted wall may be washed with disinfectants when necessary, and when painted some dainty shade it is never a trial to sick eyes.

VALUE OF PLANTS IN THE SICK ROOM

It was once thought that it was injurious to the sick to have plants growing in the room, and science never did a kinder thing than when it proved the contrary to be true.

TO AVOID CONTAGION IN THE SICKROOM

If it is necessary to enter a sick room, particularly where there is fever, these simple rules should be observed to avoid contagion. Never enter fasting. At least take a few crackers or some such

simple food before going in. Do not stand between the patient and the door where the current of air would naturally strike you. Avoid sitting on or touching the bed clothes as much as possible, and do not inhale the patient's breath. The hands should always be washed in clean water before leaving the room, in order not to carry infection by them to other people or things you may need to touch. After visiting a fever patient change the clothes if possible. As soon as a fever is over and the patient is convalescent, the dress which has been used by the nurse should be fumigated in the same manner as the bedding, as already explained.

LIME AND CHARCOAL AS DISINFECTANTS

Housekeepers are gradually being educated up to a more practical knowledge of the laws of sanitation, and are coming to understand that cleanliness consists in something more than scrubbing the floors and washing the windows. Hence the following hint: A barrel each of lime and charcoal in the cellar will tend to keep that part of the house dry and sweet. A bowl of lime in a damp closet will dry and sweeten it. A dish of charcoal in a closet or refrigerator will do much toward making these places sweet. The power of charcoal to absorb odors is much greater directly after it has been burned than when it has been exposed to the air for a length of time. Charcoal may be purified and used again by heating it to a red heat. The lime must be kept in a place where there is no danger of its getting wet, and not exposed to the air.

CHLORIDE OF LIME AS A DISINFECTANT

Chloride of lime is a great purifier and disinfectant. One pound of it mixed with three gallons of water makes a solution which may be used for many purposes. To purify rooms, sprinkle it on the floor and even on the bed linen. Infected clothes should be dipped in it and wrung out just before they are washed. The lime without water may be sprinkled about slaughter houses, sinks, water closets and

wherever there are offensive odors, and in a few days the smell will pass away. The odor of decaying vegetables or of dead animals is soon dispersed by the lime.

HOW TO PURIFY FOUL WATER

Two ounces of permanganate of potash thrown into a cistern will purify foul water sufficiently to make it drinkable. This is the disinfectant known as "Condy's solution." It is used in destroying the odors in the hold of vessels, and for many other disinfectant uses.

A WORD CONCERNING GOOD DIGESTION

In a recent novel one of the characters—a woman, of course—is made to speak the following interesting sentiments about husbands: "The very best of them don't properly know the difference between their souls and their stomachs, and they fancy they are wrestling with their doubts, when really it is their dinners that are wrestling with them. Now, take Mr. Bateson himself; a kinder husband or better Methodist never drew breath, yet so sure as he touches a bit of pork he begins to worry himself about the doctrine of election till there's no living with him. And then he'll sit in the front parlor and engage in prayer for hours at a time till I say to him, 'Bateson,' says I, 'I'd be ashamed to go troubling the Lord with such a prayer when a pinch of carbonate o' soda would set things straight again.' "

A PRACTICAL SPRING REMEDY

It is nourishing and helps to clear out the system, to give sulphur and molasses every night for nine days some time during the spring. Sulphur and cream of tartar may be given instead. This may be made into little pills, using a little molasses to form a paste, and each pill being rolled in sugar.

CASTOR OIL—MAKING IT EASY TO TAKE

Castor oil may be taken with ease if its taste be disguised. One way is to put a tablespoonful of orange juice in a glass, pour the

castor oil into the center of the juice, where it will stay without mixing, and then squeeze a few drops of lemon juice upon the top of the oil, rubbing some of the same juice on the edge of the glass. The person who drinks the dose without delay will find the nauseous flavor completely covered.

The French administer castor oil to children in a novel way. They pour the oil into a pan over the fire, break an egg into it and "scramble" them together. When it is cooked they add a little salt or sugar or some jelly, and the sick child eats it agreeably without discovering the disguise.

Castor oil may be beaten with the white of an egg until they are thoroughly mixed and not difficult to take.

CREAM OF TARTAR A MILD CATHARTIC

Cream of tartar is a good laxative. Take a teaspoonful mixed with a little sugar in a cup of warm water at night. If it does not have the desired effect, repeat the dose in the morning. It will often work off colds and other maladies in their incipient stage.

BOILED MILK FOR BOWEL DISEASES

Boiled milk, taken while still hot, is one of the best of foods in almost all bowel complaints, and is very successful as a remedy. In India, where the climate produces many such ailments, it is in constant use for such purposes. A physician in practice there says that a pint every four hours will check the most violent diarrhea, stomach ache, incipient cholera or dysentery. It is soothing and healing to the whole digestive tract. No patient will need other food during bowel troubles, so that the same simple preparation serves at once for medicine and nourishment.

WHEN TO EAT FRUIT AND WHY

If people ate more fruit they would take less medicine and have much better health. There is an old saying that fruit is gold in the morning and lead at night. As a matter of fact, it may be gold at

both times, but it should be eaten on an empty stomach, and not as a dessert, when the appetite is satisfied and the digestion is already sufficiently taxed. Fruit taken in the morning before the fast of the night has been broken is very refreshing, and it serves as a stimulus to the digestive organs. A ripe apple or an orange may be taken at this time with good effect. Fruit to be really valuable as an article of diet should be ripe, sound and in every way of good quality, and if possible it should be eaten raw. Instead of eating a plate of ham and eggs and bacon for breakfast, most people would do far better if they took some grapes, pears or apples—fresh fruit as long as it is to be had, and after that they can fall back on stewed prunes, figs, etc. If only fruit of some sort formed an important item in their breakfast women would generally feel brighter and stronger, and would have far better complexions than is the rule at present.

FOR FEVER OR SORE THROAT PATIENTS

Put some ice in a towel and crush it until it is as fine as snow and of an even fineness. Then squeeze on it the juice of an orange or lemon, and sprinkle over it a little sugar. It is a very pleasant food for persons suffering with sore throat.

WAKEFULNESS CURED BY LEMON JUICE

The wakefulness that comes from drinking too strong tea or coffee can be conquered, says a household informant, by swallowing a dash of fresh lemon juice from a quartered lemon, placed in readiness on the bedside table, and taken at the time you discover that sleep will not come.

FRUIT AS AN ANTIDOTE FOR INTEMPERANCE

A writer in a European temperance journal calls attention to the value of fruit as an antidote to the craving for liquor. He says: "In Germany, a nation greatly in advance of other countries in matters relative to hygiene, alcoholic disease has been successfully coped with by dieting and natural curative agencies. I have said that the use of fresh fruit is an antidote for drink craving, and this is true.

“The explanation is simple. Fruit may be called nature’s medicine. Every apple, every orange, every plum and every grape is a bottle of medicine. An orange is three parts water—distilled in nature’s laboratory—but this water is rich in peculiar fruit acids medicinally balanced, which are specially cooling to the thirst of the drunkard and soothing to the diseased state of his stomach. An apple or an orange, eaten when the desire for ‘a glass’ arises, would generally take it away, and every victory would make less strong each recurring temptation.

“The function of fresh fruit and succulent vegetables is not so much to provide solid nourishment as to supply the needful acids of the blood. Once get the blood pure and every time its pure nutrient stream bathes the several tissues of the body it will bring away some impurity and leave behind an atom of healthy tissue, until, in time, the drunkard shall stand up purified—in his right mind.”

HOME REMEDY FOR CONSUMPTION

Dr. B. J. Kendall, of Saratoga Springs, New York, urges the use of milk strippings in curing consumption. He says that milk strippings taken in large quantities immediately after milking, before the animal heat has departed, are the most potent remedy known for building up a poor, debilitated person who is suffering with consumption. “This was only a theory of mine years ago,” he says, “but now I know it to be a fact, for I have demonstrated it to be so. I wish to say it emphatically. If you want to get well drink a quart of strippings. I do not mean any milk from any cow, however poor milk she may give, nor do I mean to take it in a haphazard sort of a way, cold or warmed up or just as it may best suit your convenience; but take it regularly, at the proper time, and in the proper manner, and have all your diet and habits regulated by proper hygienic laws.”

STAMMERING CURED AT HOME

It is said that stammering can be cured by this plan: Go into a room alone with a book and read aloud to yourself for two hours,

keeping your teeth tightly shut together. Do this every two or three days, or once a week if very tiresome, always taking care to read slowly and distinctly, moving the lips, but not the teeth. Then when conversing with others try to speak as slowly as possible, keeping your mind made up not to stammer. Undoubtedly your teeth and jaws will ache while you are doing it, but the result will be good enough to pay for the discomfort.

SOCIAL AND BUSINESS GUIDE

SOCIAL FORMS AND ETIQUETTE:

Street Etiquette—Visiting—The Use of Cards—Home Manners—Full Dress and Party Etiquette—Rules for Christenings, Weddings, Funerals, Conversation, Correspondence, and Official Forms of Address.

True politeness is the outward expression of a delicate and considerate soul. There are a few in this world whose personalities are so high and strong and tender that they may conduct themselves before all classes of people, meet all grades of society, and never by their words or acts give offense. But for the most of us, however good at heart, a little knowledge of social etiquette is assuredly not a dangerous thing, and even if the majority of accepted rules are but an "old story," many of us will find, perhaps, by carefully reviewing them that we have either forgotten some of them, or carelessly neglected them.

We continue the subject by offering a conundrum:

Question—What is the Keynote of good manners?

Answer—B Natural.

It is presupposed, however, that the nature of the person who acts naturally in society is of high grade; for if his nature is boorish and without training in the forms of social etiquette, he will act like a boor. The fact therefore redounds to the good sense of the people generally that the study of social forms and etiquette is a serious and common one.

One of the most famous books ever written along these lines—an old book, long out of date, but one which is still thumbed into tatters—was Lord Chesterfield's "Letters to His Son." It has been edited

and condensed dozens of times, but, although the rules of social conduct there laid down are practically for the benefit of young gentlemen, many of them are applicable to both sexes, and we shall have occasion to refer to them again. Be natural, then, if it is safe; if not, read Lord Chesterfield and other later suggestions (such as those which follow) on the prevailing forms and customs of good society.

Street Etiquette for Women.—Certain general rules can be safely followed regarding proper conduct upon the street, both as to dress and deportment, the supposition being that neither the man nor the woman is about to make a formal or ceremonious call. Let us suppose that the man is attending to his business duties and the woman is about to “go shopping,” or is going upon a journey.

First, as to the woman. Neither her dress nor deportment should attract attention to herself from being too pronounced, or “loud.” The materials may be rich, if the woman is matronly, and light and “fluffy,” if she is young; but, on the street, one bright color is enough.

In choosing your dress, consider first what colors will harmonize with your prevailing physical temperament; and, second, what style will be most appropriate to your form. White may be worn by women of all ages and complexions, though if one is unusually pale some warm color should be worn near the face. Creamy tints, pink, browns and even tea-rose colors are often used with good effect.

In a street costume a neat fitting dress and cloak are the first things to be considered, and they should be made so as to modify any disagreeable feature. By a neatly fitting garment we do not always mean one which fits closely. For instance, nothing exaggerates the stoutness of a short, fleshy woman so much as to wear a closely fitting dress or cloak, the beholder thus being able to “take her measure” as it were. A loosely fitting garment, with perpendicular folds or plaits, is best for her. For the same reason a tall thin woman should avoid skin-tight robes; the latter, on the other hand, should avoid perpendicular stripes or folds, as they tend to call attention to her height. Small, thin women should not wear too much black. Laces around the throat become them—in fact, anything to skillfully conceal the “angles.”

If one wishes to have her waist look slender and graceful the belt should be worn so that it slips down in front and is pushed up behind.

As to hats, the stout woman makes a mistake by wearing a tall, large hat, thinking thereby to make herself look imposing. She should neither wear that, nor some pretty delicate trifle, only fit to frame a slight girlish face. On the other hand the very tall woman should wear neither style of hat. Study the happy medium; although it may be laid down as a general rule that the moderately tall, willowy figure best becomes the large style of hat.

Both as a matter of precaution and taste it has become a rule of good society for the woman to wear little jewelry upon the street—a watch and brooch are sufficient.

The style of gloves and shoes adapted for street wear is largely a matter of individual taste, but here again the general rule of modesty and serviceability applies. Upon no account, however, squeeze either your hand or your foot into a glove or shoes too small for you. If you do so, everybody you meet will know it and you will be not only uncomfortable, but ridiculous. The days when the doll-like hand and foot were at a premium are past. Cinderella especially is at a discount.

As viewed in good society, which is becoming more and more to mean the prevailing common-sense of men and women, the trailing skirt upon the street is an object of both amusement and disgust; amusement, because the possessor of it often imagines she is making an impression on account of her majestic and elegant appearance, and disgusting, because she is in reality sweeping up the filth along her route and perhaps spreading disease as she moves along. The modern street dress should always clear the ground.

If, in spite of this precaution, on account of snows, rains and mud, the garments are liable to be soiled, there is an awkward and there is a ladylike way of raising the skirts. They are not raised high with both hands, but with one hand only, just above the shoe and even all around. There is no one thing in which the average girl requires more practice than in acquiring the knack of gracefully raising her

skirts. In this connection it is a sensible, as well as a modest practice, to avoid the wearing of white skirts in rainy, snowy or muddy weather.

Rainy-day etiquette requires, if you meet a gentleman friend with an umbrella (and you have none) and he cannot accompany you home, but insists that you take his umbrella, you should return it to him at the earliest opportunity, with a note of thanks. It is in poor form to accept the escort or the tender of an umbrella from a stranger.

A lady is recognized upon the street by her general composure and grace of bearing. She neither dashes along as if on a wager, nor shuffles her feet. She does not swing the arms nor allow any undue motion of the hips. Her head is up and her parasol is held at such a height that she can clearly see where she is going. Her entire bearing is one of independent composure, without stiffness.

If she meets an acquaintance on a crowded street, she does not stop in the middle of the sidewalk and obstruct the progress of all pedestrians, but draws her to one side. Should it be a gentleman and he wishes to enter into conversation, he will, if possible, walk along in her direction.

In the daytime it is not considered proper for a lady to take the arm of a gentleman, unless he is her affianced, her husband, or near relative. In the evening, or when the streets are slippery, it seems to be optional whether the lady shall take the gentleman's arm, or allow him to take hers.

If a lady is with two gentlemen she should walk between them, and if they are acquaintances merely should endeavor to treat them impartially.

When a lady meets a gentleman it is her part to speak first, thereby intimating that she desires to continue the acquaintance.

If she wishes to show a disinclination to do so, she may bow, but show such formality in her bearing, that her meaning will be clear. By pursuing this course, instead of the cruel, unladylike one of looking the gentleman full in the face and making no sign of recognition, she will sustain her reputation for courtesy and at the same time make her meaning clear.

It is polite for the lady to invite her escort to enter the house, but if he declines, she knows that it is not good breeding to urge him; if the hour is late, she will not even invite him in.

Too much cannot be said about the proper conduct of ladies toward strangers. If there is an obvious intent on their part to attract your attention, or force their attention upon you, there can be but one course to follow—coldly ignore them. If you show temper, or indignation, you draw public attention to yourself and often give an unprincipled man the very chance he sought, to continue his conversation with you.

There are many instances, however, where the acts are those of true courtesy and delicate consideration. Some girls make the mistake of ignoring such courtesies and thereby throw themselves open to the charge of unladylike conduct.

For instance, if a stranger offers you his hand in alighting from a car, or omnibus, or offers to assist you in crossing a muddy street, there is nothing presumptuous in the act itself. A lady will readily gauge the motive, by the manner of offering assistance, and if she is convinced that it is purely an act of courtesy should gracefully acknowledge it as such. Of course in large cities where there are policemen at the most frequented crossings to act as official escorts, the latter is now a rare case to be considered.

Street car etiquette is much discussed, but the rule seems quite well settled that as it is impossible that all ladies shall have seats, the preference should be given not to sex, but to age, obvious infirmity of any kind, and women with small children. In the street cars the man and woman of average health and strength are on the same plane; but if for any cause a gentleman gives his seat to a lady, she should never accept it without a bow or a word of thanks.

It is not unusual for one who would wish to be considered a lady to refuse a seat, with an injured toss of her head and a "Oh, I can stand!" especially if, for some reason, she has been standing for quite a while. This certainly is not good manners.

