

# The Bee's Home Magazine Page

## From the Paris Shops

Fully Described By Olivette



One of the smartest of the new silhouettes is that of the Dutch peasant. Our model illustrates a suit cut on these lines. It is of midnight blue satin cloth. The short coat is made on cutaway lines and crosses the chest in two points. A stitched band of the same material borders it, and another such band girdles the waist and fastens with a huge bone button. The stitched band appears again in a line down the long loose sleeve, which is slightly fluted into a large armhole. White linen is used for the collar, cuffs and the waistcoat, which extends below the coat in the new lines of double points. The skirt is cut in one piece—it is pulled up in fullness at the front and has a trimming of side pockets.

## New York Paradise of Bachelor Maid

By ADA PATTERSON.

New York is the paradise of the single woman. A scuffer declared that when an American dies he wants nothing better than to go to Paris. It is with no scuffer vision that we see the woman who has determined to tread her way through the world alone setting out for New York or comfortably settling into the niche she has already made for herself in the metropolis. For this there are a satisfying reason. In New York, loneliness does not mean loneliness. There are natures that prefer sitting as an audience while the drama of life is enacted to taking an active part in it. There are characters that would rather watch the stream from the bank than swimming in its current. You have seen seashore swimmers sit morning after morning watching the bathers instead of themselves battling with the surf. It is a matter of taste, and temperament. If the bachelor maid evades the family life and duties she may be wiser than those who criticize her for the evasion. She knows better than anyone else whether she is prepared to assume the duties into which many women rush, unthinkingly and which they afterwards find too heavy to be borne, or so we judge from the fact that they rush to the courts for relief from these burdens. The point is that in New York the single woman can interestingly watch life without herself being actively to the fore in it.



novelists endowed them—modern novelists know better—is missing. Their only hunger is that of the normal stomach in the healthy body. The single woman prefers New York because here she sees as in no other city in the United States, the apothecaries of the middle-aged woman. Here life's mid-summer may be indefinitely prolonged. Here a woman can bear the semblance of 38 years until she dies. Not by grace of cosmetics, but because she is never reminded of her age. In the western village there is always an expert accountant who went to school with her and can calculate her age to the fraction of an hour. In the south there is always a person of dreadfully accurate memory, who has the same pernicious gift and who periodically exercises it. Coming to this city of brief memories and enormous expectations she is not reminded of her age. She is not weighed down by impediments. She is as one reborn. There is no daily recital of her life's litany. She has no family to live up to or down to. In the home she came from everything tends to make herself centered. The big, busy, light-hearted metropolis bustling about its own affairs leads her out of the prison of self. There is so much to see, to hear, to think about, beside herself. The metropolis is the foe of that life blight and world blight, too much introspection. Human contact is possible when she desires it. There are so many of her that she can always find someone who lives in her own environment, thinks her own thoughts, solves her own kind of problems, when she chooses. But this is not, as in smaller spheres, obtruded. Time wasters do not, therefore, invade her home and steal her hours. She can work uninterrupted, can think undisturbedly, and can thank high heaven that amidst this ocean of noise she has found an oasis of silence, work-encouraging, self-building silence. Her upwooded apartment is a place of peace.

**Exciting Voters.**  
"Your constituents seem anxious to hear from you."  
"Yes," replied Senator Borghum. "My work isn't going to be as easy as I once found it. There was a time when I could hire a brass band and give 'em a concert that would leave 'em perfectly satisfied. Now I've got to throw in a carefully prepared lecture free of charge."—Washington Star.

## Here's the "Fado"—Newest Dance

It's the Rival of the Tango and the Latest French Fandango

These photographs show Miss Margaret Hawksworth of New York and Basil Durant doing the now celebrated "Fado" with which they recently took the French capital by storm.



## Wireless Telegraphy

By GARRETT P. SERVISS.

The attempt is often made to convey a clear idea of the tremendous depths of space in which the stars are situated by calculating the number of years that light, traveling at the speed of 186,000 miles per second would require to come to the earth from certain stars whose distance has been approximately measured by means of their parallax.



