

# The Bee's Home Magazine Page

Know a Girl There? \*

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By Nell Brinkley  
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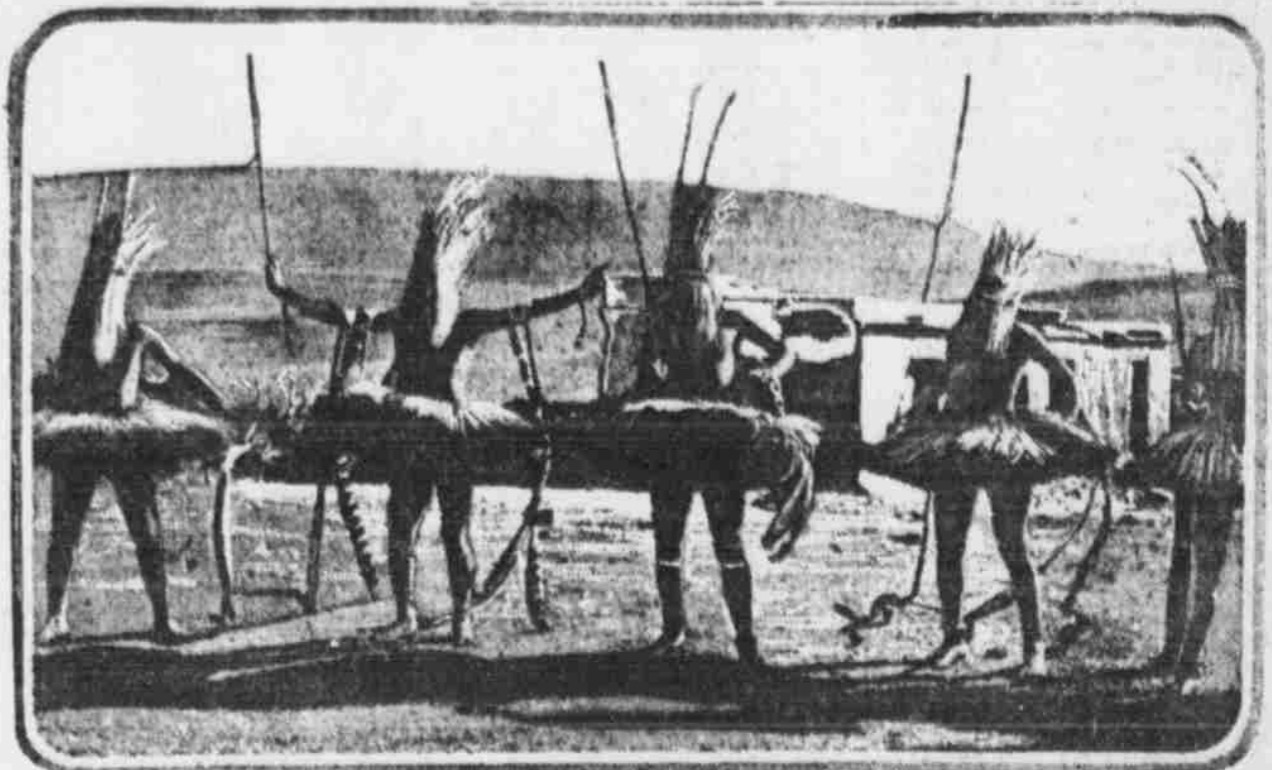


Here the young chap settles back after he's cried, "I know a girl there!" and dreams. And why not? For the New York girl is a thing that dreams catch fire on sure enough. A girl with a pliant something, the pixy quirk, the cast of eye and hair and neck fixings and hands and feet that cry aloud for black and white. She's a gold-girl, sometimes, of course—but when I shut my eyes and conjure up her image—her eyes are dark—everywhere dark—and soft, with something of the Latin looking out each side of a nose that is pure American. The New York girl makes me think always of that lovely thing, a thoroughbred horse—so perfectly groomed that be-

cause of this she seems to never remember that she has a throat-ribbon, or a shell pin in her soft, dark hair, proudly stepping, as haughty as the dickens, a bit languid, yet taut as a racing yacht putting to sea, a bit of femininity that carries the eyes of a wistful child and the mouth of a nymph above the very smartest gown in the world. The dark, oriental-looking, tender and cold, scornful and worldly wise on Fifth avenue—and fun-loving and childlike on the beaches, fine-skinned, smart little New York girl, with the very latest on top of her proud little head and—within it!—NELL BRINKLEY.

## A Zulu Coming-Out Dance

Here's Proof That the Modern Ballet Skirt Is a Relic of Barbarism



By GARRETT P. SERVISS.

It is very curious how many customs and costumes which civilization cherishes originated among barbarians or savages and have undergone little change except in their accessories and surroundings. Even the ballet skirt has been found, as the accompanying photograph shows, in its most characteristic form among the kaffirs of Africa, and they employ it in a dance in which all the participants are "premiere danseuses." As practiced in Zululand, this ballet is the "coming-out dance" of young men.

