

The Bee's Home Magazine Page

Furs as an Aid to Beauty Some Novel Hints by Beautiful Martha Hedman

How to Propose

By BEATRICE FAIRFAX.

By a most merciful dispensation of the little God of Love, who keeps all our hearts from going prematurely into cold storage, there are no prescribed methods for proposing marriage.

It is not a problem whose solution depends on a knowledge of weights and measures. "Will you marry me?" is not a question that requires deep lore to fathom.

A man loves a woman. He cannot tell when love began, so softly did its messenger take possession of his heart. He only knows that he loves, and, it seems to him, dazed by the great miracle, that his love had no beginning. He is as sure that it has always existed as he is that it will know no end.

He wants to take possession of the woman he loves, and he finds neither moonlight, nor rustic bower, nor shady dell, nor a boat, nor a seat that holds only two, necessary to put his emotions and desires into words. A proposal is independent of environment. A man may propose marriage in a crowded street in the glare of the midnoon sun, and the music of his words is as sweet, and the love-light in her eyes is as warm, as if he had set the stage with all the romantic scenery demanded by fiction.

The time, the scenery, the language he uses, if alone with her or in a crowd—none of this is important. The important thing is that he means what he says and the saying is not a habit.

The man who proposes easily and gracefully; who is glib at this most holy of declarations, has told too many women he loves them, to be trusted. It is a situation when manner means more than words. It is not necessary that he say much. But, oh, may a merciful heaven protect the girl if he doesn't mean the little he says!

It is neither eloquence, nor fervor, nor grace of speech or manner that matters. All that matters is sincerity. Just one little word. Sincerity! Not a sincerity he thinks he feels, but one that he knows he feels, and that he knows he will feel so long as life lasts.

If there are those who must have a prescribed form, making of love a matter so light it admits of rehearsal, let them read what the immortal Pickwick advised his friend, Magnus.

After telling Magnus he must commend the lady's worthiness, deplore his own unworthiness, and expatiate on the warmth of his love, he advised him to seize her hand.

"You should then," continued Mr. Pickwick, "come to the plain and simple question, 'Will you have me?' I think I am justified in assuming that, upon this, she would turn her head."

"You think that may be taken for granted," said Mr. Magnus, "because, if she did not do that at the right place, it would be embarrassing."

"I think she would," said Mr. Pickwick. "Upon this, sir, I should squeeze her hand, and I think—I think, Mr. Magnus—that after I had done that, supposing there was no refusal, I should gently draw away the handkerchief that my slight knowledge of human nature leads me to suppose the lady would be applying to her eyes at the moment, and steal a respectful kiss. I think I should kiss her, Mr. Magnus, and at this particular point, I am decidedly of opinion that if the lady were going to take me at all, she would murmur into my ears a bashful acceptance."

If the methods advised by Dickens are too old-fashioned, a book thrown on the merces of the public last month gives a more modern form.

John Hopper, the hero of "On the Inside of the Cup," a minister, and poor, loves the daughter of his most wealthy parishioner. They go for a walk in the woods.

"For she had put her own hand out, not shyly, but with a movement so natural it was but the crowning bestowal."

"Alison!" he cried, "I can't ask it of you—I have no right."

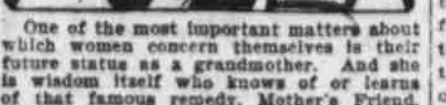
"You are not asking it," she answered. "It is I who am asking it."

"The girl proposed!"

But what matters, who, or when, or how, or what, so that the why is all right.

Mother's Advice To Her Daughter

A Real Live Doll to Fondle Is Woman's Greatest Happiness.



One of the most important matters about which women concern themselves is their future status as a grandmother. And she is wisdom itself who knows of or learns of that famous remedy, Mother's Friend.

