

The Bee's Home Magazine Page

The Ghost in the Night

By ANN LISLE.

I thought the pain of yesterday
Was dead and buried quite,
But it came and moaned without the door
Of my happy heart last night.
The greatest joy that a life can know
Was brimming my heart with light,
When the banished pain of yesterday
Came back in the dead of night.

"I had thought you dead, oh bitter thing,
I had thought you buried quite;
And it must be so and the moaning thing
Is your whining ghost tonight."
Then I shut the door of my brimming heart,
So full of joy and light;
But the thing without went moaning on
In the blackness of the night.

The joy that flooded my brimming heart
And filled it with glorious light
Was leaving it—empty and cold and lone
In darkness grim as night.
In fear I opened then the door—
Lo! all without was light.
And soft a voice, "She finds no ghost
Who dares to face the night."

Must Give Love to Win Love

By ELLA WHEELER WILCOX.

(Copyright, 1915, Star Company.)
Behold the earth, swung in among the stars—
Fit home for gods, if men were only kind!
Do thou thy part to shape it to those ends
By shaping thine own life to perfection.
Seek nothing for thyself or thine own kin.
That robs another of one hope or joy.
Let no man toll in poverty and pain.
To give thee unearned luxury and ease;
Feed not the hungry servant with stones,
That idle guests may fatten on thy bread.
Look after the good in stranger and in foe.
Nor save thy praises for the cherished few.
And let the weakest sinner find in thee
An impetus to reach receding heights.
Behold the earth swung in among the stars—
Fit home for gods! Wake thou the God within.
And by broad example of thy love
Communicate Omnipotence to men.
All men are unawakened gods; be thine
The voice to rouse them from unhappy sleep.

Our power of awakening love and admiration in others depends mainly on our capability for giving love and admiration.
A beautiful young woman who is merely "physically" beautiful, like a picture, or a gem or an animal, may win love and admiration for a time without feeling anything but self-love.
But her reign will be a short one.
The human being is so constituted that he will not continue to worship at an altar of ice.
Indifference and coldness may attract a man who loves the conquest of difficulties, but after the conquest is made he ceases to find coldness and indifference attractive qualities.
The people who receive the greatest and most lasting love and admiration in life are those who give most spontaneously of their own affections.



Buddha and Christ loved all humanity with an overwhelming and self-forgetting love and devotion.
However his immediate circle maltreated Christ, He has been receiving for almost 2,000 years the harvest of love which He planted while on earth.
Buddha is worshipped by millions of souls today, after almost 3,000 years.
His father, who was a great ruler in India, and his friends and relatives felt heartbroken when the young prince was so impressed with the sufferings of humanity that he went away into the desert to meditate and find a way to help the world. And when he came back and told them that he had learned the whole secret of life, and that it was to love all created things and do no evil, and to treat every living thing as if it were our kin, they marveled at his word—just as 90 years later the world marveled at the same beautiful teaching of Christ.

But now from millions of hearts rises an incense of love at the mention of His name. Love bestowed even upon the unworthy, some time and some way, comes back to the heart which sends it out with ten-fold interest, from worthy souls.
We of lesser development can make people love and admire us when we reach that state of selfless wisdom which does not allow us to seek for love or admiration, and only permits us to receive it when given as a tribute to the qualities which arouse it, and not as a tribute to our individual selves.

Our most vindictive enemy will, in his secret soul, be forced into admiration of our worth if he sees us going serenely along life's way, doing what good we can and performing our duties with patient unostentation. As the natural result of such a course of conduct he will see us growing mentally, spiritually, and he will be forced into admiration in spite of himself.
If we are hated and despised for mean and despicable qualities we can only receive love and admiration by overcoming the despicable and unlovable habits we possess.

A deliberate course of action, planned out in cold blood, to win an enemy as a friend, just to prove that we can, or for personal motives, would bring no lasting result, and would be laying a foundation for more enmity and less respect in the end, because it would not have the foundation of self-respect.
The best way to win your enemy to love and admiration is to forget all about him, save to commend him to the great source of love and wisdom, and to ask

that light may be given him to see. Then go about your own business serenely; if it comes in your way to do him a favor or to save him from misfortune, bestow what help you can; otherwise leave him to the working out of his destiny while you work out your own.

Sometimes two very excellent individuals, each doing his duty clearly as he sees it, are uncongenial, and if closely associated they become antagonistic. This is because they are vibrating at different rates of speed.
Every vibration of light has its own particular tone and color, and if you are in the sharp, and your color is a bright red and your associate is in the flat, and of a deep yellow, there will be a clash of sounds and hues naturally.
The best way in such cases is to let sufficient space intervene, so long as the inharmonious is not aggressive, until you both come into the universal vibration and color of spiritual perfection.