In view of the peculiar dress worn by the Zulu dancers, it is interesting to know that at the origin of our modern ballet, in Italy and France, the dancers wore wigs, masks and hoops, and their pantomimic postures and motions were not unlike those used in Africa. According to this, the ballet skirt, having appeared independently among African savages and European civilized people, must possess some manifest advantage as a dress for dancing which has led naturally to its use, and it is easily seen

that such advantage exists. In a ceremonial or spectacular dance to hide the lower limbs would be to conceal the chief actors in the scene. The three forms of dancing that have been practiced all over the earth are war dances, religious dances and social dances. All of them arise from the in-born love of rhythmic motion, with or without accompanying music, and this love of rhythm is as deeply seated as anything can be, for the very existence of the universe depends upon rhythm as contrasted with disorder. Social dances are apparently a product of relatively advanced civilization, but they are not on that account any the less an expression of primitive instincts. Some of them have been saved from moral condemnation by the strength of their appeal to the universal love of beauty, which may be expressed in harmonious motion as well as in fixed form or color.

## Science at the Fair

By EDGAR LUCIEN LARKIN.

In the palace of mines there is displayed in profusion fine apparatus for use before classes in electricity in colleges and universities. In 1912 I wrote concerning the electricity part of the exposition that it would be up to date; in 1913 that all new discoveries to opening of fair would be there, and in 1914 that the exposition of discoveries and uses of electricity would surpass all previous achievements. In 1915 the fact is here. The exhibits of new things in electricity are so prophetic of greater things to come that the very foundation laws of all nature may yet be discovered. And students of electrical engineering, current manipulation and intricate laws of electro-magnetism in technical colleges of the future may well be congratulated upon these new things.

How would it do to say that variations in potential will change the entire science of application of electricity to useful work? For the possibilities of the effects of variations in potential of the field by means of the alternating current are beyond all computation now, for rapidly alternating potentials will enable future engineers to make machinery at much less cost. The very poor will be able to have electricity in humble homes for all purposes. We live in a universe of change. Inconstant variation. The sun and all the planets revolve in the electro-magnetic field of space. But this field varies potential; then variations on all planets, including our earth, are result. But these laws or not yet fully discovered. I saw metals behave as if alive in the varying fields around the poles of electro-magnets today. This area or field of energy in space near magnet poles is indeed wonderful and beyond all value, since work can be taken out of it by induction and conduction. I held metals in my hands within this magic field and could feel the activities of surpluses of magnetism. I must repeat, variations will be the watchword of electricity in the future.

## Household Hints

- Olive oil is the best fatterer for thin folk.
- Salt added to mustard prevents it drying up.
- Soap shredded among stored blankets drives away moths.
- Sponges which are slimy should be steeped in vinegar and water for a day.
- Toast and water is the purest drink, and non-infectious, the char of the burnt bread being the purifying agent.
- To clean a dark straw hat smear a little butter on an old piece of velvet and rub the hat. Leave the butter on for fifteen minutes, then polish with a dry piece of velvet.

## J. Rufus Wallingford says,



"We have had a dream. Suppose you could invest a Loaf of Bread and Make a Fortune in the Movies?"

Properly manipulated, 10c would make anybody the owner of a share of preferred stock, an equal owner with 9,999 other investors. I myself might undertake the management of it. In such an event, speculators would not be wanted. This would be a serious conservative opportunity to turn over an investment many times in a week.

Nearly everybody goes to see Moving Pictures. Now the idea is to start a chain of co-operative theatres. If we got together 10,000 original investors of a dime for initial capital we could open a theatre here. Each stockholder could be prevailed upon to bring two customers which logically would give us 30,000 to start with, and with these agreeing to bring two each and so on, the imaginary company would make at least \$300 a week profit on each theatre. Multiply this with 50,000 theatres, and we would have \$15,000,000 a week. But to be perfectly conservative and for safety sake, so as not to inflate expectations cut this in half, and you have \$7,500,000 a week. In a year this would become \$380,000,000 to be divided share and share alike among the 10,000 original investors of 10c.

N. B.—Surplus capital might be invested in a Herring Farm, Jitney Busses, Mountain Roads, Moving Picture Producing Co., Hyocyanus industries, etc.

Further development of the dream to-morrow WATCH



## Pick Out Mate You Need \*

"Magic" of Wedding Ceremony Will not Convert Parlor Ornament Into a Kitchen Utensil.

By DOROTHY DLX.

This is the second commandment of matrimony:

"Thou shalt not marry a parlor ornament in the vain belief that matrimony will convert it into a kitchen utensil."

There is no superstition more commonly held than that the marriage ceremony is a sort of a "bouncer," as our colored friends say, and that when its mystic words are mumbled over a man and woman it changes their entire nature, habits and outlook upon life.