This is an external application for the abdominal muscles and breast. It certainly has a wonderful influence, allays all foot, banishes all pain, is a most grateful encouragement to the young, expectant mother, and permits her to go through the period happy in mind, free in body and thus destined to anticipate woman's greatest happiness as a grandmother.

The action of Mother's Friend makes the muscles free, pliant and responsive to expansion. Thus all strain and tension upon the nerves and ligaments is avoided, and, in place of a period of discomfort and consequent dread, it is a season of calm repose and joyful expectation.

There is no nausea, no morning sickness, no nervous twitching, none of that constant strain known to so many women, hence Mother's Friend is really one of the greatest blessings that could be desired. This splendid and certain remedy can be had any drugstore at \$1.00 a bottle, and is sure to prove of inestimable value, not only upon the mother, but upon the health and future of the child. Write to Bradford Regulator Co., 152 Lamar Bldg., Atlanta, Ga., for their book to expectant mothers.



In the Evening.

By MAUDE MILLER.

"I want to talk to you about what I have discovered my own self concerning dress," said Miss Martha Hedman, who is playing in "Indian Summer." "The dress of the very young girl is so very important, for a young girl is like a flower, and should be studied from every viewpoint so that her garments are a part of her, just as the perfume of a rose is peculiar only to itself, or the color of a violet is like no other flower that grows."

"I have studied my own type and I have found that there is nothing in the world so charming for the young girl of today as fur combinations. In the first place, furs are a great addition to the ordinary street costume. Fur in itself accentuates all the youthful contours of a pretty face, softens the outlines and brings out the color. And so, fur garments, or fur pieces and muffs, should be worn as much as possible. I wear fur constantly myself, but I have found that fur must be chosen very carefully, lest it have an undesirable effect. Of course, everyone knows that dark, rich furs are becoming to blonde girls. I have always worn dark furs, but I have lately discovered that a peculiar shade of golden yellow shading down to brown is far more effective in every way with a blonde type."

"White fur is very hard to wear, and should be attempted only by the very youthful person with a very clear skin. A dark girl should wear warm, rich fur, but never a one-toned brown, because there is not enough contrast between the fur and her complexion, and she is apt to look sallow. 'Lace' is another one of my hobbies, also lace and fur combinations."

But the girl who wears lace should have it good and well chosen, even though in very small quantities. I believe in being extravagant with lace myself, for good lace can always be utilized, and there is nothing in the world half so fetching. Lace and fur are lovely together. There is something in the fragility of the lace when combined with the heavier fur which

The Effect of Furs.

A Contrast.

makes any garment positively irresistible. Fur and tulle, or fur and chiffon combinations, give this effect, too.

"Then there are the fur and color combinations that are most interesting to study. The wonderful effect of mink combined with coral, of lynx with ivory white, or ermine with royal purple, or of beaver with Gobelin blue. Oh, the idea is fascinating, I assure you, and if a person has the time and is not afraid of being too extravagant, the most ravishing costumes in the world can be devised with the aid of fur."

"One thing I must advise the young girl to omit from her costume is jewelry. I cannot see what possible attraction jewelry could add to the costume of a young girl. It nearly always looks tawdry, even if good and well chosen. And at best it adds but a fussy, overdressed look to the otherwise perfectly gowned young girl."

"Try the use of fur and fur combinations in your dress. This seems to be a time when fur is used to a great extent, so that fur of any kind ought really to be within the reach of anyone who desires it. And get in the habit of acquiring good lace and using it effectively in your costumes. I should like everyone to know what a really great acquisition it is to the smart woman's toilette. If you begin the use of fur and lace you will get so that you never think a costume complete without either one or the other. You will get to be a connoisseur in both after a while and you will be the most attractively gowned woman anywhere around. Just try it and see."