We are all on the way, and he who has most toleration for his fellows and he who best minds his own affairs will suffer least because of his neighbor's lack of love and admiration.

And So They Were Married

By BEATRICE FAIRFAX.

Getting married has, in the words of Robert Louis Stevenson, "an air of great simplicity and ease. It offers to bury for ever many aching preoccupations; it is to afford us unflinching and familiar company through life; it opens up a smiling prospect of the blest and passive kind of love rather than the blessing and active."

And yet marriage does not offer solid ground under the feet of any who chance into the sugar state. Rather it means breakers ahead and shoal water and the beginning of life rather than the solving of its problems.

Falling in love and going through the courting state are romantic affairs that engage the human imagination most delightfully. And the next step is to keep in love—and to keep your partner in love with you. A very different business that from the peaceful vision of sitting with folded hands within a safe harbor and lastly floating through a sunny life on the good old sea-going craft "Matrimony."

Your love story does not end at the altar. It begins there. Ahead of you lies the struggle toward the ideal of happiness—and it is a double ideal, yours and your partner's. So first of all it is an ideal that demands compromise and forbearance and toleration and understanding. And none of those things have occurred to most of the romantic young things who are just as much in love with love as they are with each other.

All of us are erring mortals—thoughtless and unreliable at times; helpless when we most desire to serve, and walled off from complete understanding by the very film that makes each of us an individual. We all are "filled with a struggling radiance of better things"—and we all fall those better things again and again, and fail to understand how others can fall them, too.

But as you are imperfect, so is the one you love—and he, too, must allow for your frailties and weaknesses. Add to your love toleration, add to that understanding and sympathy, and to that community of interests in essentials, and the marriage of two normal, kind and decent souls ought to be a great success.

Husband and wife must agree about life. If the one thinks it is a playground and the other feels that it is a workshop, how are they to be happy, even if they try to adjust themselves and to compromise? There will be difference enough in all conscience because he is a man and she a woman and because all of education and training has gone to emphasize their differences.

So to counterbalance the great fundamental differences there must be a community of interest, a sharing of tastes, an understanding of why certain things bring joy to one and certain to the other.
With love and understanding, with sympathy and toleration, added to mutually shared tastes and mental congeniality, marriage ought indeed to be a case of "and so they lived happily ever after" in life as well as in fairy tales.

Fur on a Midnight-Blue Frock One of the New Desings



Fur makes a season-end appearance on a dress of kitten's ear cloth and Georgette crepe.

The Russian costume to the right is of peau de souris, trimmed with natural muskrat.

Fur is to be used in lavish quantities on the new models. Its name and its origin matter little so long as it is decorative and gives a suggestion of elegance and comfort.

With the fur is used chiffon, satin and cloth, forming a conglomeration of fabrics, inconsistent, unserviceable, but highly modish. This is particularly true with regard to new gowns, whether for afternoon or evening wear.
Velvet also comes in for attention, and it is wonderfully attractive in cross bar designs on a satin ground and used with plain velvet. It sometimes happens that in a frock of velvet only the collar and the cuffs have the fur trimming, but again fur is used about the hem and even about the waist.

A good example of the adaptation of fur is shown in a new frock of midnight blue kitten's-ear cloth, associated with Georgette crepe and taffeta of the same color. The taffeta forms a sort of petticoat, over which is hung the cloth, serving as a deep border, and panels to the upper section of crepe. The skirt is then weighted with a band of dark-brown fur.

Pockets are still with us, but they are treated somewhat differently than their predecessors. The model in question has a pocket shaped to give a panier suggestion, although there is no draping, the effect being in the shaping of the pocket.
About the neck of the bodice is a band of fur, and on the shoulders are epaulettes of the cloth done in gold and embroidery to match the semi-style. The buttons that fasten the diagonal front are of gilt, and the sleeves are of the diaphanous crepe. The model wears a chapeau of batters' plush, with an ostrich plume on the top of the crown.

Another illustration of fur trimming is exemplified in a demi-taille of peau de

Filtering the Human Race Stream

By Woods Hutchison, A. M., M. D.

Marriage, after nearly a quarter of a million years' tryout, is still our most popular institution, or habit. Most of us commit matrimony sooner or later, and some of us both sooner and later. Pretty nearly half the things that we do, the risks that we run, the shows that we make of ourselves, might be accurately labeled, like the advertisements in the personal column, "Object Matrimony," or its consequences.

The only aim and result of this anxious concern, this eager discussion about marriage, is to regulate it and improve it, make it more efficient in its main pur-

pose: the producing of a higher, sounder, fitter type of humanity in each successive generation. There's no danger of our stopping it, or even permanently discouraging it. We couldn't if we tried. As the French quaintly say: "C'est plus fort que moi." ("It is stronger than we are.")