Millions of otherwise sane and sensible people take unto themselves husbands and wives that they know to be utterly unsuitable, except that they are placing their faith in the "magic" of matrimony, that they have a childlike belief in some power, some way, transmute the base metal of humanity into the pure gold of an ideal character.

Of course, anyone who really holds to this fatuous doctrine is a fit subject for the investigation of an alienist and not the ministrations of a clergyman, for the most cursory observation shows that the most cureless worker. What a man and woman were before marriage they are going to be after marriage, only more so.

Matrimony does not obliterate our characteristics or change one set of characteristics for another. It simply intensifies traits that we have, so that those who are noble and patient and unselfish before marriage become more so, and those who are mean and tyrannical become more devilish in the opportunities offered them by the family circle.

for wives girls who are everything that they don't want their wives to be, blithely trusting that marriage is going to alter the ladies' entire character. Also, girls continue confidently to march to the altar with roses and drunks in the fond belief that the notes of that Mendelssohn rag lays a spell upon a man so that he never thirsts for a highball again, or has an eye for the flutter of a petticoat.

Nobody can explain this thing. It merely exists. We should think a man crazy if he needed a good automobile truck in his business and he went forth and deliberately bought a sail-bagged limousine and then complained that it wouldn't haul tons of merchandise. Yet that is precisely what thousands of men have done who complain that marriage is a failure.

They have picked out for wives women who were butterfly; women who wear fashion plates; women whose charms for them was the very fact that they were so artless and ignorant, and they want these women to go on and follow their natural bent their husbands have the nerve to consider themselves ill used.

What right has a man who marries

a tango-mad girl to expect her to become a sedate housewife, more interested in raising bread than in raising Cain in a cabaret? What right has the man who marries a woman because she was such a good looker and so smartly dressed that she made everybody rubber to shriek over her extravagance and berate her for the size of her military bill? What right has the man who marries a brainless fool of a woman, just because she has a pretty face, to expect her to be an intelligent companion to him?

What right has the woman who has married a drunkard to expect us to mitigate our tears with her because she has to drag her load and master out of the gutter? What right has the woman who has deliberately picked out a lazy loafer for a husband to consider herself a martyr when she has to take in board-ers to support him? What right has the woman who has tied up with a brute, to whine over the black eye that he gives her?

In every other affair in life except matrimony people use common sense and judgment. They have some respect for the law of cause and effect. They pick out the thing that they need and

want, and get it. They do not expect any slight-of-hand performance to be worked in their behalf so that the loaf of bread they started with from the bakery will be converted into angel cake by the time they get home with it.

But in marriage they do expect the miracle to happen, so that the silly will turn wise, the extravagant thrifty, the lazy industrious, the dull brilliant, the high-tempered meek, and the intemperate sober and restrained. The miracle never happens; and then the disappointed dupes of their own folly beat upon their breasts and lament matrimony.

The fault is their own. The man had every chance to pick out the kind of a wife that he wanted in the first place. The woman had every opportunity of selecting the sort of husband of which she approved, and if they chose to turn their back upon the safe course and take a chance at the improbable happenings, they have no one to blame but themselves.

Moreover, it is playing the matrimonial game with a stacked deck for a man or woman to marry with the secret hope of reforming, and altering, and otherwise making over the character of the party of the second part. Our vanity cannot survive finding out that, after all, we are not our husbands' ideas, or the heroes that we thought we were to our wives.

No woman can be happy under the deotic experience of having a husband correct her faults. No man's love survives his wife's efforts to uplift him. Domestic happiness rests on mutual admiration. Both husband and wife must give satisfaction to insure peace and comfort in the home.

Therefore, heed well the second commandment of matrimony: Pick out the kind of a wife or husband you want, and then you'll want what you have. Remember that the days of miracles have passed, and no special Providence is going to intervene in your behalf. What your husband or wife was before marriage, he or she will be to the end of the chapter.

## Advice to Lovelorn : By Beatrice Fairfax

The Youngest Sister's Engagement. Dear Miss Fairfax: I am 18 and am in love with a man of 25, who in return is in love with me. He asked me to become engaged. But as I have two sisters older than myself I don't think it proper for me to become engaged before them. My friend doesn't think it right to wait until my sisters are engaged. Do you think it would be wrong of me if I did? My parents are not against it. L. B.

There is no reason at all for you to delay your engagement in order that your older sisters may be engaged before you. Your romance will not either delay or hasten theirs. In fact, as a married woman you may be able to bring a great deal of pleasure and many agreeable new friends into their lives. Dear Miss Fairfax: I am a young lady 21 and on Thursday last became an heiress, am deeply in love with a young man who returns my love and does not know of my inheritance. To date he has not proposed. Ought I tell him of my good fortune or not? Do you think this will make any difference, since he is in poor circumstances? M. A. Y.