Where two ladies are together and only one seat is vacated, sev-

eral things should determine who should occupy it. Age or infirmity should again be taken into consideration, if the ladies have simply met, and the fact as to whether they hold the position toward each other of guest and hostess. Common sense would dictate in the latter case that the hostess should insist upon her guest taking the seat.

Doubtless other points in street etiquette will come before the lady, as the result of thought or experience; but eventually they will all be decided, if rightly decided, by the rule of consideration for the comfort and feelings of others.

Street Etiquette for Men.—There are certain rules of street etiquette which the true gentleman instinctively follows, but which cannot be too often repeated.

The true gentleman never stares at passers-by, or, if he is with an acquaintance, makes remarks about them in an audible tone of voice.

If he meets a couple walking together, the lady only being an acquaintance, he does not detain them, or even join them, unless invited to do so by the lady; he simply bows and passes on.

The gentleman, when walking with the lady, always requests to carry any parcels which she may have, especially if it is raining or snowing. He holds the umbrella over her and otherwise makes it easy for her to protect her garments.

It is no longer considered a binding rule that the gentleman should take the outside of the walk. In fact, in crowded thoroughfares, where there are many turnings, it is often quite ridiculous to see an escort continually dodging behind the lady, now to this side and now to that, in order to conform to this old rule. The custom originated in the idea that in case of danger it would be easier to protect the lady with the right arm free.

When accompanying a lady on the street, while he should be attentive to outside matters which will insure her comfort and safety, he should not be continually gazing at others and withdrawing the bulk of his attention from her. In this regard street etiquette is the same as ball-room etiquette.

Concerning the street attire of the gentleman, it depends, as in

the case of the lady, upon the occupation and special errand. The business man does not dress as the physician, whose time is largely spent with the family, nor does the physician, as a rule, attire himself like the lawyer. The business man upon the street seldom wears gloves in mild weather unless he is about to make a formal call. As a rule he is attired in a single or double-breasted sack, or three-button cutaway, with striped or checked trousers to match, or somewhat lighter. He wears a derby or fedora; colored or white shirt; standing, or high turn-down collar, with a neutral colored tie; jewelry largely a matter of taste and financial condition.

An invariable custom in good society, which is of comparatively recent origin, is for the gentleman to bow, whether he is with a lady and meets one of her acquaintances, or is with another gentleman and meets a lady with whom his friend only is acquainted.

VISITING ETIQUETTE

The suggestions here made are for the benefit of the visitor, not the hostess—the latter portion of the subject will be considered under the head of the Art of Receiving and Entertaining. For the proper conduct of the visitor, the same general rules apply to both lady and gentleman. Supposing that they have stood the test of the rules applying to street etiquette, a short call, or a visit is now in order.

Etiquette for Short Visit, or a Call.—Morning calls may be made at any time between noon and six o'clock P. M., although in small places and with people of moderate circumstances, it is looked upon as more convenient for the hostess to receive callers between two and five in the afternoon. By conforming to these hours neither the noon-day nor evening meal will be interfered with.

If it is a formal visit of any kind, it should not exceed fifteen or twenty minutes in length. It is customary to make such visits to one who has recently moved to another town, or into a new neighborhood, and is a thoughtful act of courtesy which is usually heartily appreciated by the stranger.

The effect of the call, however, will be entirely spoiled if the visitor shows a disposition to pry into the affairs of the newcomer, or appears to be taking an inventory of the furniture and other household effects. To walk around the rooms examining pictures or other ornaments, uninvited, or to turn over and examine visiting cards, or do anything else which shows bald curiosity, or a forwardness not warranted by intimacy, are acts which are indelicate, not to say rude. Conduct which is allowable with close friends may be very impolite with comparative strangers. Wait for your new-found acquaintance to make all the advances toward a closer intimacy. This is not only the safe way, but the polite way.

A gracious leave-taking, after making a formal call, or a visit of any kind, is an art in itself. If you are a comparative stranger, when "your time is up," you are to politely withstand any courteous pressure to remain longer, and withdraw promptly, but not abruptly.

If you are visiting a friend, perhaps an intimate one, when you are ready to go do not think of "something else to say," or if you do, defer the saying of it to another time. There are few things so embarrassing even between warm friends, if the truth be plainly spoken, as to receive a visit from one who never knows how or when to go.

Evening calls should usually be made between the hours of eight and nine, and the visit should not extend beyond ten o'clock, unless the caller is especially intimate.

Sunday calls, in the afternoon and evening, are becoming quite common, especially in the large cities, where friends and relatives often live at a great distance from each other. Care should be taken, in making such visits, that neither head of the family objects to them on religious grounds; and do not make them unannounced, since you may thereby be interfering with plans which your friends have already made.

Do not feel offended, if the subject of your call is "not at home," or "engaged"; for there may be a very good reason, not at all personal so far as you are concerned, why she cannot see you. If you

repeatedly call, meet with the same reception and do not receive a note of regret, then you may decide that the acquaintanceship has been intentionally broken.

No rules can be laid down as to the style of conversation to be introduced in making a call, or short visit. It is a good practice, however, to avoid heavy subjects and discussions. Touch lightly upon a variety of subjects and do not expand upon any one, unless those whom you are visiting show a desire for the details; above all, don't "talk shop," for if you do, you are sure to enter into the most tiresome of details. It is better to keep silent, even at the risk of being thought stupid, than to do that.

Should callers appear while you are present and you cannot extend your visit longer, do not leave abruptly as if you did not wish to meet them. At least exchange a few pleasant words with them and give a reason for your departure.

If your call is either one of congratulation or condolence do not delay it more than a week after the event which prompts the visit; if it is one of condolence and you are not on intimate terms with the afflicted, it is sufficient to leave a card with offers of assistance.

There are few whose heart will not dictate the proper course to be pursued in a visit of condolence to a friend.

The Use of Cards in visiting is a subject about which so much has been written that the average mind has been thrown into a bad state of confusion as to the latest rules of good society regarding it. As to the forms of visiting cards:

1. The husband's name usually appears upon the card of a married woman; but it is bad taste to use the professional title—as Mrs. Dr. Jones.
2. Widows use their maiden names.
3. The eldest daughter of a family uses only the last name—as Miss Jones.
4. Younger daughters use their first names—as Miss Alice Jones.
5. During the first year of married life a joint card is often used.

6. Young ladies who have just "come out!" in society have their names on their mother's visiting card.

7. A motherless young lady may have her name on her father's personal visiting card.

8. The residence address is allowable upon the card.

9. Gentlemen and ladies may use medical titles, and the former, military, naval or judicial.

One should never start to make calls without a supply of visiting cards; since if the lady is not really at home the leaving of a card is the only sure way of showing her that you have called, and, if she has a special day for receiving and a number visit her, without the cards to remind her, she may forget just who have paid their respects.

When about to leave on a protracted visit send cards to your friends marked P. P. C. in the left hand corner. By using the initials of the French phrase, *pour prendre conge*, you thus take leave of them. Also when you return, send your visiting cards, to imply that you wish to continue the acquaintance. When changing your residence also send out cards giving your new address.

A card stands for the person, and sending a card with an invitation to an entertainment is equivalent to an invitation in person. A card should be sent in return and if the person cannot attend the entertainment she should still consider that she "owes a call" to the person who invited her. In case the invitation is to an afternoon tea, however, this call is not due.

It is customary now to send cards of congratulation to the parents of engaged couples, if the parents have formally announced the betrothal. Birth cards are also sent to friends, as soon as the new arrival has received a name.

The following instructions as to the leaving of cards may save confusion and perplexity: A gentleman leaves cards for host and hostess and a lady for the ladies of the house. If there are sons in the family, the visiting lady may leave her husband's card for them. If no one is at home, the lady leaves her card and the gentleman two.

Young gentlemen leave cards for all the ladies of the household, as well as for the mother, or chaperon.

First calls should always be returned in person, if the health will permit. To return one of these by the sending of a card is not considered polite.

Cards sent by messenger are placed in a single envelope, unsealed. If sent by mail the unsealed envelope is enclosed in the sealed.

In the matter of sending cards by messenger or mail, it is customary "to do as you are done by."

HOME ETIQUETTE

Home manners are the final test of the true lady or gentleman. At home, where everybody is apt to feel unrestrained, there should, nevertheless, be the restraint which true politeness places upon conduct calculated to touch the sensibility of any member of the family. It is here, too, when the individual is not upon parade, that he shows his true colors; here you may learn whether the customary politeness of the young lady or gentleman springs from a really good heart, or whether it is assumed as a shield to a really hard and coarse nature. It is the home that cultivates future happiness or misery in those who are to be the husbands and wives of the coming years. It is here that the individual either allows himself to criticise and to "nag" because of necessary personal peculiarities, or to learn the secret of compromise, of self-sacrifice in the interest of family peace and of charity for those who are bound to him by the sacred ties of blood and close association.

There is not a family living, the members of which have not individual peculiarities—dislikes, it may be, some of which are reasonable and some simply neither to be explained nor argued away. The nerves of one may be put on edge by the biting of worsted. Another may dislike the crunching of hard toast or an apple. To some cats may be worse than snakes. Such physical dislikes as these are inborn, and home etiquette demands that when they are pronounced, each mem-

ber of the family, instead of laughing at them, should courteously endeavor to avoid giving pain.

Respect of children toward their elders and the courteous treatment of children by their elders cannot be too often enjoined.

It is both impolite and cowardly to gossip, or speak evil of any one in the privacy of the family circle. This rule applies to old and young alike.

There is an etiquette which husband and wife owe to each other in the government of their children. First, as they naturally instruct their children to avoid quarrels, they should never dispute with each other before the younger members of the family.

If either has given positive instruction to a child, and the other does not approve of it, there should be no argument before the family. Such differences of opinion should be settled in strict privacy. That is not only true marital courtesy, but it is better for the child.

Neither husband nor wife should expect cleanliness, or pleasing manners in their children, if they do not personally set them the proper example.

Promptness at meal hours is not only an act of consideration for those who cook the meals and do the household work, but it is a very important part of the code of home etiquette.

Table Etiquette should be as closely observed at home as at a state dinner. Throwing aside all consideration of the duty you owe those with whom you are in such close contact, it is by far the safest policy to be polite at the family table; for if you daily forget your manners there, you are apt to overlook them in public.

If you are at the head of the table, it is a waste of words to be informed in detail as to how you are to as carefully note the wants of members of the family as you would when guests are to be served.

The advice to keep the mouth closed when eating may also be superfluous.

It may be well to state, however, that several former rules of table etiquette have undergone a change. In former years it was a breach of table etiquette to take the last of anything; now it is considered

discourteous to refuse. As soon as you are helped, it is now considered good manners to at least commence to prepare your food; otherwise, if you wait until everybody is served, especially if there be a large number at the table, your food may become cold, which is a cause of disquietude to the lady of the house, whether she be your mother or hostess.

It is as much a violation of table etiquette for the server to overload the plate as to go to the other extreme. To overload, is to imply that you wish to avoid the trouble of serving again, or that the person you serve is a gormand. Particularly as it spoils the appetite of some to have their plates piled with food, this fault should be carefully avoided.

The server should remember the taste and even peculiarities of different members of the family, as to the preparation of food. This is particularly necessary in regard to gravies and sauces. Nearly everyone has also a choice as to certain portions of the meats. This "remembering" is part of the delicate consideration and the regard for trifles which make up domestic life and which are at the basis of home etiquette.

Tea, coffee and chocolate are no longer drunk from saucers and no well-bred person eats with the knife.

A slice of bread should be broken before being buttered, and eaten in pieces.

Never put bones or fruit stones on the table cloth, but place them carefully on the sides of your dishes.

In removing bones or pits from your mouth do not use your fingers, but your fork or spoon.

It is a vital part of table etiquette at home and elsewhere to avoid disquieting conversation, or anything which will suggest unpleasant pictures. Quarreling, bickering, stories of murders and suicides, and disgusting details of any kind, should be as studiously avoided at the home table as in the most general society.

FULL DRESS AND PARTY ETIQUETTE

The occasions when full dress is appropriate are at balls, or formal parties, at operas and at evening weddings. It would be futile to attempt to give various styles of what are known as full dress. As the occasions arise, when it is proper to be thus attired, the lady will naturally seek a dressmaker whose business it is to select the appropriate and becoming costume.

The young gentleman's evening, or full dress, consists of black trousers, dress or swallow-tailed coat; a low-cut black or white vest; opera or high silk hat; white shirt, cuffs, pearl studs and links, and tie; pearl or white gloves; lap-front or standing collar; patent leather shoes or pumps. For day weddings, afternoon calls, matinees, teas, etc., his coat may be double-breasted, trousers striped and of a subdued shade, lighter than the coat, and his tie colored.

In the matter of dress for young gentlemen and ladies the nature of the occasion should always be kept in mind, as it is considered very bad taste to appear in an elaborate costume at an informal gathering. In these days it will be hardly necessary to warn the young men against painting and powdering, as did Lord Chesterfield in his book of etiquette, to which we have already referred.

Except that you should be more reserved in your manners, party etiquette should be no different from home etiquette. At formal gatherings Lord Chesterfield's advice to young gentlemen should be followed by both sexes. "The general rule is," he says, "to have a real reserve with almost everyone and a seeming reserve with almost no one; for it is very disagreeable to seem reserved and very dangerous not to be so." The same old but good authority upon social etiquette also observes that "modesty is a polite accomplishment and generally is an attendant upon merit; modesty, however, widely differs from an awkward bashfulness."

Here, then, is the secret of good "party manners" in a nutshell: Be self-contained without being disagreeably reserved; be modest, without being awkwardly and painfully bashful.

When you have arrived at your destination, before remaining to carry on any conversation with your friends proceed to the dressing-room. Your escort will accompany you to the door, will go to the gentleman's dressing-room and, having there left his own hat and overcoat, will return to rejoin you.

If you have no escort you may call upon the master of the house to accompany you to the hostess, whom you must speak to before you join the guests.

If you have an escort who is a stranger to the hostess, introduce him to her, after which it is her part to see that he becomes acquainted with any other guests whom he does not know.

If you are alone and meet a friend in the dressing-room who has an escort you may enter the parlor with them to pay your compliments to the hostess; or two ladies who are without escorts may enter together.

A gentleman who escorts a lady to a party is under particular obligations to introduce her to strangers, escort her to the supper table, see that her dancing program is filled and attend to all her wants. While not monopolizing her entire time, he should keep her always in mind and look to her comfort and pleasure. On the other hand the lady is under obligations never to accept the services of another gentleman to do those things which her escort is, by all the rules of etiquette, required to do.

Never refuse an introduction to a guest or to dance with one, as you thereby may justly offend the hostess. If you have any good reason for not wishing to form or to continue an acquaintance, you may regulate your conduct accordingly at some future time.

A true lady will not only avoid familiarities toward gentlemen, but ladies themselves should avoid it in their conduct toward each other. Such exhibitions are invariably looked upon as affected, since it is beyond reason that, in public, caresses and other outward signs of affection should spring really from the heart.

Avoid crossing the room alone, or in a hurry, as if you had lost your self-possession.

If you are obliged to leave before the usual hour of departure, do so as quietly and privately as possible. Explain the circumstances to your hostess; that is sufficient. Do not take a formal departure, or you may induce others to think it is time to go also.

Your escort has always the right to the first dance.

If you are so unfortunate as to get your dancing number "mixed," decline to dance that number altogether, thereby avoiding all show of partiality.

Do not dance unless you are perfectly familiar with the number, trusting to your partner to carry you through.

There is no talent which the man or woman who wishes to be polite should more earnestly cultivate than that of remembering names. It is often a natural talent, but may be cultivated and acquired. At all events, it is always considered a personal compliment to have a new acquaintance remember your name and address you by it, and is an accomplishment which one must possess if he wishes to be popular in society.

It is hardly to be supposed that the man or woman of today need be told that it is impolite to sit with the back to another person, without asking to be excused; to yawn, to talk loudly or to whisper confidentially; to point at anybody; to dispute over anything; to put cake in the pocket or to appear with dirty hands and finger nails. Yet many modern books of etiquette are largely devoted to those matters which ought to be decided by common sense if one has not already seen them repeatedly in print.

CHRISTENING, WEDDING AND FUNERAL ETIQUETTE

In the life of the average individual, these are the three most important events—his birth, wedding and death. Society has therefore devised certain forms for their proper observance. The pretty customs by which the attention of friends is called to the birth and christening of children are of somewhat late origin.