Petty Dishonesty

Some Forms Are so Frequent as to Be Almost Respectable, Such as Loose Promise Making

By DR. C. H. PARKHURST

The line of honesty is an exceedingly straight one. It sometimes gets badly crooked in the use, but is by nature rectilinear and is the shortest path between duty and performance. Small dishonesties are of the same nature as big ones, and by cultivation easily grow into big ones. There is no half-way between straight and crooked, and if we do not begin by being dishonest in a small thing there is no danger of our graduating into a large-scale deceiver or swindler.



All of that is very simple and old-fashioned. Much is said about the new morality, the new thought, the new art, the new religion, and so forth, but the old is pretty good. It has stood the racket for a good while, and we had better stand by it and not fling ourselves away on fancy innovations till we are quite sure that they will make as good a show in the working as what we received from our fathers and grandfathers.

There are forms of inconspicuous dishonesty worth mention, which are so frequent as to be almost respectable, but which loosen the joints of character and occasion no end of annoyance and sometimes even distress.

One is that of engaging to do a thing at a specific time and then failing to do it at the time promised, and postponing it to a later hour or day, or even not doing it at all.

When a promise of that kind is made conditionally, with no positive assurance attached to it, and with only the understanding on the part of the one making it that he will do his best to meet the wishes of the party with whom he is dealing, then no fault can be found if expectations are disappointed. But those are not the terms in which engagements are usually made.

You make a contract with your tailor.

He says, "I will deliver the article on or before such a day." No conditions attached. No indefiniteness in the terms of the engagement. Very likely he does not know whether he will be able to keep the engagement or not, but that in most cases makes no difference with the terms in which the stipulation is made.

He wants the job and hangs you up till he gets along far enough with some one else job to make sure of that in addition to what he is doing for you.

We can perfectly well understand how it all comes about, but there is just crook enough in it to prevent its being straight. For tailor you can substitute grocer or painter or plumber, or almost any service of that character.

It is not what can exactly be called an outrageous lie, but it has got the genius of lie in it.

It is a careless handling of the truth. If it is not a deliberate intention to deceive, it is a careless indifference as to whether or not deception is going to be the result.

This loose habit of making definite promises that are uncertain of fulfillment can easily be broken up by saying to your plumber, for instance:

"You have definitely promised to come and do the job at such a time. Now, having made this definite promise, if you do not come at that time I shall be displeased and shall give my next job to another plumber."

That will both brace up his integrity and secure prompt service.

There has been a rumor in the air for several days that by some contrivance Mr. Sulzer will be prevented from taking his seat in the assembly, and that for

the second time he is to be made the victim of an attempt to thwart the legally expressed will of the people.

Such report can hardly create surprise, but there are serious reasons for questioning whether the rumor will materialize.

In the first place, the natural supposition would be that one act of the sort had been so severely chastised on November 4 that the whipped culprit would not be in a hurry to run the risk of a second drubbing.

Tammam's act of impeachment was the act of a lunatic.

To follow that up by unseating Mr. Sulzer as an assemblyman would be the act of a maniac.

Then, again, if any such move were made, everyone would understand, without having it bulletined, what was the motive that lay back of it, just as the people at Albany wanted to have Stilwell acquitted because he was so bad a man and knew too much to be let out of the legislature, so they want Sulzer convicted because he is too good a man and knows too much to be let in.

Any one who makes a move in the direction to which rumor points will thereby confess to his own rascality, or to that of some of his immediate friends and accomplices. Should the undertaking be launched, it will be interesting to have published the roll call of those who voted for the acquittal of Stilwell and then compare with it the names of those who initiate the movement for the unseating of Sulzer.

The obligation rests upon the reputable public to keep the rumor well in mind and to watch events.

The Difference

By CONSTANCE CLARKE.

One time I thought that I would be content
With passiveness, nor dared I hope for more;
For all my hopes were on my own love bent.
What mattered yours?—that was before.

Time was when in the dust before your feet
I flung my heart with all its dreams laid bare.
I thought my love sufficient then—but, sweet,
That was before—for now, I care.

Life After Death, a Scientific Study

By GARRETT P. SERVINS.