Parallax means the angular displacement against the background of the sky that a star shows when viewed alternately from opposite sides of the earth's orbit, which is about 186,000,000 miles across, or a thousand times the distance that light can go in a year. This displacement is never large enough to be visible except by the most delicate instrumental measurements. In the case of the nearest star known it is equal to less than one 2,000th part of the breadth of the full moon.

When distances represented by such slight parallaxes are calculated in miles the numbers involved become too great for ready comprehension, because there is nothing in our earthly experience with which we can compare them. Hence the attempts to make them "realizable"—i. e., the space that the light of the stars traverses in one year. The standard of measurement, or "astronomical yard stick," thus obtained is about 5,800,000,000 miles long, which involves again an almost unimaginable number, but it seems to be the best we can do. At an early date, the employment of this standard enables us to reduce the numbers representing the distances of the stars to very ordinary figures. For instance, the nearest star is about five light-years distant, and from this the measured star distance (which are all only approximate) run up to a hundred or more, or with great uncertainty, to 1,000 light-years.

But there is reason to believe that there are hosts of stars whose distance may be not only a thousand, but several thousand light-years. In other words, they are so far away that if one of them should suddenly be extinguished (a fate that has sometimes overtaken a star), the last rays of light that it has given birth to would still be on their way to earth several thousand years after the star had actually ceased to exist.

And, contrariwise, if a new star should suddenly spring into existence in those remote regions its light would require thousands of years to reach us, and consequently it would be in existence all that length of time without our being made aware of the fact by the arrival of its luminous waves through the ether.

This is the old way of illustrating the enormous distances of the stars, but while it has an imposing effect upon the imagination, it generally fails to produce a very definite result in the understanding, simply because it is based upon the motion of the waves of light, and in everyday life we have no consciousness of that motion, which is so rapid that it escapes our senses.

But since the invention of wireless telegraphy a more striking comparison is afforded by means of which we may help ourselves to comprehend the distance of the stars. This depends upon the speed of the electric waves which convey the radio telegrams through the ether. The speed there is every reason to believe identical with that of light—in other words it amounts to 186,000 miles per second. An electric wave, transmittable into an intelligible signal, can cross the Atlantic ocean in the sixtieth part of a second. It could go to the moon in less than one and one-tenth seconds. If its speed is exactly that of light, the astonishing star distance we may substitute a "telegraph year" for a light year; that is to say, instead of using the distance that light travels in one year for our

astronomical year-stick, we may use the distance that a wireless signal sent out from the earth would travel in the same time.

Since the two distances are supposed identical the question may be asked: "What is gained by the substitution?" The reply is that in consequence of the public's growing familiarity with the use of the electric waves it has a clearer comprehension of their immense speed than it has of the speed of light, which is only death with scientific investigations. To say, for instance, that a wave of light would require 300 years to come to us from a certain star is less informing to the average mind than would be the equivalent statement that a wireless message sent to us from that star would be 300 years on its way through the ether of space.

A striking application is afforded by the recent measurements by Strom of the brilliant new star which suddenly shone out in the constellation Gemini in 1912, and which is still faintly visible. According to these measurements the distance of that star is about 26 light years. But how much more picturesque and graphic the statement becomes when put in this form:

If the victims of the awful catastrophe that destroyed the worlds surrounding the blazing star in Gemini (a catastrophe that became known on the earth in 1913, had sent out by radio-telegraphy to all the universe their last despairing cry, "We are lost!" the electric waves conveying it would have required 26 years to reach the earth.

## "Limit of the Universe"

By EDGAR LUCIEN LAIKIN.

Q.—How can it be hoped to determine the limit of the universe when, theoretically, there is no limit to the magnitude of telescopes?

A.—Man, as at present developed mentally, cannot think of the meaning of the term "limit of the universe," because the limit is space, and none is able to think of infinite space nor any other infinity. To think of any infinity is to be possessed of an infinite mind. But the highest of all humans, high mathematicians, do not by any means claim to be of infinite mind. They—the few—have more exact concepts of what infinity may be than all humans combined, but modestly say that they cannot think infinity.

Theoretically and practically there is a limit to magnitude of telescopes. If not, man would be able to make an infinite telescope. But human genius is now being taxed to its present limit of skill in making a mirror 100 inches in diameter, here in Pasadena.