Baby Etiquette.—In many families it is customary to introduce the baby to society as soon after its birth as the cards can be mailed. The card is to this effect: “Florence J. Brown, born March 12, 1903, at 1 A. M. At home, 128 Gladys Avenue.” The announcement card is usually tied with white ribbons.

When the card has been received female friends send notes of congratulation and inquiry to the mother, and the gentlemen pay their respects to the father. No one should call until assurances have been given that the mother is in condition to receive visitors.

After a few weeks, the time depending on the health of child and mother, and some near relatives having accepted the office of godparents, preparations are made for the christening. When the ceremonies are to be at home, the house is adorned with flowers and the baptismal font is placed in the front parlor. The parents are stationed beside it, with the godparents, or sponsors, on either side of the father and mother. The infant is brought into the room, a hymn is sung, and after the baptism and christening, other music and the benediction follow. If the health of the mother will permit, a reception often closes the joyous occasion—joyous, often, for everybody but the baby, who has not yet learned the rules of self-restraining etiquette.

The christening card of invitation is sent out in the names of the parents, mentioning the time and place where the ceremony is to occur and the hours of reception, if one is to be given.

When the christening is at the church the baby is carried to the font by an elderly lady, or nurse, the sponsors follow and the parents come last. The godfather stands at the right of the infant and the godmother at the left. After the ceremony the friends disperse at the door of the church, or, if the condition of the mother will permit, are invited to the house for a luncheon.

Wedding Etiquette.—It is becoming more and more customary to make formal announcement of the betrothal of a couple. This is sometimes done by the mother of the future bride, who sends out cards to intimate friends, or by sending the announcement to some newspaper. In olden times the bans were published through the church.

After the announcement of the engagement has been made, it is considered proper for the young lady, at least for a short time before her marriage, to partially withdraw from society—that is, she does not make ceremonious calls, or attend formal entertainments. It is supposed, however, that she will send cards to those to whom calls are due, although she is not debarred from visiting intimate friends.

This is both an agreeable and sensible custom for many reasons, chief of which are that it enables the young lady to withdraw herself from curious eyes without remark, and, at the same time, to give the necessary attention to her wedding outfit and other arrangements.

It is hardly necessary to give the stereotype forms of the modern wedding announcement, they vary so little, and any stationer has them in stock. The parents or guardians of the young lady make the announcement and extend the invitation, and if the permanent address of the bride has been decided upon it is well to include it with the wedding invitations.

Bridal costumes are, of course, as varied as the brides themselves. As to the arrangements appropriate to a home wedding, it should be stated that the floral decorations should be simple and tasteful, rather than elaborate. A pretty custom is to select some such flower as the lily, or rose, and let it give the prevailing tone or color to the designs and decorations.

The most striking features of the floral display should, of course, be made in the quarter of the room where the ceremony is to occur, and, if desired, the way thither may be marked by white ribbons held along either side by little girls.

All being arranged the clergyman enters the room and stands facing the people. To the music of a wedding march the bridal couple follow and face him, with the father, or some near male relative, in sight of the clergyman, to give away the bride. If there are bridesmaids and groomsmen, the former, of course, stand beside the bride and the latter beside the groom.

If the wedding is at the church everything is more elaborate and formal. Next to the chief parties concerned, perhaps the head usher

and "the best man" are the most important personages. The former is the head executive and must see that the near relatives are shown to the place reserved for them nearest the bridal couple; that the other ushers are attentive to their duties and that the organist strikes up the wedding march at the proper time. The proper form for the usher is to present his right arm to the lady, her gentleman escort following.

The best man has particular care of the bridegroom, who, sad to relate, is more apt to be flustered and make blunders than the bride. He drives to the church with the future husband, is by his side at the altar as the bride approaches, sees that he safely places the ring upon the lady's finger and otherwise proves his "best man."

The number of ushers, bridesmaids and groomsmen is a matter of individual preference, about the only set rule as to selection being that the bridesmaids must be younger than the bride.

Should there be a reception after the wedding, it usually takes place at the home of the bride's mother, who has previously sent out invitations. If there is no reception at that time, the bride and groom send out a joint "at home" card.

In former years unless the newly wedded couple took a bridal tour they were considered hardly fit for good society. Of late years, however, even among persons of wealth, this custom has been largely ignored; in fact, it is now considered "quite the thing" to pass the honeymoon in one's own house and, after a time, to send out "at home" cards to acquaintances and friends.

Funeral Etiquette.—However self-possessed, it is not considered proper for one who is most intimately connected with the deceased to take charge of the funeral arrangements. They should be supervised by a near friend, or relative, both of the deceased and the persons most naturally concerned, who will be assisted, and if in doubt, as to his duties, directed by an intelligent undertaker.

All members of the stricken family should be relieved of duties necessarily painful, or which will bring them into public notice.

It is customary in some sections of the country and by certain

classes of people, especially when the deceased is widely known, to send formal invitations to the funeral that the house where the services are to occur may not be overcrowded.

Where such invitations are sent the one who superintends the funeral arrangements is furnished with a list of the names and is careful to engage a sufficient number of carriages to accommodate all thus invited.

The nature of the services at the house is determined solely by the wishes of the near relatives, and nothing can be imagined more cruel or impolite than to either criticise them, or the lack of them.

Where the burial is to be in another city, it is entirely proper to have the services conducted at the grave.

In the chamber of death, or at the grave, the members of the family need not recognize their acquaintances.

As the coffin is borne from the house to the hearse and from the hearse to the grave, all gentlemen should remain with uncovered heads, either until the funeral cortege is ready to move or the ceremonies at the grave are at an end.

CONVERSATION AND SOCIAL CORRESPONDENCE

Forget yourself; remember others: in these four words lies the secret of agreeable conversation or social correspondence. The charm of letter writing consists in the ability to stamp your personality on the paper, if that personality is of the tender, considerate kind. But before that point is reached where the charm of conversation and correspondence issues forth as subtly as the fragrance from flowers, it is often necessary to pass through a season of real self-discipline.

On this point again we shall refer briefly to the advice of our old friend, Lord Chesterfield: "He who studies to conceal his own deserts, who does justice to the merits of others, who talks but little of himself and that with modesty, makes a favorable impression on the persons he is conversing with, captivates their minds and gains their esteem."

To Be An Agreeable Conversationalist you must be a ready sympathizer. Without monopolizing the conversation you must do your share of the talking; but, above all things, be a good listener, and when you perceive others talking about things which you know are painful to any of the company, aim in a natural way to change the current of talk.

To be a ready sympathizer you must not allow yourself to be absent-minded. Even in the home circle few things are more humiliating than to find that one's words have fallen on deaf ears; while in general company, one who is inattentive, or absent-minded, is considered very impolite.

Habitual absent-mindedness in general company is either the mark of a very weak mind, or one which is far above the ordinary affairs of life. Something may be allowed to genius, but the fault mentioned usually accompanies an inferior or an affected nature.

Don't get to be an habitual story-teller, or you will become tiresome. An occasional short story, right to the point, is an agreeable diversion from the current of the average small talk of general society; but the person who comes to believe that his mission in the world is to spice every topic with at least one story becomes somewhat tiresome.

When a story is told don't interrupt the narrator to have him explain it. Let him tell it in his own way to the end. Otherwise you indirectly criticise his performance, which is certainly neither considerate nor polite.

Avoid all topics which may be disagreeably applied by those in your presence, and, upon no account, speak slightly of those who are absent.

Don't talk politics, or religion, if you see that such subjects are likely to create arguments which soon run into contentions.

Don't make a positive statement such as "This is so," or "These are the facts in the case"; but say "I believe this is true," or "This is my opinion." People otherwise very thoughtful get into this habit

of making positive statements, absolutely unqualified, so that it is virtually impossible to carry on a conversation with them.

Overlook deficiencies in others, and, upon no account, parade the knowledge before another which you know he does not possess; the latter is a species of cold-blooded humiliation imposed upon another which is not only the height of impoliteness, but of "refined" cruelty.

On the other hand, do not persistently attempt to "draw out" people. If one desires to inform you as to personal details in which you may be interested, or upon some general subject about which you think he may inform you, place the opportunity before him, but if he does not seem disposed to be "drawn out," do not persist in your attempts. If you do, it is an implication that you doubt his ability to satisfy you.

Neither attempt to lionize a person, when such a position is manifestly distasteful to him, or to make another the butt of ridicule, however ridiculous the person or delicate your satire.

Keep a check upon your words. However well you are acquainted, do not speak of "the old man" or "the old lady"; it is better even to not inquire for "your husband" or "your wife." Use the titles "Mr." or "Mrs.;" or, if the absent ones have honorable titles, "the General," or "the Judge."

Impose a certain amount of self-restraint upon yourself; but avoid all mannerisms. That is, do not have one way of talking to young gentlemen and another of conversing with young ladies.

Social Correspondence.—It is taken for granted that any person who would be interested in suggestions as to the proper forms and agreeable features in social correspondence is versed in the common rules governing capital letters, punctuation and grammar, and the general form of a social letter, with the date line toward the upper right hand corner and the salutation (or address of the person to whom you are writing) below and to the left. Even in the general style, however, there are variations, especially in the form and place of salutation. It is a safe rule to follow, however, to place the name and city residence above the address which is less definite, if your

correspondent is not an intimate friend, or you are writing on business matters, as: "John H. Smith, Esq., Chicago, Ill.," above "Dear Sir." Some, however, would place the "John H. Smith, Esq." at the end of the letter, below and to the left of the signature of the writer.

If you are writing to a comparative stranger, or sending an important letter of any kind, it is well to place your name and address upon the envelope, in the left hand corner.

As to forms of salutations and subscriptions, you must ever keep in mind your relation to your correspondent. If you are writing to a comparative stranger, or in a formal way, "Sir" or "Madam," or "Dear Sir" or "Dear Madam," with "Yours Respectfully" or "Respectfully Yours" would be the proper forms. Such superscriptions as "I am, Dear Madam, Your Very Obedient and Humble Servant," etc., is not considered a mark of etiquette in America. There may be occasions, however, when you are addressing foreign officials or dignitaries, that it would be considered bad breeding to fail to subscribe yourself in the very formal and perhaps antiquated manner to which they have been accustomed.

As the correspondent's intimacy increases, his salutations and superscriptions decrease in formality, passing through all the grades—"My Dear Sir" or "My Dear Madam," and "Yours Truly," "Sincerely Yours," etc.; "Dear Friend," "My Dear Friend," "Dear Jennie," "Dearest Jennie," "My Own," etc., with "Most Truly Yours," "Sincerely Yours," "Ever Yours," etc. It is impossible and would be a waste of words to suggest the various changes that may be made in both salutations and superscriptions, until the correspondent reaches those very intimate relations when all formality is discarded and the forms become matters of personal preference and originality.

In speaking of superscriptions, never contract the habit of always signing yourself "Hastily Yours"; it is not only affected, but usually a very thinly veiled excuse for a slovenly and unsatisfactory letter—unsatisfactory both to sender and receiver.

It is the height of folly to offer special directions to correspondents as to how they should write letters of love, of congratulation, of

condolence, etc. In such matters the writer must eventually fall back upon his own sense of propriety, and for him to follow any set rules would make his communications stiff and unsympathetic and at once defeat the object for which they were sent. The best general rule to observe, however, is—even in matters of love: Without being abrupt, do not waste words, but come bravely and courteously to the point. If it is a case of misfortune, or death, do not attempt to lighten the blow by suggesting that “misfortune comes to us all,” etc.

When you are replying to a letter, it is considered a school-boy or school-girl style to take up your friend’s communication, piece by piece, and comment upon it. If any information is asked you should give what you consider the most important points, at once, and endeavor in every way to treat your correspondent by letter as if you were replying to her in person.

Never deal in profuse apologies about pen, paper, ink, delays in replying, etc. A simple, direct excuse, when you really feel that you have delayed your reply beyond the bounds of courtesy, is due from you, and will be, as a rule, well received; but when you go beyond that, it may seem that you are guilty of a greater offense than you really are.

Official Forms of Address.—It usually happens that several times in the course of his life the average man or woman, who has not been thrown into the society of high officials, will desire to dispatch a communication to persons of rank, but is in doubt about how they should be addressed. For the benefit of such we give a list of some of the most important.

The president of the United States is addressed as “His Excellency the President of the United States.”

The address Honorable (Hon.) should be applied to ex-presidents, vice-presidents and members of the United States Senate and House of Representatives, and to governors of states. Lieutenant-governors, members of the legislature and mayors of cities are also often “honored” thus.

The special form of address to a governor is “His Excellency the

Governor of Illinois"; to a judge, "His Honor Judge Smith"; to a mayor, "The Honorable Mayor of New York City."

Members of the British Parliament are "Sir David Jones, M. P.," or even "David Jones, Esq., M. P." If he is a duke, after the former address, should be "His Grace the Duke of ——." A duke's children are "Right Honorable."

The king is "The King's Most Excellent Majesty" and, after the formal salutation, he is addressed as "Sire," or "May it Please Your Majesty."

The queen is "The Queen's Most Excellent Majesty" and "Madam"; the princess, "Her Royal Highness."

A cardinal is addressed as "His Eminence," an archbishop as "The Most Reverend," and a bishop as "The Rt. Rev.," with such titles as D. D. following the names.

An ambassador is "His Excellency" and a consul has no distinctive form of address, the latter depending upon the rank or title which he is entitled to assume in his own country.

THE ART OF RECEIVING AND ENTERTAINING

What is Expected of the Hostess—Rules and Forms as to Invitations and Introductions—Dinners, Suppers, Luncheons, Etc.—Literary Entertainments and Music—Cards and Other Games—Novel Entertainments—Outdoor Amusements—Hints to the Hostess Regarding These and Many Other Matters.

In the previous chapter the writer has viewed various matters of etiquette from the standpoint of the visitor and guest, or from the limited confines of the home circle. This chapter treats of the art of receiving and entertaining and is a review of the situation from the standpoint of the host or hostess.

The guest has a comparatively easy task—that of conducting himself with propriety. Although it is expected that he will do what he can to add to the general pleasure of the company, he is not obliged to entertain. The hostess, on the contrary, is under strict obligations to do everything in her power to make it pleasant for her guests, and is expected to have decided upon some forms of amusement beforehand. In order to be really successful in the art of receiving and entertaining guests, the hostess should possess not only pleasing manners and tact in bringing together those who will be most congenial, but she must have a certain cool and executive disposition, that she may not be flurried over any embarrassing situation and that the program may be carried out with promptness and smoothness.

Invitations and Introductions.—Certain well-defined rules have been adopted by good society as to the form of invitations to various social functions, the style of the invitation and the manner of sending

it being determined by the formal or informal nature of the reception. Invitations to suppers, or informal affairs, may be written on the left-hand corner of the hostess' visiting card, as "Mrs. Julia Brown, from five to eight o'clock," or "Mrs. John H. Gridley, at home on Monday, January Eighteenth, Tea at five o'clock." If several ladies receive, all their cards must be enclosed with the invitation. Invitations to suppers may be extended in the same way, or by means of a friendly note, the hostess being sure in all cases to name a definite hour and the nature of the reception, informal though it be.

For elaborate affairs, such as balls or receptions given in honor of distinguished persons, particular attention should be given to the quality of the stationery. The invitations may be written on note paper (cream colored, preferred), heavy, finely grained and unruled, and folded but once, with envelope to match. If the invitation is in the form of a card, the latter should be heavy and placed in a square envelope of large size.

Invitations to elaborate and formal gatherings are, of course, couched in formal language, as: "Mr. and Mrs. Thomas Thorndike request the pleasure of your company at dinner, to meet Governor Jones, at 8:30, 126 Graceland Avenue. R. S. V. P."

Such invitations should be sent out by messenger at least two weeks in advance of the event and the reply should be promptly returned, also by messenger.

It often happens that the guest of the evening is so distinguished that it is considered better form to place his name first, as: "To meet Governor Jones, Mr. and Mrs. Thorndike at home," etc.

But whatever the invitation and whether in the form of a note or a card, don't forget to convey a definite idea of the nature of the reception, as otherwise your guest will be placed in the embarrassing predicament of not knowing how to dress and otherwise arrange her coming. As stated, this information is usually conveyed in a few words in the left-hand corner of the card, if the reception is rather informal, such as: "Five o'clock tea," "Small dance," "Matinee Musicale," etc. In the case of an evening party or ball, where the

hostess does not desire her guests to come in full dress, or make other extensive preparations, she writes "informal" upon her card of invitation.