But the majority of people marry first and think or find out about these things afterward, and probably will continue to do so for some time yet. And the question is: What is best to be done under these circumstances? While there may be honest difference of opinion among experts, whether the community can be injured by the birth of too many children of vigorous, healthy stock in a family, even though more than can be adequately fed and trained, there is no question at all of difference of opinion as to the grave undesirability of the unlimited production of weakly or defective children. The former ought to be kept within the strictest limits, the latter never permitted to be born at all.

Fortunately the great majority of family defects are of the curable, or correctable, class, providing that the children are given every advantage and opportunity in the way of food, sunshine, fresh air and protection from infection and overwork. Which, in a very large number, if not the majority of families, is decidedly what they cannot have, if there are too many of them, in proportion to the bread-and-butter and house room.

First and most important among those diseases likely to reappear in children comes consumption and other forms of tuberculosis. This disease is not, strictly speaking, hereditary, in the sense that it is directly transmitted from parent to child; but it is practically very likely to reappear in the second generation, partly because their children have inherited the weak constitution which made their parents subject to it. Partly because the exceedingly close and intimate relations and personal contact between parents and children make the transmission of the infection almost unavoidable.

In fact the only way that it can be avoided is by plenty of house room, the most scrupulous care and the best and richest of foods for the child from the first day of birth on, avoiding the natural weak constitution which made their parents subject to it. Partly because the exceedingly close and intimate relations and personal contact between parents and children make the transmission of the infection almost unavoidable.

Yet limit the number of the children of tuberculous but intelligent, industrious and otherwise desirable parents to two or three, so that each one can have a separate room, plenty of air and sunlight and the best of food and live a happy childhood in the open air until 16 or 18, and they may grow up strong, hearty and vigorous and the curse may disappear in a single generation. And tuberculosis alone causes not merely one-tenth of all our deaths, but half of our cripples, a quarter of our sickness and a third of our poverty.

Quite a number of other diseases come in this same class of which tuberculosis is the type, not directly hereditary, but very likely to appear unless careful precautions are taken. The number is larger than we at one time thought, for the careful tracing of pedigrees and family diseases in the course of our recent study of heredity has shown that a number of the so-called chronic diseases are quite apt to reappear in successive generations. Some of these, like gout, rheumatism and Bright's disease, are probably special ways of reacting to various infections; others depend upon diet, others upon habits of life, particularly the amount of time spent in the open air, whether in work or play. But the point is that all of these tendencies are either preventable or capable of marked improvement by giving individual care and the best of nutrition and surroundings to each child,

which can only be done for a moderate or limited number.

These minor or curable family tendencies fortunately also tend to neutralize one another, or to be overcome by vigorous and dominant family strains. So that, unless they happen to be present in both parents, the chances are at least five to one that if this neutralizing tendency is to be supported by the best of nutrition and surroundings in childhood the disease will not reappear. It is practically seldom necessary for individuals with these diseases in their families, or even displaying them themselves, if otherwise in fairly good health and vigor, to refrain from marriage or to refuse to have children; but only to limit them to such number and at such intervals and periods as would rather impair their own health nor prevent them from giving each child the most careful and adequate personal attention and protection.

Science for Workers

By EDGAR LUCIEN LARKIN.

Question—"What is a logarithm? How is it that a logarithm simplifies mathematical computations? Will you kindly give an example to make the explanation more clear?"—J. P. E.

Answer—A logarithm is an exponent, and an exponent is a number showing how many times another number has been used in any multiplication. Ten times ten equals 100. It was used twice, and its exponent is 2. Ten cubed equals 1,000, and its exponent is 3, while 10 to the exponent 4 equals 10,000, and so on toward infinity. But suppose that we wish to use 10, say, 1 1/2 times or 1 1/4 times instead of twice. Then the exponent must be computed, and exponents thus computed are always printed in tables. Thus, as I am now writing, the paper, as always, by day and by night, is very near a precious book, a table of logarithms for all numbers from 1 to 100,000, computed out to 7 decimal places. To give examples of their use, suppose that you wish to multiply 8 by 11. Look in the table and you will find the logarithm of 8 to be .90309, and the logarithm of 11 to be 1.04139. Add these and the sum will be 1.94448. Look along the column and it will be seen that this is the logarithm of 88.

Easy. But suppose you wish to multiply two strings of figures of from 5 to a dozen. In the great standard mathematical sciences, such as astronomy, physics and chemistry, the multiplication and division of immense numbers are required. Thus, let us square the number 3155849—that is, multiply itself by itself, a tedious job. But this toil can be saved by the use of the logarithms. Thus, the logarithm of 3155849 is 7.500125, taken directly from the table. Then, to square any number, multiply its logarithm by 2, and add 14.999875. Now, by looking in the table, the number of which this is the logarithm is 9991000000. Hours of work are performed in a few minutes.