Q.—When, where and how was the sun's attitude obtained, or is assumed?—H. Knarf, Newark, N. J.

A.—The sun's attitude is obtained accurately by measuring with a sextant on shipboard at sea, or by an instrument called an alt-azimuth on land. When, as answered by saying at any time when any person desires to know the altitude of the sun. Where, is answered by saying at any point on earth where the sun is visible above the horizon. How, is by setting the lenses of the instrument—several kinds are in use—and reading the fine rulings on the circles. And people handling these delicate instruments would not for a moment think of making an assumption of the value of the sun's altitude; for if they did, then a ship might dash on rocks.

Q.—"It the principle of the gyroscope's stability known?"  
A.—Every minute particular of the remarkable instrument, the gyroscope, has been explored and equated by mathematicians. And the questions are complex and as difficult as any in astronomy. It is one of the most admirable instru-

## A Merger of Churches

(Copyright, 1914, by the Star Company.) By REV. THOMAS H. GREGORY.

Appropos of the discussion that is now going on all over the country upon the subject of "Church Unity," we may well ask the question printed at the head of this article—"Why not a religious merger?"



What's to hinder?—and if there is nothing to hinder, why not bring it about? Old Oliver Cromwell, when in the thick of his fight with the plumed cavaliers, declared that a man "is never so wise as when he goes without knowing where he is going."

The inference from the saying of the grim old Protector is that a power larger and wiser than ourselves directs our goings, and that in giving ourselves up to its full we can make no serious mistakes. The great world dramatist makes one

of his characters say: "There's a divinity that shapes our ends, rough-hew them how we may," and it would seem that all history is a corroboration of the poet's dictum.

The religious world of today is being shaped in the direction of a larger, sweeter unanimity of thought and feeling, a broader, deeper program of purpose and achievement; and it requires but a modicum of faith to be assured of the fact that the call to this greater brotherhood is worthy of our sincerest admiration and respect.

The shame of Christendom and the standing puzzle of heathendom is the ugly and disgraceful fact that Christians are split up into so many warring camps, so many belligerent hosts, which, instead of fighting in unison against sin, the common enemy of mankind, have almost from the beginning been wasting their energies fighting one another.

The gospel of the Galilean would long ago have been the gospel of the world but for the scandalous diversions and spiteful quarrels of the missionaries among themselves.

Let Christians get together, and forgetting the petty subtleties and silly essentials that have heretofore divided them, march all one way in the great campaign against the evil of the world.

If the energy which during the last twenty centuries has been expended in spiteful and foolish politics between Catholic and Protestant and between Protestant and Protestant, had been directed in the way of promoting the simple and very reasonable gospel of the good man Jesus, the world would by this time have been much fairer than it is, a much cleaner, happier place for people to live in.

Of course, the ugly record that these rivalries have made was largely unavoidable. The race, like the individual, has to "live and learn," and at a time when reason was unborn and ignorant credulity was in the saddle, Christians innocently enough got their religion mixed up with the abominable alliances called "theology," and it was that that made all of the trouble.

When the Swiss patriots gave Charles the Bold that famous licking at the Battle of Morgarten, he got out of camp so hastily that he left behind him all his treasures, including the royal jewels. A great big clobberer of a Swiss, spying the king's jewel box, opened it, threw away the precious stones, and took the showy casket home as a present to his wife.

This is about on a par with what the Christians did, a long time ago, with religion; they threw away the heart of it and kept the shell. They ceased to be religious, and became theologians.

But theology is dead now—dead as a door-nail—and there is no reason why Christians should not unite upon the things on which all sensible people are pretty well agreed.

Those who are in the habit of hearing the preacher do not need to be told that they are all preaching practically the same gospel—the gospel of personal purity and brotherly love, the gospel of happiness for today and hope for the future.

Between the preaching of Methodist and Baptist, Presbyterian and Congregationalist, Unitarian and Episcopalian, it is impossible to detect any essential difference. They all preach the beauty of the Christian life, and none of them go so far as to trifle with the intelligence and moral sense of the people by insisting upon innuendoes and barbarisms of the old theologians. Montaigne remarks: "No man is free from saying silly things; the misfortune comes in when we endeavor to give an air of importance." The ministers have at last seen the force of Montaigne's word, and they no longer



## Madame Isbell's Beauty Lesson

LESSON XII—PART I.