In sending out your invitations be sure that you dispatch a joint invitation to husband and wife.

Should there be several young ladies in the family, one invitation is also sufficient for all. If there are several sons, it is considered better form to send one to each.

But it is a great mistake to include two unrelated young ladies or gentlemen in one invitation, although they may be living in the same house.

When the guests commence to arrive, it is best for the hostess (provided she has a servant or other assistant to first receive them) to take a position near the main entrance, where she can be readily seen and easily reached. It is best that she should not move from room to room, until at least the majority of her guests have arrived.

If they are not acquainted then comes the ordeal of a proper introduction. This, however, need cause no uneasiness if several cardinal points be always kept in mind; they are:

(a) Gentlemen must be presented to ladies, as "Miss Jones, allow me to make you acquainted with Mr. Smith"; or simply, "Miss Jones, Mr. Smith." As a rule, the simpler the form of introduction, the better; although it sometimes happens that the hostess may have been especially desirous that two of her friends should meet, when by making the introduction more elaborate she is able to throw more cordiality into the ceremony.

(b) Youth must be presented to age.

(c) Inferior rank must be presented to superior; for even in the most unpretentious society there are obvious differences in the rank of people thrown together, aside from the purely artificial and unworthy distinction often created by wealth.

If the hostess cannot herself introduce unacquainted guests while others are arriving, during the earlier portion of the evening, it is proper for her to request an intimate friend to do so, and to entertain

the stranger until the latter has evidently been placed in a position to feel at ease.

These preliminaries to an entertainment of any kind are usually the most trying stages to a hostess, as, after all the guests have become acquainted and conversation becomes general, formalities are, in a measure, placed in the background and each guest does his part to lighten her burdens. In receiving, especially, the hostess must know how to stand properly and gracefully. Upon no account should she place her hands upon her hips or behind her. The most natural and graceful attitude is to stand easily, when not actually welcoming the guests, with one hand placed lightly in the other. Perhaps an even better rule is to endeavor to forget the hands entirely.

Dinners, Suppers, Luncheons, Etc.—Dinners are attended by both sexes, while suppers are more apt to be given by, and for gentlemen, and luncheons and afternoon teas are the particular delight of the fair sex. Breakfasts are customary among literary people of both sexes, whose working hours are usually chosen in the latter part of the day, ten o'clock being the customary hour for such events. When a supper is on the program, it is usually only one of the entertaining features, such as music, dancing, etc., but the dinner is virtually all-in-all—to use an appropriate, although somewhat crude expression, “the whole thing.”

This is the occasion when conversation should be at its best, when there should be no privacies between guests, and when host and hostess should show the utmost care not only in bringing together people who are congenial, but in the seating of those who are invited.

It is generally considered that the oval-shaped table is best adapted for the dinner party, with the host and hostess facing each other at the sides.

The most enjoyable dinner party has neither too many guests nor too many servants; either extreme is apt to create confusion.

As to table decorations and food, suggestions have been given elsewhere, but one precaution should be made emphatic, and that is against placing flowers upon the table which have pronounced perfumes, as

those which may be agreeable to some may be so distasteful to others as to make enjoyment of any kind impossible.

If convenient, it is better to have the carving done away from the table, as the guests are thereby served more promptly and with less confusion.

If two servants are waiting upon the table, the guest to the right of the host should be served first, and then those in order, and in that direction, until the hostess is reached on the other side of the table; the second waiter should commence with the guest to the right of the hostess and serve in that direction until the host is reached, who is served last.

The servant should have a napkin so arranged that it will cover the thumb and any other portion of the hand which rests upon the inside of the dishes.

If the dinner is given in honor of a person, or persons, in entering the room the host should escort the most honored lady first, and last should come the hostess with the most honored gentleman.

Whether the dinner is given to a select few, or to many, the more substantial courses should be preceded by soup, fish or oysters and be followed by salad, desserts, nuts, sweetmeats and coffee.

The breakfast, on the other hand, is ushered in with fruit, followed by eggs, or breakfast food, and some light meat, such as duck or fried chicken.

Literary Entertainments and Music.—There are few receptions or entertainments of a general and social nature which do not embrace some of the features mentioned above. In the arrangement of the programs, as well as the selection of the participants, the hostess carefully considers the tastes and temperaments of her guests.

If most of the company are young society people she does not burden the company with essays on political or philosophical subjects, or selections from the great dramatists, but sees that the prevailing tone of the program is light and lively. Should she have in the company one who would be shocked by anything approaching to the

frivolous in the treatment of religious topics, she is careful that nothing shall be rendered to offend. If one has been unhappy or unfortunate in her marriage relations, that fact is also taken into consideration; and, as she has arranged the program, she is held to accountability for any jars or pain which it occasions.

The same rule applies to the carrying out of a musical program, as a whole, although, of course, the hostess cannot be held responsible for what occurs as the result of encores, in case the participants are not members of her family.

Speaking to this latter point, it should be remarked that it is in bad taste for the hostess to parade the accomplishments of her family before her guests, when she has reason to know that there is other talent in the company which might have added to the general entertainment had it been called into play.

It is also impolite for the hostess, or any member of the company for that matter, to insist that any one shall declaim, read, or render music, when it is evident that there is a disinclination to do so. The refusal may come from the knowledge of one's inability to do justice to the subject, or at least from a feeling of uncertainty as to the result, and is therefore prompted by a desire to save the company from the embarrassment which springs from the perception of embarrassment in another.

Cards and Other Games.—As a rule, if there is to be any entertaining aside from music, declamation or literary matters, the hostess selects cards as the main feature. If young people are to be present, however, it is thoughtful and courteous to provide other games, such as dominoes, backgammon and checkers.

A very simple game from which the young people may derive much sport is played with the full set of checkers and a common thick glass, or tumbler. The latter is placed in the middle of a large table, the checkers are equally divided between the players and the party is divided into two "sides." The players snap their checkers from the edge of the table, the object being to shoot your opponent's men off the table, or get as near the glass as possible. Every checker which is shot

off the table is placed in the glass, where it remains until the end of the inning, counting one point for the side whose player snapped it off. The other points are determined by the number of checkers on each side which are nearest the glass. The game may consist of any number of points determined on, and, with practice, the skill acquired in shooting, or snapping, is quite remarkable.

For the older people some form of euchre or whist is generally decided upon, the nature of the game depending upon individual preferences. It is a bad plan to mix your games—that is, have some euchre tables and some whist; since it is well known that scientific whist players are much annoyed by the noise and chatter which usually accompanies the more lively and perhaps shallow games of euchre. So the hostess should “stick to her text” and it is seldom, now-a-days, that she does otherwise. We can only give this advice to those who wish to be scientific whist players: Commence by carefully studying Hoyle and Pole on the rules of the game.

It should not be forgotten, also, that there are certain observances which constitute the etiquette of whist. Hoyle’s *Etiquette* embraces the following points:

Two packs of cards should be used at regular clubs.

Anyone having the lead and several winning cards to play should not draw a second card out of his hand until his partner has played to the first trick, such being a distinct intimation that the former has played a winning card.

No intimation whatever, by word or gesture, should be given by a player as to the state of his hand, or of the game.

The question “Who dealt?” is irregular and, if asked, should not be answered.

A player who desires the cards to be placed, or who demands to see the last trick, or who asks what the trump suit is, should do it for his own information only, and not in order to invite the attention of his partner.

No player should object to refer to a bystander, who professes himself uninterested in the game and able to decide any disputed question of facts.

It is unfair to revoke (to neglect to follow suit) purposely. Having made a revoke a player is not justified in making a second in order to conceal the first.

Bystanders should make no remark. Neither should they by word or gesture give any intimation of the state of the game until concluded and scored. Nor should they walk around the table to look at the different hands.

There are several variations from the regular game of whist which often furnish agreeable diversions. In French whist, for example, the points in the game are forty instead of ten, the honors count for those who win them and the ten of diamonds, while not played as a trump, counts ten, and is therefore the most important card in the pack to retain.

There are also various forms of euchre besides the regulation game—such as three-handed, set-back and French. The latter game is played with twenty-eight, instead of thirty-two cards, both sevens and eights being discarded. The players bid for the trump and the one who bids the highest must, with the help of his partner, take the majority of the tricks to make the points which he bid; if he is euchred, his opponents count the number of points which he failed to make. Fifteen is the game.

Cribbage is a mild, pleasant game for two, but is going out of vogue, although many elderly people prefer it to any other, and it is well for the hostess to have a board on hand to meet emergencies.

Bezique and pinoche are quite popular with many who seek a diversion from both whist and euchre. The former is ordinarily played by two persons with a euchre pack of thirty-two cards, the game being 1,000 points, and the following cards or combination of cards counting: Ace or ten, taken or saved, 10 points; seven of trumps, played or turned up, 10 points; the last trick, 10 points; king and queen of same suit other than trumps (a common marriage), 20 points; king

and queen of trumps (a royal marriage), 40 points; queen of spades and knave of diamonds (simple bezique), 40 points; four knaves, 40 points; four queens, 60 points; four kings, 80 points; four aces, 100 points; a sequence (quint major), 250 points, and two queens of spades and two knaves of diamonds (double bezique), 500 points.

Pinocle, which is essentially a German game but becoming quite popular in America, is played with two packs of cards, by retaining only the cards above the eight. Two, three or four persons may play the game, which is for 1,000 points. The points depend on the individual value of the cards won or retained, as well as the combinations of cards. The special values are as follows: ace, 11 points; ten, 10 points; king, 4 points; queen, 3 points; knave, 2 points, and nine, nothing, unless it is turned up as a trump, when it counts 10 points. The combination values are: eight aces, 1,000 points; eight kings, 800 points; eight queens, 600 points; eight knaves, 400 points; two queens of spades and two knaves of diamonds (double pinocle), 300 points; ace, king, queen and knave of trumps, 150 points; four aces of different suits, 100 points; four kings of the same, 80 points; four queens of the same, 60 points; four knaves of the same, 40 points; queen of spades and knave of diamonds (pinocle), 40 points; king and queen of trumps (royal marriage), 40 points; king and queen of suit not trumps, 20 points. The game is won the moment the 1,000 mark is reached, and if a player claims the game before he has actually won it, he forfeits it. The official score is usually kept by an outside party. In making combinations of cards no one card can be used twice.

The game of hearts is also a popular card amusement. It is played with a whist pack, there are no trumps, and the object of the game is to avoid taking any trick which contains a heart.

But as card playing is almost as old as civilization, it is obviously impossible to exhaust the subject here, and we can only give a few hints for the benefit of the entertainer.

Novel Entertainments.—In a mixed company, the members of which have quite a diversity of tastes, it is well for the entertainer to fix upon some forms of amusement in which all may join.

A suggestion, which is never followed without causing much interest and amusement, is for the hostess to arrange with those who are to attend the party for their photographs, showing them at their youngest ages. Having been collected the photographs are numbered, and slips having the corresponding numbers are prepared for the expected guests. These slips are distributed, but care is taken that only those numbers shall appear upon them which represent persons actually present. Each guest then endeavors to identify the photographs, writing the name of the person opposite the corresponding number on her slip, the name of the guesser being written at the top of the slip.

If there is time, the hostess may then suggest that, as her friends have guessed as to the earliest photographs, they should have a chance to show their skill at the latest likenesses. Each guest should then be furnished with a sheet of paper numbered at the top, for which there must be a sheet with a corresponding number—that is, there must be two sets of duplicate sheets. Each guest having found his duplicate, the company separates into pairs, each member drawing the likeness of the other to the best of his ability. When all have finished, the drawings are collected and pinned on a curtain, after which each artist identifies as many as possible, the sides of the sheets upon which the drawings are made being numbered consecutively.

These forms of amusement train the eye to detect peculiarities of features or expression, as well as to note details of dress, while others are sometimes provided to test the other senses—such, for example, as that of smell. Get a number of homeopathic vials and place therein long enough so that the fragrance or odor will still cling to them, such substances and liquids as arnica, rose water, peppermint, tobacco, tar, tea, coffee, quinine and sarsaparilla, or anything else which may occur to you, and, having placed the vials on the center table, invite your friends to identify the scents. The differences of opinion as to what they originally contained will be surprising as well as amusing.

In all such cases it adds to the interest, as well as the pleasure of

the company, to provide some simple prizes to be given to the most successful guessers.

The game of Predicaments, although of German origin and not new, is always mirth-provoking and novel to many. The way to play is to whisper a predicament to your right-hand neighbor—for example, "Suppose on entering the church to be married, just as the organ struck up the Wedding March, your nose should commence to bleed—what would you do?" Having stated the predicament you whisper the remedy to the guest on your left, "I should beckon the head usher and request him to state that as I was temporarily indisposed, the ceremony would have to be deferred for a few minutes." It can readily be seen how much amusement will be caused by the coupling of predicaments and remedies which were not intended for each other.

Ingenuity with pencil may afford many novel forms of amusements. A simple suggestion is to provide sheets of paper, which are placed upon a table in an even pile, the leader being provided with six pins. Five of these are held above the pile of sheets, a few feet away, and dropped so that they will not fall off. The sixth pin is used to mark the heads of the other five, the holes being made through the entire pile of sheets. Each guest is then to draw the picture of some animal, the outlines of which shall include one pin hole in the head and one in each of the hands and feet, or feet alone, if the figure be other than human.

Or the artist may commence with the head of any figure, fold the paper over so as to conceal his effort and pass along to the right, for the addition of the body. His right-hand neighbor having completed the body, hands the paper over to the right-hand guest, who adds the lower limbs. When the papers are unfolded, as each artist is ignorant of what his neighbor has done, the results are often extremely grotesque.

A variation from the old-fashioned game of "puss-in-the-corner" is for the players to place their chairs in a circle, one being empty, and the person who is standing in the center endeavor to sit in it.

As the rule is for each person to sit in the unoccupied chair to the right, this is often extremely difficult. As the circle of players is continually moving to the right, as rapidly as possible, the game is often called the Whirlwind.

Who Knows That Nose? is played by the audience endeavoring to guess the possessor of the nose, which is thrust through a slit in a curtain. The company before and behind the curtain should be about equally divided, so that the correct guess will not be so easy a matter.

In these days of mind-reading and occult mysteries, the person with a little ingenuity may sometimes astound a party in a very simple fashion—when you know how the trick is done. Each person in the room is asked to write a word, or short sentence, on a piece of paper. The slips are collected in a hat, which is placed on the table before the “mind-reader,” who proceeds to draw one and press it to his forehead, covering it carefully with his fingers. He may make up any word for his first slip and afterward lay the paper, with the writing side up, near the hat. As he proceeds to draw the next slip, he glances at the one he has laid down and, as he presses the second to his forehead, repeats the word or words he has seen on the first; and so on. This trick can usually be successfully played when there are quite a number of persons in the room, so that by comparing notes they will not be likely to discover that the mind-reader has made a sad mistake in repeating the words written on the first slip.

In winter provide yourself with a piece of camphor and you may show the company the astonishing spectacle of a blazing snowball, provided you can slip your camphor into it, unobserved, while packing it into shape. You must be careful to get the camphor near enough to the surface so that it will readily ignite.

If you are with intimate friends and wish to have some innocent fun with one of them, whom you know will take the joke good-naturedly, play Farmyard. Give all your friends the name of some farmyard animal or fowl, including, of course, the donkey. Instruct them all, except the one who is to bray, that at the given signal to

commence the "concert" they must be perfectly silent. All being in readiness the signal is given, with the result only of one loud bray.

The above are simple forms of entertainment for young people and those of mature years, whose tastes are varied. It is hoped that they will at least assist our readers to pass many pleasant informal evenings and especially lighten the burdens of those called upon to lead in the entertainment of others.

Outdoor Amusements.—When it comes to the subject of outdoor amusements, the art of entertaining is a less difficult matter, as the participants naturally feel less restraint and, in the open air, the individual is much more apt to be free and natural. Boating, bathing, horseback riding and bicycling, are open to all, and, of late years, in the large cities, parties are organized, in suitable weather, to take trolley rides. A car is chartered and in some grove, or other pleasure grounds, a luncheon is provided by the entertainer, or, if it is a picnic of the good old-fashioned kind, each brings his quota of edibles.

Croquet, lawn tennis and golf are ever with us through the warm months, and all the changes imaginable, from the church affair to the high-society function, with music, dancing and gorgeously decorated grounds, are rung upon the lawn party itself.