Do You Know That

There are more ducks in China than in all the rest of the world.

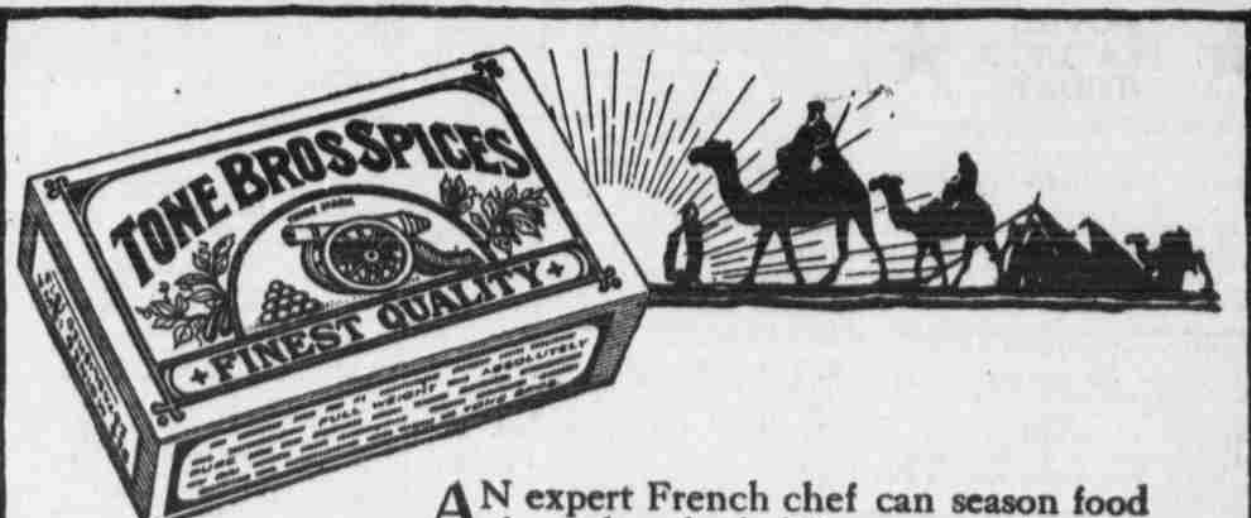
Hansom cabs were so called after Joseph Hansom, who invented them.

In some of the farming districts of China pigs are harnessed to small wagons.

Secretary birds are so called because of the quill-like plumes about their ears.

In ancient Media it was considered a reproach to a man to have less than seven wives.

Finger nails grow more quickly in summer than in winter. The middle finger grows the fastest and the thumb the most slowly.



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Advice to Lovelorn : By Beatrice Fairfax

Ask Your Mother.

Dear Miss Fairfax: I am not 20 and engaged to a man of 21. Now, through a little misunderstanding with my mother, he doesn't call on me at all. In the past I have always given in my salary at home, namely \$11, and now he wants me to keep \$5 each week and give \$5 for my board. I cannot do this, as my mother needs every cent I can give her. He says we will part on account of it. If I don't do as he asks, I love him and he loves me, I try to do as he asks me, to keep his love, and at the same time I love my mother and cannot do her injustice.

Now, what should I do—give him up, which I know would kill me, or do as he says? I really believe my mother needs every cent I earn. JUSTINE R.

The man has absolutely no right to dictate what you shall do with your salary. A good daughter makes a good wife—and he ought to respect your desire to help your own people. But, on the other hand, a girl has some rights in the money she earns—and if she is contemplating marrying she ought to be purchasing a few things toward a modest trousseau. Talk the whole thing over calmly with your mother and see if you cannot work out an arrangement that will be fair to her and to yourself.

You May Accept.

Dear Miss Fairfax, I've known a young man for a year. He's going to marry me sometime, but just now we aren't engaged. He wants my picture and has sent me a card with a message to a good photographer in the city to take a dozen of my pictures and charge it to him—and he's called that a birthday present. I'm afraid I'll hurt his feelings if I don't accept—and yet can I accept in perfect good taste?

Since you are going to marry this man, I think you may present his note to the photographer without any breach of taste. It is almost better to sacrifice your feelings in the matter than to hurt a well-meaning friend.

A Timid Wooer.

Dear Miss Fairfax: I am in love with a young lady. I love her very much, and I think she likes me. If I go with her like I used to she would love me like I love her. I used to go out with her, but now I don't hang around the block where she lives, because I am on the outs with the boys around there. Please tell me how to meet her. The boys won't get glad with me. BROKEN HEARTED.

If the presence of boy enemies in the neighborhood frightens you away, you are not strong hearted. If circumstances are such that you must fight to win her, so to some authority on tactics of war.