**Exercises for Physical Culture.**  
The most convenient time for doing exercises is in the morning, before dressing or just before retiring. This does away with the necessity of drooping during the day, for it is obvious that the best results cannot be obtained while wearing corsets or any form of heavy clothing.

The exercises I am giving first are for all women, whether stout or undeveloped. They limber the body, bring into play unused muscles, increase breathing capacity, tone up the nervous and improve the general health of the body. They will also give grace and elasticity of movement.

This latter point is particularly important just now when the new styles in gowning call for a corresponding change in movement, walk and attitude. Remember that it is only the woman whose body is in correct poise that can stoop gracefully and that attitudes graceful and attractive when the muscles are in perfect training, become stiff and awkward when the body is not responsive.

These exercises can be done in ten minutes, night and morning. They will tire you at first, for if you have been neglecting physical work entirely, they call into play muscles that have not been used. Do them with your mind, as well as your body; get the fullest measure of good out of them, and, as you note improvement day by day, you will find them more interesting.

Begin the day with the breathing exercises given in lesson X. Follow with exercise A stretching. Stand with face against a wall or door, chest touching; lift arms at sides to above head, palms out; rise on tiptoes and stretch first over at sides and heels on floor. Repeat this not less than ten times.

Exercise B to limber and strengthen shoulder muscles—Lie flat on floor, face down, feet together and arms at side. Raise head, chest and entire torso as high as possible, turning head first, slowly and as far as possible. Feel the working of the muscles across the back. Repeat ten times to right, ten times to left.

Lesson XII to be continued.

## Advice to Lovelorn

By BEATRICE FAIRFAX.

Questions of Propriety.

Dear Miss Fairfax: I know several people to whom I have never been introduced, since I have met no man in business. Would it be proper for me to introduce them to my friends when I myself have not been introduced? I have an engagement with a young man for a certain evening. At the time I made the engagement I did not know him. Shall I ask this young man to call another night or shall I let him come as arranged?  
S. N. M. R.

It is generally best for a girl to keep her business and social life separate. However, if you meet your business acquaintances do not slight them by failing to introduce them to your friends. I trust you are sufficiently dignified, self-respecting girl to be able to entertain a caller in your own home without impropriety even though you do happen to be unchaperoned. In general, though, try to make engagements for evenings when some of your family will be at home.

Speak First.

Dear Miss Fairfax: We as school mates have heard that it is the young lady's place to speak first when meeting a gentleman. I am sure you are just bashful, but we consider it rather forward on the girl's part to speak first. Please advise us as to what we should do.  
TWO GIRLS.

It is the lady's privilege always to speak first and unless the acquaintance is very close, a gentleman should not speak to a lady till she has signified her willingness that he should.

What to Wear.

Dear Miss Fairfax: Please tell me what you think I ought to wear for this occasion. Am I to wear a white dress or a white dress with my friend. Now, would you wear a white dress or a skirt and waist. Right? I see an answer to this in your advice column. Thanking you kindly,  
ROSEMARY.

White is always in good taste in mid-summer, but a summer waist and skirt are equally good form. Wear what you look best in, keeping in mind the nature of the trip you are going to take.

Make a House Gift.

Dear Miss Fairfax: Is it proper to give a wedding present to a couple after their return from their honeymoon? W. I. G.

Yes. Send a picture, a bit of silver, a perfume bottle, or any gift that will aid in the decoration of the new home.

attempt to treat seriously the aspersion claims of the ancient creeds.

There is no reason, therefore, why the various churches should not join their forces, and by their consolidation receive the mighty enhancement of power for good which would be sure to follow. They are all substantially agreed as to the nature and location of the common enemy; then let them unite and fight that enemy, instead of fighting each other.

Let the people of the churches read and study our national motto: "E Pluribus Unum." There lies the secret of our power among the nations of the earth—and not until the churches have adopted a similar motto will they be invincible against the powers of darkness.