Skating and sleighing parties, ice-boating and tobogganning, with snow-shoe racing and "skeeing" for the more northern sections of the country, and especially the Canadian and Scandinavian elements, constitute popular forms of winter amusements, in which the entertainment depends little on personal management, but rather on individual enthusiasm and favorable external conditions.

HOW TO CONDUCT YOUR OWN BUSINESS AFFAIRS

A Simple Course in Business Training

The Advantage to Everyone of Business Methods—Simple but Approved Ways of Keeping Books—General Entry Book, Day Book, or Book of Original Entry—The Cash Book—List of Common Business Terms with Abbreviations—The Journal and the Ledger—Trial Balances, Closing the Ledger, etc.—Accounts—Aids in Business—General Postal Suggestions—Minimum Weights of Produce.

In America more than in any other country a certain amount of business training is considered to be an advantage to everyone. We have already suggested how the farmer, or other person who does not feel inclined to master standard business methods, may still keep his accounts according to a simple and practical system. There are others, however, whose transactions may be larger and more complicated, who have not been able to attend a commercial college and yet are anxious to clearly understand the principles of business. Having once mastered the simple principles, they may readily apply them to individual cases. This is, therefore, an education which not only develops methodical ways and enables one to accomplish a large amount of work with a settled and clear mind, but becomes a spur to originality.

Simple or Complex—Single or Double Entry.—The first thing to be decided is whether the nature of your business requires a simple or a complex system of bookkeeping. If you decide in favor of the former you will adopt the system of single entry bookkeeping—that is, you will have a general entry book, known as the Day Book, or

Book of Original Entry, in which you will record all transactions. This will show you how you stand toward any individual or firm with whom you have had any dealings. Be careful to always record dates and particulars, so that if you have other books you will have no difficulty in transferring and classifying the items.

If any mistakes occur, especially if you are an employee and entering the transactions for another person, it is better to make your corrections in red ink than to erase anything.

The Day Book alone is not considered sufficient to properly record business transactions, however limited, it being almost impossible to keep it so that prompt information may be obtained either as to the general status of the business, or of special accounts.

Besides the Day Book it is considered quite necessary to have a Cash Book, in which is entered items of receipts and expenditures in cash. In case you have a separate Cash Book, these items should not be recorded in the Day Book.

Another important class of items to keep separate from the Day Book includes the sales of the store or farm. This is known as the Sales Book, and when used by the merchant sometimes consists of a copy of the bills which he sends to his customers. The opposite of this is the Invoice Book, in which are recorded all items showing the purchases made.

Supposing, however, that it has been decided to keep only a Day Book and a Cash Book. It must be remembered that in the Day Book every separate transaction must be recorded; there must be no grouping of items, and the amount of each item, whether it be a purchase or an expense (credit) or a sale and a receipt (debit), should be carried out toward the right-hand margin of the book. The common words "bought" and "sold" are used in the Day Book, but when the Cash Book is opened, the debit (Dr.) items should be entered on the left-hand page, or left half of a page, and credit items (Cr.) on the right-hand page, or right-hand half of page.

List of Business Terms, with Abbreviations.—In the course of business transactions many terms and abbreviations are in common

use, which to many are at least not clearly understood. For handy reference we give below a list of some of the most common:

Accommodation paper—Credit, or commercial paper advanced.

Accrued—Interest (usually) due, but unpaid.

Account sales—Statement rendered by merchant, or agent, showing net profits from goods sold for another.

Ad lib.—At pleasure.

Ad valorem—According to value.

Assignee—An agent to whom property is assigned to be sold for the benefit of creditors.

Assignor—One who transfers or assigns something to another.

Attachment—Holding of a person or goods by legal means to secure a debt.

Attorney (Power of)—A document by which a person authorizes another to act in his stead.

Auditor—One authorized to adjust accounts.

Bill of exchange—An order from creditor to debtor, by the acceptance of which the latter agrees to pay the former a specified sum upon a certain day.

Bill of lading—A freight receipt given by any transportation agent, and when presented at the point of destination by the shipper, calling for the delivery of goods by the carrier.

Bills discounted—Documents calling for money in the future, from the face value of which bankers have deducted certain sums in return for allowing the holders the cash—minus the discount.

Bills payable—Commercial paper held against others.

Bills receivable—Commercial paper due from others.

Bot.—Bought.

Brot. frd.—Brought forward.

Call loan—A secured loan subject to call, or to be repaid at any time.

Carte blanche—Blank paper, excepting a signature, giving one authority to do anything which in his judgment he thinks proper.

C. B.—Cash Book.

Cash credit—Privilege, obtained by depositing security, of drawing cash from bank.

Certified check—Check certified to, by the bank on which it is drawn, making the bank formally responsible for its payment.

Clearance—Certificate by which the custom authorities allow a vessel to leave port.

Clearing house—Place where banks settle their accounts and differences.

Collateral (coll.)—Security to indemnify a lender, in case the money loaned is not paid.

Collect on delivery (C. O. D.)—Form of bill, which, when so marked, authorizes collection upon delivery of goods.

Consignment (Const.)—The sending of goods to a party for sale.

Consignee—The one to whom the goods are consigned.

Consignor—The one who consigns goods.

Conveyance—The legal paper by which property is transferred.

Coupon—Interest certificate, which is clipped off when payment is made.

D. B.—Day Book.

Days of grace—Three days legally allowed beyond date of payment mentioned in the note.

Debenture—A certificate allowing the seizure of property named in the mortgage, if the conditions mentioned are not carried out.

Del credere—A term by which the credit of the purchaser is guaranteed.

Donee—One to whom a bequest is given, or a gift is made.

Donor—The one who gives or bequeathes.

Dormant—A silent partner.

E. E.—Errors excepted.

Estoppel—A person's act which prevents him from making a given plea, or defense.

Face—Exact sum named in a note.

Factor—One to whom the actual goods are consigned for sale; if

he sold by sample the agent would be a broker. In the former case the commission is called factorage; in the latter, brokerage.

Fac simile—An exact copy.

Fee simple—The title by which a person holds an estate in his own right and by which it descends to his heirs.

Free on Board (F. O. B.)—A term implying the delivery of goods by the shipper to the point of destination; a bill or invoice thus marked includes all shipping expenses.

Freehold—Land held in fee simple.

Guarantee, or guaranty—A surety for performance of a certain act.

Guarantor—One who makes the guarantee, or stipulations.

Hypothecate—To take as security.

Indemnity—Recompense for injury or loss.

Indenture—An agreement in writing between several parties.

Intestate—Dying without making a will.

I. B.—Invoice Book.

Joint stock—Stock held jointly, as by a company.

Jour.—Journal.

Legal tender—Legal money.

Letter of credit—A letter by which the writer authorizes the holder to receive money on the writer's account.

Lien—A legal claim on property to satisfy a debt.

Liquidation—The settling of accounts, or the paying off of debts.

Manifest —List comprising articles in a ship's cargo.

Margin—The sum deposited with a broker to meet any loss to the investor caused by a decline in stocks.

Maturity—The date when a draft or note is due.

Mortgagee—The person to whom a mortgage is given.

Mortgagor—One who gives a mortgage.

Negotiable paper—Written obligations, such as notes, checks, or drafts, which may be readily transferred.

Open policy—A policy not yet closed, or upon which amounts are to be ascertained and insured.

O. C.—Over charge.

Premium—Payment for insurance.

Prima facie—On the first view.

Protest—A notary's official notice of non-payment of a written obligation.

Pro rata—According to the rate; proportionately.

Prox.—The coming month.

Reversionary interest—An interest in property which reverts to a former owner, either at a certain date or at the death of the holder.

Scrip—Dividends payable in stock.

Set-off—A claim off-setting a debt.

Short exchange—Bills payable at sight, or a few days after being issued.

Silent partner—One who furnishes capital, but whose name does not appear as a member of the firm.

Sinking fund—A fund set apart for the payment of debts.

Ult.—The previous month.

Underwriter—An insurer, or one who underwrites his name to a policy.

Usury—Excess of interest over the legal rate.

Waiver—The relinquishment, or waiving of any right.

The Journal and Ledger.—If it is desired to commence a more complicated system of bookkeeping than is included in running a Day Book and a Cash Book, a Journal may be opened. This is also a simple matter, after having the principles firmly fixed in mind that expenses and outgoes are on the credit, or right-hand side of the Ledger, and the receipts or incomes on the debit, or left-hand side. This writing of debits and credits is called journalizing, the chief difficulty being in the ability to promptly determine to what accounts to charge the separate items.

In a set of books which aims to be really complete, the Ledger is the most important of all, as here is condensed the net result of the business transactions as well as a summary of all separate accounts. It is in the Ledger that the real science of bookkeeping is demon-

strated, and it would, therefore, be presumption here to attempt to go into details as to how it should be properly conducted.

It is from the face of the Ledger that the bookkeeper takes off his trial balance, the most important being of the year, and woe be to him if he has allowed a mistake to creep in. Carelessness in the transfer of items from the Day Book or the Journal to the Ledger may involve the expenditure of hours of labor before they are detected. As a safeguard against errors the taking of trial balances at the end of each month is customary, where the business is large and complicated. When the trial balance is correct, the Ledger is said to be closed, and the bookkeeper breathes a great sigh of temporary relief.

Accounts.—The bookkeeping world divides accounts into two classes, known as Speculative and Non-speculative; the former shows losses and gains, such as Stock and Merchandise; the latter, liabilities and resources, such, for instance, as Bills Receivable and Cash.

Bills Payable Account.—When one issues any written obligation, such as a note, the amount is credited to this account and when he pays it, or meets it, the amount is debited.

Bills Receivable Account.—When one receives a written obligation from another he debits the amount to this account, and when transferred, or paid by the original holder, it is credited.

Capital, or Proprietor Account.—This account shows the status of the business toward the capital invested, or the proprietor. Where there is more than one partner it is almost necessary to open it at the time of beginning business. The liabilities of any partner are debited and his resources credited.

If he withdraws capital such amount is debited, and if he invests new capital it is credited.

Commission Account.—This account is credited with the receipts of commission from the merchant's customers; if he should hire an agent, or other merchant, to aid him in selling goods, and pay the latter a part of his own commission for so doing, that amount would be debited to the account.

Discount and Interest Account.—When one pays discount, or

interest, for money borrowed he debits the amount to this account, and if he receives discount, or interest, from another he credits it.

Expense Account.—The items in this account include all the running expenses of a business, unless any one class should prove so large as to warrant a subdivision. The merchant, for instance, may buy so many fixtures, or pay out so much for rent or machinery, that he may decide to open a separate account covering those expenses. In that case he only includes those items in Expense Account which he has not otherwise classified. Again, he may travel a great deal, or be obliged to make many personal expenditures in various ways, when he would, if a methodical business man, open a **Personal Expense Account**.

Loss and Gain (Profit and Loss) Account.—Of course the difference between the credits and debits of this account determines the loss or gain of the business.

Material and Labor Account.—This is a subdivision of the **Merchandise Account** often made by manufacturers, the charges being for raw material and expenditures of labor on any product.

Real Estate Account.—When a business is greatly expanding this is often a very important account, involving as it does, on the debit side of the ledger, the cost of real estate, with expenditure for repairs and taxes, and on the credit side, the receipts on account of sales and rents.

Sales Account.—Expenses incurred by the commission merchant, or agent, in handling goods are debited to this account and the net proceeds are credited to it.

Store Fixtures Account.—This is separate from the **Merchandise Account**, since the merchant does not expect to profit by selling the fixtures, and he does not charge them to **Expense Account** because they possess an intrinsic value.

Business and Partnership Agreements.—For complete self-protection it is absolutely necessary that every business agreement be in writing, and the closer the friendship the more important is the precaution. The latter may seem like a strange statement, and yet we all

know that we are all loth to insist upon what might seem like trifles with friends in matters of business, when if we had taken the original precaution to have all points stated in writing there would be little likelihood of a misunderstanding.

If either party to a business agreement misrepresents his financial condition, or otherwise makes fraudulent representations, the contract is not binding, although written, and attested by a notary.

If there are two parties to a business agreement, the paper should be prepared in duplicate and each should have a copy; in fact, as many copies should be furnished as there are parties to it.

Partnerships may be formed, in which the parties put into the business equal or unequal amounts of capital, with their services; or in which knowledge and experience are placed as an offset to capital. In some cases a person may contribute his share of the capital and have a voice in its management, but not appear as a member of the firm, in which case he is a silent partner; on the other hand if he takes no active part in the management, but contributes to the capital and shares the profits, he is called a dormant partner. Each partner, however, whether active, silent or dormant, is liable for the acts or debts of all the others, though contracted in their individual capacities.

AIDS IN BUSINESS

It is strange, but nevertheless true, that many business men, considered quite capable, are ignorant about many things which should be common knowledge. There is no country in the world, for instance, which approaches the United States in the magnitude of its domestic mail operations. Yet the average business man, who is using the mails continually, is quite ignorant about the rates and the details of the postal law governing the mailing of the different classes of matter.

General Postal Suggestions to the Business Man.—The following instructions and suggestions issued by the Post-Office Department should be carefully followed by every business man who wishes to have his mail promptly forwarded:

Mail all letters, etc., as early as possible, especially when sent in large numbers, as is frequently the case with newspapers and circulars.

All mail matter at large post-offices is necessarily handled in great haste and should therefore in all cases be so plainly addressed as to leave no room for doubt and no excuse for error on the part of postal employees. Names of states should be written in full (or their abbreviations very distinctly written) in order to prevent errors which arise from the similarity of such abbreviations as, Cal., Col.; Pa., Va., Vt.; Me., Mo., Md.; Ia., Ind.; N. H., N. Y., N. J., N. C., D. C.; Miss., Minn., Mass.; Nev., Neb.; Penn., Tenn., etc., when hastily or carelessly written. This is especially necessary in addressing mail matter to places of which the names are borne by several post-offices in different States.

Avoid as much as possible using envelopes made of flimsy paper, especially where more than one sheet of paper, or any other article than paper, is inclosed. Being often handled, and even in the mail bag subject to pressure, such envelopes not infrequently split open, giving cause of complaint.

Never send money or any other article of value through the mail except either by means of a money order or in a registered letter. Any person who sends money or jewelry in an unregistered letter not only runs a risk of losing his property, but exposes to temptation every one through whose hands his letter passes, and may be the means of ultimately bringing some clerk or letter-carrier to ruin.

See that every letter or package bears the full name and post-office address of the writer, in order to secure the return of the letter, if the person to whom it is directed cannot be found. A much larger portion of the undelivered letters could be returned if the names and addresses of the senders were always fully and plainly written or printed inside, or on the envelopes. Persons who have large correspondence find it most convenient to use "special return envelopes"; but those who only mail an occasional letter can avoid much trouble by writing a request to "return if not delivered," etc., on the envelope.

When dropping a letter, newspaper, etc., into a street mailing-box,

or into the receptacle at a post-office, always see that the packet falls into the box and does not stick in its passage; observe, also, particularly, whether the postage stamps remain securely in their places.

Postage stamps should be placed on the upper right-hand corner of the address side of all mail matter.

The street and number (or box number) should form a part of the address of all mail matter directed to cities. In most cities there are many persons, and even firms, bearing the same name.

Before depositing any package or other article for mailing, the sender should assure himself that it is wrapped and packed in the manner prescribed by postal regulations; that it does not contain un-mailable matter nor exceed in the limit of size and weight, as fixed by law; and that it is fully prepaid and properly addressed.

The postage stamps on all mail matter are necessarily cancelled at once, and the value of those affixed to packages that are afterward discovered to be short-paid, or otherwise un-mailable, is therefore liable to be lost to the senders.

It is unlawful to send an ordinary letter by express, or otherwise outside of the mails, unless it be enclosed in a government-stamped envelope. It is also unlawful to inclose a letter in an express package unless it pertains wholly to the contents of the package.

It is forbidden by the regulations of the Post-Office Department for postmasters to give to any person information concerning the mail matter of another, or to disclose the name of a box-holder at a post-office.

Letters addressed to persons temporarily sojourning in a city where the Free Delivery System is in operation should be marked "Transient" or "General Delivery," if not addressed to a street and number or some other designated place of delivery.

Foreign books, etc., infringing United States copyright are undeliverable if received in foreign mails, or mailed here.

The foregoing rules and suggestions apply to postal matters in the United States.

Domestic Rates of Postage and Money Orders.—The rates and regulations governing domestic postage apply to the United States and its island possessions of Guam, Hawaii, Porto Rico, Tutuila and the Philippines.