The most remarkable statement that has yet been made of the present attitude of science in its effort to comprehend the world around us is the recent address of Sir Oliver Lodge as president of the British Association for the Advancement of Science.

The facts and theories that he mentions are not new to those who have closely followed the progress of scientific thought, but it is his grouping of them that makes his statement valuable. And then, he has thrown out suggestions about things as yet but dimly seen which are full of inspiration for all who use their brains for some higher purpose than merely getting money or contriving idle amusements to fritter away their brief time on earth.

The topic of Sir Oliver Lodge's address is "Continuity." The most continuous, or uninterrupted, material thing of which we have any conception is the ether. The ether, which we can neither see, nor feel, nor in any way apprehend directly by any of our senses, "is the one all-pervading substance that binds the whole of the particles of matter together. It is the uniting and binding medium without which, if matter could exist at all, it could exist only as chaotic and in isolated fragments; and it is the universal medium of communication between worlds and particles. And yet it is possible for people to deny its existence because it is unrelated to any of our senses except sight—and to that only as an indirect, not easily recognized fashion. The last statement refers to light, which is supposed to consist of wave motion in the ether."

Sir Oliver Lodge defends the ether against those who would deny its existence. He clings to it as offering the only hope of proving that the principle of continuity prevails in the universe, for he admits that recent discoveries tend to make everything appear to be discontinuous, or made up of separate parts, or particles, so far that, carried to an extreme sense, "it seems as if even time would become discontinuous and be supplied in



atoms, as money is doled out in pence and centimes instead of continuously—in which case our customary existence will turn out to be no more really continuous than the events on a cinematograph screen—while that great agent of continuity, the ether of space, will be relegated to the museum of historical curiosities."

Against this Sir Oliver Lodge earnestly protests, with arguments that cannot be repeated here. To his mind the ether is a reality, a something which is not matter, although it is material; something "millions of times denser than lead or platinum," although it is invisible and matter moves through it with perfect freedom.

Then come the peculiar views which he holds concerning the continuity of life, which here on earth is known to us only through its effects upon matter. To admit that the ether cannot be investigated by ordinary methods is, he avers, "by no means to deny that it may have mental and spiritual functions to subservient in some other order of existence as matter has in this."

"All that we can safely say," he continues, "is that we have no means of detecting the existence of nonplanetary, immaterial dwellers, and that unless they have some link or bond with the material they must always be physically beyond our ken. We may, therefore, for practical purposes legitimately treat them as nonexistent until such a link is discovered; we shouldn't dogmatize about them."

His own opinion about the existence of "nonplanetary, immaterial dwellers" in the space around us is clearly expressed in the following words:

"In justice to myself and my coworkers" (this refers to his associates in the Society for Psychical Research) "I must risk annoying my present hearers, not only by leaving on record our conviction that occurrences now regarded as occult can be examined and reduced to order by the methods of science carefully and persistently applied, but by going further and saying, with the utmost brevity, that already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death."

The evidence, to my mind, goes to prove that discarnate intelligence under certain conditions may interact with us on the material side, thus indirectly coming within our scientific ken, and that gradually we may hope to attain some understanding of a larger, perhaps etheric, existence, and of the conditions regulating intercourse across the chasm. A body of responsible investigators has even now landed on the treacherous but promising shores of a new continent."

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Dandruff, Falling Hair, Itchy Scalp, End This at Once—25 Cent Danderine

Girls! Girls! Save your hair! Make it grow luxuriant, beautiful—a delightful dressing.

If you care for heavy hair, that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff; you cannot have nice, heavy, healthy hair if you have dandruff. This destructive stuff robs the hair of its luster, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast.

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If your hair has been neglected and is thin, faded, dry, scraggy or too oily, get a 25 cent bottle of Knowlton's Danderine at any drug store or toilet counter; apply a little as directed and ten minutes after you will say this was the best investment you ever made.

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