First Class.—Letters and all written matter, whether sealed or unsealed, and all matter closed against inspection, either by nailing, sewing, wrapping or in any other manner, so that the contents cannot be removed from the wrapper and returned thereto without mutilating either, are subject to first-class rate of postage, 2 cents per ounce or fraction thereof.

Special Delivery.—Any article of mailable matter, bearing a 10-cent special delivery stamp, in addition to the lawful postage, is entitled to immediate delivery on its arrival at the office of address between the hours of 7 A. M. and 11 P. M., if the office be of free-delivery class; and the hours between 7 A. M. and 7 P. M. if the office be other than a free-delivery office. To entitle such a letter to immediate delivery, the residence or place of business of the addressee must be within the carrier limits of a free-delivery office and within one mile of any other office.

Second Class.—On all regular newspapers, magazines and other periodicals issued at stated intervals not less frequently than four times a year, when mailed by publishers, the postage is one cent for each pound. A special rate of one cent for four ounces is made for all second-class matter by other than publishers or newsdealers.

Third Class embraces printed books, pamphlets, circulars engravings, lithographs, proof-sheets with manuscript accompanying same, and all matter of the same general character of personal correspondence. Circulars produced by the mimeograph, hectograph, electric pen and other similar processes of transfer in imitation of hand or type-writing, are mailable at the third-class rate of postage when presented to the post-office or carrier station in not less than twenty identical copies. Rate of postage, one cent for each two ounces or fraction thereof.

Fourth Class.—All mailable matter, like merchandise, not included

in the three preceding classes, which is so prepared for mailing as to be easily taken from the wrapper and examined. Rate, one cent per ounce or fraction thereof, except seeds, roots, cuttings, bulbs, plants and scions, which are one cent per two ounces. Limit of weight, four pounds.

Money Order Fees.—For domestic money orders in denominations of \$100 or less, the following fees are charged:

For orders for sums not exceeding \$2.50	3c
For over \$2.50 and not exceeding \$5	5c
For over \$5 and not exceeding \$10	8c
For over \$10 and not exceeding \$20	10c
For over \$20 and not exceeding \$30	12c
For over \$30 and not exceeding \$40	15c
For over \$40 and not exceeding \$50	18c
For over \$50 and not exceeding \$60	20c
For over \$60 and not exceeding \$75	25c
For over \$75 and not exceeding \$100	30c

EVERY MAN HIS OWN LAWYER

OR

How to Understand Business Rules

All men in any kind of business, trade, or profession, follow certain well established rules or laws of business. If they do not observe these laws, they are quickly put out of business, and if they refuse, they can not do business or engage in any trade or profession.

The careful observance of these laws and regulations make for success, and they affect every one without distinction of person.

If a man does not know the law it is his fault, and he can not give his ignorance as an excuse for not complying with it.

It is highly important to know just where you stand in the transactions of everyday life, and the principal things one ought to know are here given:

1. A man who conceals a fraud is as guilty as the man who commits it.
2. No person can be compelled to do impossibilities.
3. Where two men agree to do or not to do a certain thing and there is no consideration in money or other valuable thing provided, the agreement is of no effect—it is void.
4. You may sign an agreement with a lead pencil—it is good in law.
5. A receipt for money or other valuable thing is evidence of payment, but it is not conclusive, that is, it may be shown that the receipt is a forgery, was obtained by force, deceit, fraud, when insane, intoxicated, or any other reason to show disability may be given.
6. Where persons are partners, the acts of one will bind the others.
7. A contract made with a minor, that is, a woman under eighteen

or a man under twenty-one years of age, is not binding upon him, and can not be enforced. In case of a promissory note signed by him, he may set up against its payment that he was under age, or a minor at the time he signed. But a minor may ratify his contracts made when under age, after he becomes of age, but he can not be compelled to do so.

8. You can not make a valid contract with a lunatic, idiot or other person without understanding.

9. You can not make a good contract on Sunday, but you can ratify on a week day a contract made on Sunday, dating it on a week day.

10. A man who employs another as his agent, is liable for the acts of the agent if performed within the scope of his authority. Thus: the owner of an automobile is liable for an injury caused by his chauffeur. But, if the agent or employee acts on his own responsibility and outside the line of his duty or business, the principal can not be held liable for injury.

11. Each individual in a partnership is liable for the entire amount of the firm debts.

12. Where a promissory note does not specify the interest or any interest, the latter does not begin to run until the note becomes due.

13. A verbal lease of real estate is good only for one year. Where made for more than one year such lease is void unless in writing.

14. If a man indorses a promissory note, he is exempt from liability if notice of its non-payment is not mailed or served on him within twenty-four hours of such non-payment.

15. A note obtained by fraud, gambling, or from an intoxicated or other disabled person can not be collected.

16. Where the time of payment of a promissory note is not mentioned in the note, it is payable on demand, that is, immediately, if the owner desires to collect it.

17. If a man desires to avoid liability as the indorser of a note, he must write the words "without recourse" under his signature.

18. A check indorsed by the payee, that is the person to whom it

is made payable, is evidence of payment in the hands of the person who drew the check—the drawer.

19. Where a debt is outlawed, that it has passed beyond the Statute of Limitations, it may be revived by making a partial payment after the date of outlaw.

20. If a promissory note is given without any consideration, the lack of consideration may be set up against its payment by the maker against the person to whom made payable. But where a person ignorant of the want of consideration buys it for value, he can collect of the maker.

21. A lost or stolen promissory note payable to bearer or indorsed in blank, can not be collected by the finder or thief.

22. The holder of a lost or stolen promissory note, who receives it in good faith for value before it is due, can hold it and collect from the owner against his claims existing at the time it was lost.

23. If a promissory note is pledged to a bank as security for the payment of a loan or debt, the bank is liable to the owner of the note for its full amount, if it fails to demand payment when due and have it protested if payment be refused.

24. The intent of the parties to a contract governs its interpretation.

25. You can not back out of a proposition made in writing and sent by mail, after the other party has mailed an unconditional acceptance.

26. The conditional acceptance of a proposition is not binding on the party making the proposition.

27. Every contract is governed by the law of the place where the contract is made.

28. Before a man signs a contract, he must carefully look it over and see that all its provisions are fixed and certain, and have not been altered. In plain language: Do not sign any contract until you know exactly what it contains and expresses. You can not defend against any contract by saying, "I did not know what it contained." This is true even if you can not read.

29. If you permit your name to be used as a partner in a firm although you have no interest in the business, you will be responsible for the debts of the firm.

30. The death of a partner dissolves the partnership unless it expressly stipulated in writing that the representative of the deceased partner may continue the business with the survivor for the benefit of the widow and children.

31. A partner may be called upon to make good partnership debts with his individual property. In this connection, never forget that each partner may be held for the acts of the other partners as well as for his own.

32. You can not do through another what would be illegal for you to do yourself. But you make an illegal act of your agent your own by accepting the benefit arising out of it.

33. If you go beyond your authority as an agent in any business, you make yourself personally responsible.

34. A real estate lease for over three years must be recorded.

35. If you occupy a man's real estate without a lease for a specified time, you are a tenant at will, entitled to one month's notice in writing before you can be removed from the premises.

36. A tenant is not responsible for taxes unless it is so stated in the lease.

37. A tenant for a specified term may underlet the property unless the lease forbids it. Tenants at will can not underlet any part of the property.

38. A husband can not make a lease which will bind his wife's property after his death.

39. A lease made by a minor is not binding after such minor has attained his majority, but the lessee is bound nevertheless. Should the minor receive rent after attaining his majority, it will be a ratification of the lease.

40. A new lease renders a former lease void and of no effect.

41. Where a mortgage on the property is given prior to the date of the lease, the latter ceases when the mortgage is foreclosed. Other-

wise if the lease is dated before the mortgage, for in that case the lease is not subject to the mortgage.

42. When a tenant assigns his lease even with the landlord's consent, he will continue liable for the rent unless the lease is surrendered and cancelled.

43. If you put fixed improvements upon the leased property, you can not remove them after the lease has expired. Trade fixtures, such as a saloon bar, trees and shrubs belonging to a gardener or nurseryman may be removed as not fixtures made immovable and part of the realty.

44. A farmer owns to the middle of a road on which his land borders unless his deed to the land expresses the contrary. But his ownership in the road is subject to the right of the public to the use of it as a road.

45. If a tree grows over the land of another adjoining owner, the latter may cut away the branches hanging over his land. But if the branches are bearing fruit he can not have the fruit that falls to the ground. The owner of the tree may enter peaceably upon the adjoining land and remove the branches and the fruit.

46. If a man's land is entirely surrounded by the land of another, the latter may be compelled to give the former a road or way out. This is called "A way of necessity."

47. Where a person performs labor on a thing or articles put in his possession—to make repairs for instance—he is called a bailee, and may hold the thing or article until his charges are paid. That is he holds the thing by virtue of a lien as security for his services.

48. An innkeeper, that is, one who keeps an inn, tavern, or hotel, has a lien on the baggage of his guests for his charges. But he is responsible for the safe custody of the goods of his guests.

49. A boarding house is not an inn, neither is a cafe, eating house or lunch club, and they have no lien on the goods of a boarder, neither are they responsible for their safe custody, but are liable for the negligence of servants.

50. Common carriers, that is railroads, express companies, stage

companies, wagoners, etc., have a lien on the goods carried by them for their charges and disbursements.

51. The seller of goods—the vendor—has a lien on goods sold for payment of the price, where no credit has been given.

52. Agents have a lien on the goods of their principals for money advanced for the benefit of the latter.

53. It is a general rule that all persons have a lien on goods which they are compelled to receive and upon which they bestow labor or expense. As soon as possession is surrendered, however, the lien is lost.

54. A chattel mortgage on your personal property must be recorded. If not, the property can be seized on attachment or levied on to satisfy a judgment against you just the same as if you had not given a chattel mortgage.

55. A chattel mortgage covers only property owned at the time the mortgage is given. It does not cover any property obtained after the date of the mortgage.

56. A chattel mortgage given to defraud creditors is void.

57. A chattel mortgage given to secure a fictitious debt is not good. If you keep a hotel you are bound to receive travelers, and if you refuse you may be compelled to pay damages.

58. If you sell goods or property you must give the purchaser possession, or your creditors can take it to satisfy your debt.

59. Every description of property may be given by will.

60. Any person not disqualified by age or mental incapacity can make a valid will.

61. Property may be willed to persons who can not make a will at all.

62. Marriages may be entered into by any man or woman except the following persons: Idiots, lunatics, persons related by blood, as cousins, infants under the age of consent, eighteen in a woman and twenty-one in a man, according to the law of the State where the marriage is contracted, and all persons already married and not divorced.

63. All the property owned by a woman before her marriage is her own separate property, can not be interfered with by her husband,

and is not liable for his debts, and she may dispose of it the same as if she were not married.

64. The finder of lost property has a clear title to it against all persons except the owner.

65. If you find anything in a hotel the landlord can not claim it unless you are in his employ, in which case you are his agent.

66. A person is of full age the day before the twenty-first anniversary of his birthday; or the day before the eighteenth anniversary of a woman.

THE ART OF ELOCUTION AND ORATORY

How to Speak in Public Meetings—Readings and Recitations for Home Entertainment

BY MARVIN VICTOR HINSHAW

Of the Hinshaw School of Elocution, Oratory and Music

The art of elocution and oratory is not, as many erroneously suppose, an artificial combination of tones, looks and gestures, but is the scientific portrayal of thoughts and emotions by means of vocal and physical expression. A knowledge of a few fundamental rules and principles which govern these methods of expression will equip the elocutionist or orator to appear to advantage before an audience. The measure of success to be obtained afterward will depend upon the speaker's capacity to think the thoughts and feel the emotions to be expressed.

Naturalness, ease and grace are essential to success in public speaking. The easiest and most graceful position is to stand erect, not stiffly, but naturally, with one foot slightly in advance of the other and the weight of the body on the back foot. Then speak clearly and distinctly; do not hurry your enunciation of words, but speak every syllable plainly, sounding all of the consonants at the end of the words, but sustaining only the vowels.

While speaking, support the tone entirely by the breath; do not use the muscles of the throat for this purpose. Speak from the diaphragm, in other words let the tones come from the chest and not from the throat, otherwise the voice will not carry, and the audience will hear only a confusion of guttural sounds. The power which propels the breath is in the diaphragm and walls of the chest, therefore diaphragmatic breathing is always correct, and **not** abdominal breathing as many

suppose. Speak with forceful and compact breath, and never breathe in the middle of the phrase,—but only between phrases—all pauses which occur during the continuance of a phrase must be made without renewing the breath in order to be effective.

Correct phrasing can be acquired by always speaking in phrases, and not by the live or semi-phrase.

While it is essential to correct speaking that there should be no hurry, it is quite as important that the delivery should not be prolonged, but that each phrase and sentence should be spoken with regularity.

Aside from the regular pauses indicted by punctuation, the speaker should always make such pauses as will strengthen the meaning of the words. A word can frequently be emphasized to a greater degree by a momentary pause than it can by any stress of voice.

Although correct gesture is one of the greatest aids of expression, too many gestures will spoil the effect of what would otherwise be a most successful effort. Therefore, I advise the use of few gestures and only such as will tend to emphasize what is said.

The rules for speaking apply with the same force and exactness to reading, for reading should be a perfect facsimile of speaking.

In speaking, reading, or portraying a character in a dialogue or play speak with the face as well as the voice. Exercise the facial muscles and the practice until you can control them, for the emotions of Anger, Love, Grief, Fear, Surprise, Hate, etc., should be mirrored in the face as well as conveyed by the voice.

Every part of the body can be made to aid expression—the arms, the hands, the eyes, the legs, the feet, the head—there is use for them all, particularly in portraying characters in dialogues and plays, where there is wider range of expression than in a single recitation.

But whether the character to be portrayed, whether in recitation, dialogue or play, the speaker should always speak in a voice natural to such a character, and for the time being imagine **himself** or **herself** that particular individual.

EXERCISES FOR THE BODY

1. With body erect and hands at sides, move the head to right and left, and forward and backward; cultivates the muscles of the neck.
2. With hands on the hips, move the upper part of the body to right and left, and forward and backward; this cultivates the muscles of the chest and back.
3. Close the hands, extend the arms in front, and bring the hands together behind the back; repeat at least twenty times.
4. Stand erect, with arms straight at the sides; move the arms outward from the sides, and elevate them, bringing the hands above the head; repeat at least twenty times.
5. Hold the right arm out horizontally, palm of hand upward; double the left arm, the tips of the fingers resting on the shoulder; then stretch out the left arm, at the same time doubling the right arm and placing the tips of the fingers on the right shoulder; repeat, and then make the movements with both arms simultaneously.
6. Holding the arms straight, swing them with a rotary motion, thrusting them forward as they are elevated and backward as they are lowered, bringing them to the sides, and then repeat.
7. Lift the hands from the sides to the shoulders, then raise the arms at full length above the head, and also extend them horizontally, dropping them at the sides; repeat.
8. Standing erect, with the hands on the hips, lower the body, bending the knees, the weight resting on the toes, and rise; repeat at least fifteen times, but not too fast.
9. Placing the hands on the hips, right leg forward and left leg slightly bent; thrust the body forward, thus straightening the left leg and bending the right; then placing the left leg forward, repeat movements.
10. With the body bent forward, closed hands between the knees, raise the body and elevate the hands above the head, taking care to keep the arms straight; repeat.

11. Place the hands on the front side of the hips, bend the body forward, and then rise to an erect position, at the same time throwing the head backward; repeat.

12. Steady yourself with one hand on a chair; place the other hand on the hip and swing the leg forward across the other; then backward; repeat and then swing the other leg in like manner.

13. Steady yourself with one hand on a chair, place the other hand on the hip, and swing the leg forward and backward; repeat, and then swing the other leg in like manner.

14. Stretch the body forward, placing the hands on the bottom of a chair; then straighten the arms and raise the body. This must not be repeated so many times as to render the muscles sore and stiff.

15. Extend the arms forward at full length, palms downward; then move the hands backward and forward as far as possible; this renders the fingers and muscles of the wrist pliant.

16. Stand erect with hands on the hips and light weight on the head; then rise on the toes and fall.

17. Extend the arms slightly from the sides, close the hands and then rotate them; this cultivates the muscles of the arms.

THE ART OF ELOCUTION

Elocution is the art of reading and speaking correctly. Its rules relate chiefly to the management of the voice in the expression of thought and emotion.

The vocal qualifications, necessary to enable the reader or speaker to bring out the sense and sentiment of discourse in a pleasing and impressive manner, are:

First, a clear, full, resonant voice.

Second, a perfectly distinct and correct articulation.

Third, such a control of the voice, as to be able to vary its modulations at pleasure.

Ignorance of the right way of using the lungs and the larynx, in speaking, reading, singing, has caused more cases of bronchitis and

pulmonary consumption among students, vocalists, clergymen and other public speakers, than all other causes combined.

The right use of the breathing apparatus, in connection with the exercise of the voice, ought, therefore, to be the first subject to which the attention of the student of elocution is called. Before the pupil is permitted to read a sentence, he must be taught, not by precept, but by example, how to manage the breath while exercising the voice.

The person thus trained will speak, read or sing, in a clear, full, natural tone, and will grow up, in a great measure, free from the worst faults and defects in elocution.

BREATHING EXERCISE

Stand or sit erect; keep the head up and the chest expanded; throw the shoulders well back; place the hands upon the hips, with the fingers pressing upon the abdomen, and the thumbs extending backward; inhale the breath slowly, until the lungs are fully inflated, retaining the breath for a few moments, then breathing it out as slowly as it was taken in.

Let the chest rise and fall freely at every inspiration, and take care not to make the slightest aspirate sound, in taking or giving out the breath.

Continue to take in and throw out the breath with increasing rapidity, until you can instantly inflate, and, as suddenly, empty the lungs. Repeat this exercise several times a day, and continue it as long as it is unattended with dizziness or other unpleasant feelings.

EXPRESSION

Expression includes the rules and exercise which relate to the management of the voice, the look, gesture and action, in the expression, thought, sentiment and passion.

Exercises in articulation should be practiced until a good control of the voice has been obtained.

A good articulation consists in giving to each element in a syllable its due proportion of sound and correct expression, so that the ear can readily distinguish each word, and every syllable that is uttered.

A full pure tone of voice, and a good articulation, constitute the basis of every other excellence in reading and oratory.

TESTING THE VOICE

To obtain a full, deep, rich tone, the student must resort to every conceivable expedient for modifying the voice. Whenever he utters a sound that is very pleasing to the ear, or that impresses his mind as being very striking or significant, he should repeat it, until he can command it without difficulty at his pleasure.

The most significant, impressive and pleasing tones of the voice can not be taught, or even described; the pupil, if he ever learns them, must find them out for himself, by careful, persevering practice. In short, he must try every plan, and resort to every appliance that he can command, in his endeavors to perfect himself in the art of reading and speaking with ease, elegance and impressive effect.

STYLES OF ELOCUTION

One of the most important matters to be considered before engaging in a reading or declamatory exercise, is the style or manner in which the piece should be given.

In Argument, the style must be characterized by directness and earnestness.

In Description, the speaker must proceed in precisely the same manner that he would if he were actually describing the thing spoken of.

In Narration, he must proceed as if narrating some part of his own experience.

In Persuasion, he must use those tones, looks and gestures only, which he knows are appropriate to persuasion.

In Exhortation, he must appeal, beseech and implore, as the case may require.

In pieces of a mixed character, he must vary the style to suit the sentiment and character of the passage.

When the reader understands the principles and rules which have

been discussed, sufficiently well to be able to give a correct, practical exemplification of each of them, he ought to select passages for himself, suitable as exercises in cadence, pause, parenthesis, antithesis, climax, amplification, repetition and transition; also in pitch, force, stress, movement, quantity, in personation, in style, and in every rule in modulation and expression.

He must especially practice in every kind of stress, and with every degree of force, from the most subdued whisper to the shout of enthusiastic exultation.

GENERAL RULES FOR THE CULTIVATION OF THE VOICE

The only basis upon which a full, firm, pure tone of voice can be formed, is deep and copious breathing. To do this the chest must be well thrown out, the head erect, and the throat and mouth opened so wide that the voice will meet with no obstruction in its course.

The great object in commencing any systematic course of vocal culture, ought to be to deepen and strengthen the voice. To accomplish this, the student must, in his vocal exercises, stretch the muscles about the throat and the root of the tongue, and those that regulate the action of the lower jaw, so as to form the voice lower down in the throat than he is in the habit of doing.

COMPASS OF THE VOICE

To increase the compass of the voice, declaim short passages which require intense force on a high pitch. The pupil will discover, after the voice has been thus taxed to its highest capabilities, that it will perform its office with surprisingly greater facility and ease on the natural key, and in a lower pitch than he could reach before.

The most contracted and superficial voice may soon be made strong and flexible by this kind of exercise; and it cannot be improved in any other way. If your voice is feeble, practice singing, shouting and declaiming with the utmost force, at the top of the voice, whenever opportunity presents itself, and it will soon acquire sufficient strength and resonance.

TOLD IN DIALECT

In this department are included the most humorous and comic selections in German, Irish, Yankee, Western and Southern dialects, all by famous authors.

HOW DID DIS YERE WORLD GIT YERE?

An address by the Hon. Scalpulusas Johnson, the "Black Magnet of Tennessee."

"My frens, is dar' one among you who ever stopped to think dat dis world was not allus yere? Probably not. You hev gone fussin' around without thought or care whether dis globe on which we hev the honor to reside is one thousand or one millyun y'ars old. Did you eber sot down on de back steps in de twilight an' ax yerself how dis world cum to be yere anyhow? How was it made? How long did it take? How did de makin' begin? No; none of ye hev. Ye hev put in yer time shootin' craps, playin' policy, spottin' off hen houses an' sleepin' in de shade, an' ye ar' a pack of pore, ignorant critters in consekence.

"My frens," continued the speaker, "what occupied dis yere space befo' de world took its place? Some of you no doubt believe it was a vast body of water—a great ocean full of whales. Others hev argued dat it was one vast plain, whar' persimmons an' watermelons grew de hull y'ar round. (Yum! yum!) You is all mistaken. It was simply goneeness—emptiness—nuffinness—space. It was de same emptiness dat you see when you look skyward. De space at present occupied by dis world could hev once bin bought fur an old dun-cull'd mawl wid his teef gone, an' it would hev bin a dear bargain at dat. De reason it wasn't sold was bekase dar' was nobody yere to buy it—nobody to git up a boom.

"How did dis world git a start? Some of you may hev wondered about it, but it is mo' likely dat you has dun let it go, an' paid no tenshun to de matter. In de fust place de Lawd had to find de space. You can't build a cabin till you git de space to build on. Dar had to be a space to put de world in. De atmosphere had to be shoved aside

to make a big hole, an' when de hole was dar de world commenced to make. You hev red dat eberything was created in six days. Mighty long days dose were. I has figgered on it a good many times, an' I'ze tellin' ye dat it took thousands of y'ars. Dar was a powerful lot o' periods to go frew wid befo' things come out ship-shape.

“Dar was de chaotic period—a time when eberything was wrong side up an' inside out. Flames was a-rollin', de oceans a-heavin', mountains risin' up to sink away again, an' dar was no tellin' who would cum out on top. Dat period lasted fur 10,000 y'ars, an' it was a good thing dat we wasn't around.

“De nex' period was de passle period—a time when eberything was passed out accordin' to common sense. De oceans war giben boundaries—de ribers war giben beds—de mountains war distributed around to give moas' eberybody some side hill, an' dar was à gineral pickin' ober and sortin' out to make a good appearance. Dis period lasted about 10,000 y'ars, an' you didn't lose nuffin' by bein' out of town. De nex' period is known as de coolin' off period. Eberything had bin red hot fur 20,000 y'ars, an' it took a heap o' time before dey got cool 'nuff to handle. When dey did we had a surface composed of water an' sich. Fur thousands of y'ars dar wasn't nuff sile fur a grasshopper to scratch in, nor 'nuff grass fur to make a green streak on a pair o' white pants.

“My frens, dar war odder periods—de ice period, de drift period, de dirt period, de grass period—and finally all was ready an' waitin' fur de man period. De world had bin created an' was all right. Birds were flyin' around, chickens roosted so low dat you could reach up an' pick 'em, an' de hoss an' ox an' cow stood waitin' to be milked. It was a beautiful scene. I kin shut my eyes an' see it. If you could hev bin right dar at dat time yon would hev busted yourselves on 'possum an' yams, de fattest kind o' pullets—de biggest sart o' 'possums—de heaviest yams an' de moas' gigantic watermelons—all right dar beggin' of you to eat 'em up widout costin' a cent.

“Den man an' woman war created, an' things has gone along bang-up eber since. I has bin pained an' grieved to h'ar dat sartin' cull'd

men hev contended dat de black man was bo'n fust. In fact dat Adam was jist about my size an' complexun. Gem'ln, doan' you believe it. It hain't so. If it was so we'd be walkin' into barber shops kept by white men an' layin' ourselves back fur a shave. We wouldn't hev dis fuzzy h'ar. We wouldn't be so liberal in de size of de fut an' de length of de heel. We could pass a smoked ham hangin' in front of a grocery in de night widout stoppin' to look if de grocer war in.

“My frens, wid dese few homogenous disqualifications I bid you good-night, as de hour has grown late, an' I believe I has satisfied you on de soundness of my theory. Think of these things fur yourselves. Animadvert on de diaphragm doorin' your hours of leisure. Doan' accept things as you find them, but inquar' of yourselves why de thusness of de thisness emulates de consanguinity of de concordance.”

COURTSHIP AT THE HUSKIN' BEE

The Huskin' bee wuz over, ez the sun wuz goin' down
In a yellor blaze o' glory jist behind the maples brown,
The gals wuz gittin' ready 'n the boys wuz standin' by,
To hitch on whar they wanted to, or know the reason why.

Of all the gals what set aroun' the pile of corn thet day,
A'twistin' off the rustlin' husks, ez ef 'twas only play,
The pertyest one of all the lot—'n they wuz putty, too—
Wuz Zury Hess, whose laffin' eyes cud look ye through an' through.

Now it happened little Zury found a red ear in the pile,
Afore we finished huskin', 'n ye orter seen her smile;
For, o' course, she held the privilege, if she would only dare,
To choose the feller she liked best 'n kiss him then 'n there.

My! how we puckered up our lips 'n tried to look our best,
Each feller wished he'd be the one picked out from all the rest;
'Til Zury, arter hangin' back a leetle spell or so,
Got up 'n walked right over to the last one in the row

She jist reached down 'n touched her lips onto the ol' white head
O' Peter Sims, who's eighty year ef he's a day, 'tis said;
She looked so sweet ol' Peter tho't an angel cum to say
As how his harp wuz ready in the land o' tarnal day.

Mad? Well I should say I was, 'n I tol' her goin' hum
As how the way she slighted me had made me sorter glum,
'N that I didn't think she'd shake me right afore the crowd—
I wuzn't gointer stand it—'n I said so pooty loud.

Then Zury drapped her laffin' eyes 'n whispered to me low,
"I didn't kiss ye 'fore the crowd—'cause—'cause—I love ye so,
'N I thought ye wuldn't mind it if I kissed ol' Pete instead,
Because the grave is closin' jist above his pore ol' head."

Well—wimmin's ways is queer, sometimes, and we don't allus know
Jist what's a-throbbin' in their hearts when they act thus 'n so—
All I know is, that when I bid good night to Zury Hess,
I loved her more'n ever, 'n I'll never love her less.

THE LITTLE RID HIN.

Well, thin, there was once't upon a time, away off in the ould country, livin' all er lone in the woods, in a wee bit iv a house be herself, a little rid hin. Nice an' quiet she was, and niver did no kind o' harrum in her life. An' there lived out over the hill, in a din o' the rocks, a crafty ould felly iv a fox. An' this same ould villain iv a fox, he laid awake o' nights, and he prowled round shly iv a daytime, thinkin' always so busy how he'd git the little rid hin, an' carry her home an' bile her up for his shupper.

But the wise little rid hin niver went intil her bit iv a house, but she locked the door afther her, and pit the kay in her pocket. So the ould rashkill iv a fox, he watched, an' he prowled, an' he laid awake nights, till he came all to skin an' bone, an' sorra a ha'porth o' the little rid hin could he get at. But at lasht there came a shcame intil

his wicked ould head, an' he tuk a big bag one mornin', over his shoulder, an' he says till his mother, says he, "Mother, have the pot all bilin' again' I come home, for I'll bring the little rid hin to-night for our shupper."

An' away he wint, over the hills, an' came crapin' shly and soft through the woods to where the little rid hin lived in her shnug bit iv a house. An' shure, jist at the very minute that he got along, out comes the little rid hin out iv the door, to pick up shticks to bile her tay-kettle. "Begorra, now, but I'll have yees," says the shly ould fox, an' in he shlips, unbeknownst, intil the house, an' hides behind the door. An' in comes the little rid hin, a minute afther, with her apron full iv shticks, an' shuts to the door an' locks it, an' pits the kay in her pocket. An' thin she turns round—an' there shtands the baste iv a fox in the corner. Well, thin, what did she do, but jist dhrop down her shticks, and fly up in a great fright and flutter to the big bame across inside o' the roof, where the fox couldn't git at her!

"Ah, ha!" says the ould fox, "I'll soon bring yees down out o' that!" An' he began to whirrul round, an' round, an' round, fashter, an' fashter, an' fashter, on the floor, after his big, bushy tail, till the little rid hin got so dizzy wid lookin, that she jist tumbled down aff the bame, and the fox whipped her up and popped her intil his bag, and shtarted off home in a minute. An' he wint up the wood, an' down the wood half the day long wid his little rid hin shut up shmotherin' in the bag. Sorra a know she knowed where she was at all, at all. She thought she was all biled an' ate up, an' finished shure! But, by an' by, she remimbered herself, an' pit her hand in her pocket, an' tuk out her little bright scissors, and shnipped a big hole in the bag behind, an' out she leapt, an' picked up a big shtone an' popped it intil the bag, an' rin aff home an' locked the door.

An' the fox he tugged away up over the hill, with the big shtone at his back thumpin' his shoulders, thinkin' to himself how heavy the little rid hin was, an' what a fine shupper he'd have. An' whin he came in sight iv his din in the rocks, and shpied his ould mother a watchin' for him at the door, he says, "Mother! have ye the pot

bilin'?" An' the ould mother says, "Sure an' it is; an' have ye the little rid hin?" "Yes, jist here in me bag. Open the lid o' the pot till I pit her in," says he.

An' the ould mother fox she lifted the lid o' the pot, an' the rashkill untied the bag, and hild it over the pot o' bilin' wather, an' shuk in the big, heavy shtone. An' the bilin' wahter shplashed up all over the rogue iv a fox, an' his mother, an' schalded them both to death. An' the little rid hin lived safe in her house foriver afther.

"DE COTE-HOUSE IN DE SKY."

Now I's got a notion in my head dat when you come to die,
 An' stand de 'zamination in de Cote-house in de sky,
 You'll be 'stonished at de questions dat de angel's gwine to ax
 When he gits you on de witness-stan' an' pins you to de fac's;
 Cause he'll ax you mighty closely 'bout your doins in de night,
 An' de water-million question's gwine to bodder you a sight!
 Den your eyes'll open wider dan dey eber done befo',
 When he chats you 'bout a chicken-scrape dat happened long ago!
 De angels on de picket-line erlong de Milky Way
 Keeps a-wachin' what yer dribin' at an' hearin' what you say:
 No matter what you want to do, no matter whar you's gwine,
 Dey's mighty apt to find it out an' pass it long de line;
 An' of'en at de meetin' when you make a fuss an' laff—
 Why, dey send de news a kitin' by de golden telegraph;
 Den, de angel in de orfis, what's a-settin' by de gate,
 Jes' reads de message wid a look an' elaps it on de slate!
 Den you better do your jutty well an' keep your conscience clear,
 An' keep a-lookin' straight ahead an' watchin' whar you steer;
 'Cause arter while de time'll come to journey fun de lan',
 An' dey'll take you way up in de a'r an' put you on de stan';
 Den you'll hab to listen to de clerk an' answer mighty straight.
 Ef you ebber 'spec' to trabble froo de alabaster gate!

HANS' REGISTERED LETTER

Hans Blukman got mad the other day. It was in London. There were a number of new letter-carriers wanted in the post-office department, and five or six score applicants were on hand to be examined by the shrewd medical gentlemen who were appointed to conduct this rigid scrutiny. Among these, was fat Hans Blukman, a well-to-do tradesman. He stood about the middle of the long line, before the closed doors of a room at the postoffice building. He waited his turn with perspiring impatience. Every now and then, the door would open, a head would be thrust through the crack of the door and cry "Next!" Then somebody---not Hans Blukman---would enter.

At last it came Hans' turn. He entered and found himself alone with a man of professional aspect. Hans held out a slip of paper. The official said:

"Take off your coat."

"Take off my goat? Vot you dink I come for? To get shafed? I vant——"

"All right. Take off your coat, or I can't examine you."

"Den I vos got to be examined? So? Dot's all right, I s'pose," and off came the coat.

"Off waistcoat, too!"

"Look here, my friend, you dink I was a tief? You wants to zearch me? Well, dot's all right. I peen an honest man, py dunder, and you don't vind no schtolen broperty my clothes insite! I vas never zearch pefore already——"

"I don't want to search you: I want to examine you. Don't you understand?"

"No, I ton'd understand. But dot's all right; dere's mine clothes off, und if I cold catch, dot vill your fault peen entirely."

The professional man placed his hand on the visitor's shoulder blade, applied an ear to his chest, tapped him on the breast-bone and punched him in the small of the back, inquiring if it hurt.

“Hurt? No, dot ton’d hurt; but maype, if dose foolishness ton’d stop, somepody ellus gits bretty soon hurt.”

“Does that hurt?” was the next question, accompanied by a gentle thrust among the ribs.

“No, dot ton’d hurt; but, by dunder, it——”

“Be quiet! I’m in a hurry—I’ve a dozen more to attend to. Now, can you read this card when I hold it out so?”

“No.”

“Can you read it now?” bringing it a few inches nearer.

“No; but you choost pring me out my spegtagles by my goat pocket and I read him.”

“Oh! that won’t do. Your sight is defective. I am sorry to say, and you are rejected. Put on your clothes—quick, please.”

“Dot’s all right. So I vos relected, eh? Well, dot vas nezzary, I subbose; but it’s very vunny, choost the same. And now I’ve peen relected und eggssamined, maype, you don’t some objections got to git me dot rechistered letter?”

“What registered letter?”

“Dot rechistered letter vot vas spoken about on dis piece baber.”

“The dickens! Who sent you to me with that? I thought you had come to be examined. Didn’t you apply to be a letter-carrier?”

“A letter-garrier? No, I don’t vant to be a letter-garrier. I half biziness got py mineself, but I vants my rechistered letter.”

“Here,” said the doctor to a messenger in the lobby, “show this man the registered-letter clerk,” and the bewildered foreigner was conducted to the proper window where after passing through such a trying ordeal he finally received his letter from “Sharmeny” all right.

MAMMY’S HUSHABY

Hushaby, hushaby, lil’ baby boy,

Shet yo’ eyes tight an’ drap off ter sleep;

Mistah Coon was a-pacin’ at a mighty jog

When he seed a ’possum curled up on a lawg:

“Howdy, Brer ’Possum, I’se glad you a’n’t a dawg”—

Hushaby, lil’ baby boy.

All de lil' mawkin' birds a sleepin' in dar nes',
 When night comes den sleepin' is de bes',
 Tek up m' honey boy an' hug him ter m' bres',
 Hushaby, lil' baby boy.

Hushaby, hushaby, lil' baby boy,
 Watch dawg bark an' booger man run;
 Down in the medder lil' bunnies race,
 Frolickin' an' jumpin' all about de place—
 Jess yo' quit dat laffin' right in yo' mammy's face—
 Hushaby, lil' baby boy.

Ol' brindle cow's a-callin', "goo' night, goo' night," she said,
 Time all lil' chilluns fer ter be in bed;
 Tight shet go dem bright eyes, down drap dat curly head—
 Hushaby, lil' baby boy.

Richard Linthicum.

McKINLEY'S EULOGY OF LINCOLN.

"It is not difficult to place a correct estimate upon the character of Lincoln. He was the greatest man of his time, especially approved of God for the work He gave him to do.

"History abundantly proves his superiority as a leader, and establishes his constant reliance upon a higher power for guidance and support.

"The tendency of this age is to exaggeration, but of Lincoln certainly none have spoken more highly than those who knew him best.

"The greatest names in American history are Washington and Lincoln. One is forever associated with the independence of the states and formation of the Federal Union, the other with the universal freedom and preservation of that Union.

"Washington enforced the Declaration of Independence as against England, Lincoln proclaimed its fulfillment, not only to a downtrodden race in America, but to all people, for all those who may seek the protection of our flag.

"These illustrious men achieved grander results for mankind with-

in a single century—from 1775 to 1865—than any other men ever accomplished in all the years since first the flight of time began.

“Washington engaged in no ordinary revolution. With him it was not who should rule, but what should rule. He drew his sword, not for a change of rulers upon an established throne, but to establish a new government, which should acknowledge no throne but the tribune of the people.

“Lincoln accepted war to save the Union, the safeguard of our liberties, and re-established it on ‘indestructible foundations’ as forever ‘one and indivisible.’

“To quote his own grand words:

“‘Now, we are all contending that this nation, under God, shall have a new birth of freedom, and that the government of the people, by the people, for the people, shall not perish upon the earth.’

“Each lived to accomplish his appointed task. Each received the unbounded gratitude of the people of his time, and each is held in great and ever-increasing reverence by posterity.

“The fame of each will never die. It will grow with the ages, because it is based upon imperishable service to humanity—not to the people of a single generation or country, but to the whole human family, wherever scattered, forever.

“The present generation knows Washington only from history, and by that alone can judge him.

“Lincoln we know by history also; but thousands are still living who participated in the great events in which he was leader and master.

“Many of his contemporaries survive him; some are here yet in almost every locality. So Lincoln is not far removed from us.

“History has proclaimed them the two greatest and best Americans. That verdict has not changed, and will not change, nor can we conceive how the historians of this or any age will ever determine what is so clearly a matter of pure personal opinion as to which of these noble men is entitled to greatest honor and homage from the people of America.

“Says the gifted Henry Watterson, in a most beautiful, truthful and eloquent tribute to the great emancipator:

“ ‘Born as lowly as the Son of God, reared in penury and squalor, with no gleam of light nor fair surroundings, it was reserved for this strange being, late in life, without name or fame, or seeming preparation, to be snatched from obscurity, raised to supreme command at a supreme moment, and intrusted with the destiny of a nation.

“ ‘Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scottish plowman and staid the life of the German priest?

“ ‘God alone, and as surely as these were raised by God, inspired of God was Abraham Lincoln; and a thousand years hence no story, no tragedy, no epic poem will be filled with greater wonder than that which tells of his life and death.

“ ‘If Lincoln was not inspired of God, then there is no such thing on earth as special providence or the interposition of divine power in the affairs of men.’

“My fellow citizens, a noble manhood, nobly consecrated to man, never dies.

“The martyr to liberty, the emancipator of a race, the savior of the only free government among men, may be buried from human sight, but his deeds will live in human gratitude forever.”

COTTON GROWER'S GUIDE

Showing Crop for Past Seventy-nine Years—Exports and American Consumption from 1904 to 1912—Amount of Cotton Used in Different Parts of the World—Cotton Supply of Other Parts of World, Compared to Our Own—The Number of Spindles in Operation in This and Other Countries—Amount of Bales Produced in Each of the Southern States—The Highest and Lowest Prices Cotton Has Sold for Each Year, from 1861 to year of 1912.

CROP OF THE UNITED STATES FOR SEVENTY-NINE YEARS.

The Following statements are furnished by the New York "Commercial and Financial Chronicle:"

Year	Bales	Year	Bales	Year	Bales	Year	Bales
1834	1,205,324	1853	3,262,882	1875	3,832,991	1894	7,527,211
1835	1,254,328	1854	2,930,022	1876	4,669,288	1895	9,892,766
1836	1,360,752	1855	2,847,339	1877	4,485,423	1896	7,162,473
1837	1,422,930	1856	3,527,845	1878	4,811,265	1897	8,714,011
1838	1,801,497	1857	2,939,519	1879	5,073,531	1898	11,180,960
1839	1,360,532	1858	3,113,962	1880	5,757,397	1899	11,235,383
1840	2,177,835	1859	3,851,481	1881	6,589,329	1900	9,439,559
1841	1,634,945	1860	4,669,770	1882	5,435,845	1901	10,425,141
1842	1,683,574	1861	3,656,006	1883	6,992,234	1902	10,701,453
1843	2,378,875	1862-1865	No record	1884	5,714,052	1903	10,758,326
1844	2,030,409	1866	2,193,987	1885	5,669,021	1904	10,123,686
1845	2,394,503	1867	2,019,744	1886	6,550,215	1905	13,556,841
1846	2,100,537	1868	2,593,993	1887	6,513,624	1906	11,319,860
1847	1,778,651	1869	2,439,039	1888	7,017,707	1907	13,550,760
1848	2,347,634	1870	3,154,946	1889	6,935,082	1908	11,581,829
1849	2,728,596	1871	4,352,317	1890	7,313,726	1909	13,828,846
1850	2,096,706	1872	2,974,351	1891	8,655,518	1910	10,650,961
1851	2,355,257	1873	3,930,508	1892	9,038,707	1911	12,132,332
1852	3,015,029	1874	4,170,388	1893	6,717,142	1912	16,043,316

The returns are for the years ending September 1. The average net weight per bale, for 1912, is 490.80 lbs.

COTTON CONSUMPTION OF THE WORLD

Consumption, Bales, 500 lbs	Great Britain	Continent	United States	India	All Others	Total World
1894-1895	3,250,050	4,030,000	2,743,000	1,074,000	446,000	11,543,000
1895-1896	3,276,050	4,160,000	2,572,000	1,105,000	492,000	11,605,000
1896-1897	3,224,000	4,368,000	2,738,000	1,004,000	546,000	11,880,000
1897-1898	3,432,000	4,628,000	2,962,000	1,141,000	725,000	12,888,000
1898-1899	3,519,000	4,784,000	3,553,000	1,314,000	845,000	14,015,000
1899-1900	3,334,000	4,576,000	3,856,000	1,139,000	868,000	13,773,000
1900-1901	3,269,000	4,576,000	3,727,000	1,060,000	784,000	13,416,000
1901-1902	3,253,000	4,836,000	4,037,000	1,384,000	905,000	14,415,000
1902-1903	3,185,000	5,148,000	4,015,000	1,364,000	766,000	14,478,000
1903-1904	3,017,000	5,148,000	3,908,000	1,368,000	869,000	14,310,000
1904-1905	3,620,000	5,148,000	4,310,000	1,474,000	1,060,000	15,612,000
1905-1906	3,774,000	5,252,000	4,726,000	1,586,000	1,097,000	16,435,000
1906-1907	3,892,000	5,460,000	4,950,000	1,552,000	1,145,000	16,999,000
1907-1908	3,690,000	5,720,000	4,227,000	1,561,000	1,083,000	16,281,000
1908-1909	3,720,000	5,720,000	4,912,000	1,653,000	1,159,000	17,164,000
1909-1910	3,175,000	5,460,000	4,533,000	1,517,000	1,304,000	15,989,000
1910-1911	3,776,000	5,460,000	4,485,000	1,494,000	1,400,000	16,615,000
1911-1912	4,160,000	5,720,000	5,211,000	1,600,000	1,788,000	18,479,000

EXPORTS AND DOMESTIC CONSUMPTION OF AMERICAN COTTON

	1911-1912 Bales	1910-1911 Bales	1909-1910 Bales	1908-1909 Bales	1907-1908 Bales	1906-1907 Bales	1905-1906 Bales	1904-1905 Bales
Export to Europe.....	9,934,132	7,459,397	6,093,400	8,198,922	7,275,973	8,144,301	6,448,430	8,333,556
Consumption in United States, Canada, etc.	6,145,323	4,955,030	4,969,257	5,454,781	4,677,988	5,578,677	5,120,273	4,963,348
Total	16,079,455	12,414,427	11,062,657	13,653,703	11,953,961	13,722,978	11,568,203	13,296,904

SOURCES OF COTTON SUPPLY, 1911-1912

The following shows the actual requirements in 1911-1912 and the estimate of Ellison & Co. for 1912-1913.

	1912-1913	1911-1912	1910-1911	1909-1910	1908-1909
	Total Est. Bales	Total Actual Bales	Total Actual Bales	Total Actual Bales	Total Actual Bales
America.....	14,397,000	14,411,000	11,950,000	11,507,000	12,860,000
East Indies.....	1,000,000	701,000	1,306,000	1,408,000	945,000
Other Countries.....	1,200,000	1,108,000	1,170,000	1,063,000	1,164,000
Total.....	11,597,000	16,220,000	14,426,000	13,978,000	14,969,000
Average Weight.....	488.2	487.7	485.7	478.7	491.9
Bales of 500 lbs.....	16,200,000	15,821,000	14,015,000	13,383,000	14,725,000

SPINDLES IN OPERATION

	1912	1911	1910	1909	1908	1907
Great Britain ...	56,750,000	56,500,000	56,000,000	55,600,000	54,600,000	52,000,000
Continent	42,500,000	42,000,000	40,000,000	39,600,000	37,000,000	35,800,000
United States....	29,677,000	29,003,000	28,636,000	27,780,000	26,752,000	25,924,000
East Indies.....	6,500,000	6,250,000	6,196,000	6,053,000	3,756,000	5,400,000
Total	135,427,000	133,753,000	130,832,000	128,433,000	124,108,000	119,124,000

THE COTTON CROP OF THE UNITED STATES BY STATES

States	1905-1906 Bales	1906-1907 Bales	1907-1908 Bales	1908-1909 Bales	1909-1910 Bales	1910-1911 Bales	1911-1912 Bales
North Carolina	711,000	644,000	675,000	725,000	660,000	777,000	1,165,000
South Carolina	1,140,000	941,000	1,205,000	1,290,000	1,188,000	1,244,000	1,725,000
Georgia	1,900,000	1,728,000	1,920,000	2,015,000	1,932,000	1,881,000	2,820,000
Florida	82,000	66,000	62,000	75,000	64,000	68,000	95,000
Alabama	1,874,000	1,332,000	1,202,000	1,385,000	1,088,000	1,230,000	1,730,000
Mississippi	1,275,000	1,543,000	1,495,000	1,745,000	1,137,000	1,271,000	1,225,000
Louisiana	595,000	930,000	700,000	528,000	285,000	274,000	400,000
Texas	2,525,000	4,073,000	2,309,000	3,908,000	2,653,000	3,135,000	4,268,000
Arkansas.....	640,000	915,000	775,000	1,020,000	728,000	838,000	945,000
Tennessee.....	300,000	317,000	230,000	350,000	253,000	340,000	455,000
All Others.....	778,000	1,007,000	949,000	788,000	662,000	1,074,000	1,215,000
Total crop.....	11,320,000	13,551,000	11,582,000	13,829,000	10,651,000	12,132,000	16,043,000

HIGHEST AND LOWEST PRICES

In New York for middling uplands cotton from January 1 to December 31, of the years named

Year	Highest	Lowest	Year	Highest	Lowest	Year	Highest	Lowest	Year	Highest	Lowest
1861....	38	11½	1874....	187½	14¾	1887....	11 7-16	9 7-16	1900....	11	7 9-16
1862....	69½	20	1875....	17½	13 1-16	1888....	11¾	9½	1901....	12	7 13-16
1863....	93	51	1876....	18½	10½	1889....	11½	9¾	1902....	9½	8 3-16
1864....	190	72	1877....	13 5-16	10 15-16	1890....	12¾	9 3-16	1903....	14.10	8.85
1865....	120	35	1878....	12 3-16	8 13-16	1891....	9½	7¾	1904....	17.25	6.85
1866....	52	32	1879....	13¾	9½	1892....	10	6 11-16	1905....	12.60	7.00
1867....	36	15½	1880....	13¾	10 15-16	1893....	9 15-16	7½	1906....	12.25	9.60
1868....	33	16	1881....	13	10 7-16	1894....	8 5-16	5 9-16	1907....	13.55	10.70
1869....	35	25	1882....	13 1-16	10½	1895....	9¾	5 9-16	1908....	12.25	9.00
1870....	25¾	15	1883....	11½	10	1896....	8½	7 1-16	1909....	16.50	9.25
1871....	21¼	14¾	1884....	11 15-16	9¾	1897....	8½	5 13-16	1910....	19.75	13.60
1872....	27¾	18¾	1885....	11½	9 3-16	1898....	6 9-16	5 5-16	1911....	16.15	9.20
1873....	21¾	13¾	1886....	9 9-16	8 13-16	1899....	7 13-16	5¾	1912*....	13.40	9.35

* To November 1.

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